

First Australasian Catholic Congress

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PROCEEDINGS

OF THE

First Australasian

Catholic Congress

Held at St. Mary's Cathedral, Sydney,

10th SEPTEMBER, 1900.

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PREFACE.

THE FIRST AUSTRALASIAN CATHOLIC CONGRESS entered on its Sessions in Sydney on Monday, the 10th of September, 1900, and was brought to a close on the Friday evening following.

The purport of the Congress was set forth in the Programme which, with the approval of the Archbishops and Bishops, was addressed to the clergy and laity of Australia by the Cardinal Archbishop of Sydney. It was their earnest wish that the Australian Church, though the youngest of the Churches in Christendom, should at the close of this nineteenth century unite in a humble way with her elder sisters of the Home countries in offering some tribute to the Glory of the Divine Redeemer.

The Dedication of St. Mary's Cathedral, Sydney, fixed for the first week of September, presented a favourable opportunity for convening the Congress. Several of the Bishops and Clergy, and representatives of the laity, had expressed their intention to take part in the Dedication Ceremony; they would desire also to be present at the Congress. A solemn preparatory *Triduum* was commenced in St. Mary's on Thursday, the 6th of September, and was continued on the following days. On Saturday, Feast of the Nativity of the Blessed Virgin, the ceremony of Dedication was performed by the Cardinal Archbishop. The crowning celebration on Sunday was kept with a splendour and magnificence which in few of the Home countries could be surpassed. At the High Mass his Lordship the Bishop of Rockhampton was celebrant. The sermon was preached by his Grace the Archbishop of Wellington (N.Z.). His Excellency Earl Beauchamp, Governor of New South Wales, assisted in uniform, being desirous in a formal way to represent Her Gracious Majesty on such a very special occasion. He was accompanied by their Excellencies the Governors of Queensland and of British New Guinea. The Chief Justice of New South Wales, the General Commanding the Forces, members of the Government, representative citizens of every class and denomination, and a vast concourse of the faithful assisted. The whole celebration was characterised by singular grandeur and magnificence, and the collection in aid of the Cathedral Building Fund was quite in harmony with the occasion, amounting to no less a sum than £14,000.

The first Session of Congress was held in the Cardinal's Hall, in the forenoon of Monday, the 10th of September, when the Inaugural Discourse was delivered by the Cardinal Archbishop of Sydney, President of the Congress. The Archbishops and Bishops were present on the platform, together with several distinguished representatives of the clergy and laity. The enrolled members of the Congress were about 700, and it was remarked that they attended at this and the subsequent Sessions with singular punctuality. Before the close of the Session, the Cardinal Archbishop made the gratifying announcement, which was received with the greatest enthusiasm, that His Holiness Pope Leo XIII. by letters of Right Rev. Monsignor Kelly, President of the Irish College, Rome, had conveyed a special Blessing to all the members of the Congress, from whose deliberations he hoped for the happiest results.

The Afternoon Session on Social Questions was held at 3 p.m in St. John's College of the Sydney University, the Archbishop of Melbourne presiding. In the evening, at 8 p.m., there was a Conversazione in the Cardinal's Hall, at which an agreeable entertainment was provided for the visitors by a committee of the ladies of Sydney. During the Conversazione, the Congress Ode, composed by Rev. J. J. Malone, of Melbourne, was recited by the distinguished elocutionist, Dr. Joseph Beattie, of Liverpool, New South Wales.

On the following days of the Congress, the Forenoon Sessions were held at 10 a.m. in the Cardinal's Hall. In the afternoon of Tuesday, at 3 p.m., the members of the Congress proceeded to St. Patrick's College, Manly. In the *Aula Maxima*, several interesting papers on Education were read and discussed. At the close of the Session, all the visitors were hospitably entertained by the Rector, Professors, and students. In the evening, at the Town Hall, a concert, or musical exhibition, was given by the children of the Catholic Schools and their friends, which was highly appreciated and applauded by the vast audience.

The Afternoon Sessions on Wednesday and Thursday were held at St. Ignatius' College, Riverview, and St. Joseph's College, Hunter's Hill. They were attended by a grand and enthusiastic concourse, and the various papers that were read were followed by interesting discussions. The evening Sessions were held, as usual, in the Cardinal's Hall, the papers on "Our Schools" and on the Mission-field being received with special enthusiasm.

On Friday, the Forenoon Session, held in the Cardinal's Hall, was thronged by an appreciative audience. In the afternoon his Excellency Earl Beauchamp, Governor of New South Wales, was pleased to welcome all

the visitors to a Garden Party at Government House, where a most generous hospitality was extended to them.

The Closing Session was held in the Cardinal's Hall on Friday evening at 8 o'clock. At the request of the Cardinal Archbishop, the chair was taken by his Honor Mr. Justice Real, Judge of the Supreme Court of Queensland. A summary of the Papers discussed in Congress, and a series of Resolutions embodying the practical work done at the various Sessions, were read and adopted. At the invitation of the Cardinal Archbishop, an Address to the Holy Father was adopted, expressive of the spiritual fealty and devoted attachment of his Australian children; and the Thanks of the Congress were voted with marked enthusiasm to his Excellency the Governor, to the Ministry of New South Wales, to the Railway Commissioners of New South Wales, Victoria, Queensland, and South Australia, to the Postal Departments of New South Wales and Victoria, to the Rectors of the various Colleges, to the Representatives of the Press, and, above all, to the Vice-Presidents and Honorary Secretaries of the Congress, to the learned Contributors of the Papers, to the Catholic Laity and Ladies of Sydney, and to the local Secretaries in the respective Dioceses, special mention being made of Dr. Kenny, of Melbourne, Father McAuliffe, of Maitland, and Very Rev. Dean Kirk, of Wellington (N.Z.). His Grace the Archbishop of Melbourne remarked that in the long list of Votes of Thanks proposed by the Cardinal Archbishop there was one very serious omission—that is, a Vote of Thanks to the Cardinal himself, to whom the idea of the Congress and the complete success which had attended it were entirely due. The Vote of Thanks thus proposed by the Archbishop of Melbourne was adopted by the assembled members with unbounded enthusiasm.

A considerable number of the valuable Papers forwarded to the Congress will be found inserted in the present volume. There were several other learned Papers, however, for which, owing to the limits of the volume, it was not possible to find room.

It may not be devoid of interest to refer to a few incidents connected with the Congress. The Very Rev. and Hon. Father Plunkett, of the Redemptorist Order, was one of those who travelled from a distance to take part in the Congress. He forwarded three interesting Papers to be read by the Secretaries; but, not content with this, he undertook the fatiguing journey from Perth, in Western Australia, that he might take part in the Sessions of the Congress. On board the steamer he met with a serious accident, and on arrival in Sydney he proceeded to St. Vincent's Hospital. Every care was lavished upon him by the medical faculty and the devoted

Sisters, but he calmly expired on Sunday, the 9th of September. High Mass for his repose was offered up in St. Mary's Cathedral on the following morning, at which 12 Bishops, and 200 Priests, and a vast concourse of the faithful united with the Cardinal Archbishop in offering a last tribute of veneration and love to their departed Brother. As the Cardinal remarked, in a short address at the close of the ceremonies, "No tribute more expressive of affection could be offered by the Australian Church to the most cherished of her sons, and it would be difficult to find another of her sons so deserving of the singular tribute that was thus paid." On Saturday, the 15th of September, another Solemn Dirge was celebrated in St. Mary's Cathedral, to commemorate the martyrs who had fallen in the late Chinese massacres. The Consuls of France and Germany attended in uniform, and the Cathedral was crowded by the pious faithful anxious to give expression to their sympathy for the sufferers.

During the afternoon of Saturday the prelates and clergy and other members of Congress were invited to assist at a scholastic exhibition at *Santa Sabina*, Strathfield, by the deaf and dumb pupils from the Waratah Institution, under the care of the Dominican Nuns. All who assisted at the most interesting exercises expressed themselves as highly gratified at this exhibition of the admirable training imparted to the children. Other members of the Congress enjoyed an afternoon's outing at the regatta which was held by the students of the St. Ignatius' College on the Parramatta River.

On Sunday, the 16th of September, Solemn Episcopal High Mass was celebrated in the Cathedral, with *Te Deum*, in thanksgiving to Almighty God for the successful celebration of the Congress and for all the blessings conferred upon Australia during the century now coming to a close. In the afternoon the Bishops and clergy and other members of Congress were hospitably entertained by the Cardinal Archbishop at St. Patrick's College, Manly. Thus the proceedings of the FIRST AUSTRALASIAN CATHOLIC CONGRESS of 1900 were happily brought to a close.

The following Summary of the discussions during the Sessions of Congress was drawn up by the Honorary Secretaries :—

(1.) The Papers written for the Catholic Congress show the unity of sentiment that exists amongst Catholics upon all the religious and social questions of the day, and their accord with the principles set forth in the Encyclical Letters of the present reigning Pontiff.

(2.) They show that perfect harmony exists between Divine Revelation and scientific truth, and that the Church allows the fullest freedom to her children in the rational discussion of all philosophical and scientific subjects.

(3.) In the clearest and most authoritative manner the teaching of the Church has been set before us upon the leading questions of the day, *e.g.*, Education, Divorce, Medical Practice, Catholic Toleration, Free Will, etc., etc.

(4.) The Papers read upon *Our Missions* prove the vitality of the Church and its spread and progress throughout Great Britain and the other Colonies of the Empire no less than in our own Southern Hemisphere.

(5.) It has been the aim of the Congress to increase the study and appreciation of the beauties of Church Music and Ecclesiastical Art and Architecture.

(6.) The Papers and discussions also show generally that the Catholic Church is true to her traditions as the Church of the People, and that her children, both cleric and lay, keep in touch with the thought of the day, and continue to devote their energies to the spread of truth, and the amelioration of the conditions of their fellow-men.

(7.) The intellectual activity of the Catholic body appears in the long list of subjects treated at the Congress.

(8.) The social work of the Church in Australia is shown by its benevolent and charitable institutions, providing for every form of human suffering and misery, *e.g.* :—

1. Hospitals for the Sick, the Convalescent, the Consumptive, and the Dying.
2. Asylums for the Aged and the Poor.
3. Asylums for the Insane.
4. Maternity Hospitals.
5. Foundling Hospitals.
6. Houses of Refuge.
7. Night Refuges.
8. Orphanages.
9. Industrial and Training Schools for Girls and Boys.
10. Reformatory Schools.
11. Institutions for the Deaf, Dumb, and Blind.
12. The Relief of the Poor in their own homes by Societies like the St. Vincent de Paul Society.
13. The Visiting and Reforming of the Criminal Classes by the Good Samaritan Nuns, the Sisters of Charity and the Sisters of Mercy.

The following are the Resolutions unanimously adopted at the closing Session of the Congress :—

(1.) That a letter be written to the Holy Father, Pope Leo XIII., assuring His Holiness of the invincible loyalty of the Australasian Church to the See of Peter and its teaching, and thanking him for the Blessing graciously sent to the Congress.

(2.) That, in view of the manifest benefits which promise to be the outcome of this first Congress, an Australasian Catholic Congress be held every three years, and that the next Congress meet in Melbourne.

(3.) That, for the diffusion of Sound Catholic Literature, an Australasian Catholic Truth Society be established on the lines of similar societies in England, Ireland, and America.

(4.) That, in order to diffuse the advantages of a sound Catholic Press as widely as possible, the faithful be exhorted to extend a generous support to the Catholic newspapers of their respective districts; and that it is most desirable that a Catholic newspaper be taken in every Catholic Home.

(5.) That, in view of the spiritual and temporal advantages of Catholic Benefit Societies, all Catholic young men be exhorted to join either of the two approved Societies, the Australasian Holy Catholic Guild and the Hibernian Australasian Catholic Benefit Society; and that special attention be given to the formation of juvenile branches.

(6.) That, as an efficient means of fostering a salutary Catholic spirit among our young men, and of improving their moral and intellectual status, "Young Men's Societies" or Clubs be established and maintained wherever practicable.

(7.) That the Catholics of Australasia take advantage of this occasion of re-asserting—

(*a*) Their continued sense of the wrong they are subjected to by their various Governments in being denied any remuneration for the secular instruction which is being efficiently imparted to a large number of the children of the State in Catholic Schools, and

(*b*) Their desire that the Government Inspectors be sent to examine Catholic Primary Schools and report on their condition, as is done in Queensland and New Zealand.

(8.) That every effort be made to maintain our Catholic Schools in a state of efficiency; and that due attention be given to the material condition of schools, and the establishment, where practicable, of separate infant departments.

(9.) That it is desirable that the Bursaries and Scholarships now provided from the public funds and used exclusively for pupils of State

Schools, be open to pupils of all Schools, as is done in Queensland, and that in awarding these Bursaries merit be the only consideration.

(10.) That Charitable Institutions promoted by the Catholic Church are justly entitled to the recognition and the aid of the State; and that it is untrue to assert that Catholics would be opposed to the inspection by Government of any Charitable Institutions so assisted.

(11.) That in the matter of appointments to the Civil Service and of promotion therein, merit should be the only test.

(12.) That Catholics be earnestly recommended to avail themselves of the educational advantages offered by Technical Colleges established in the various States.

(13.) That to promote the interests of Catholic Colleges and High Schools, Conferences of the Principals be held annually.

(14.) That Catholics should recognise the moral obligation incumbent on all citizens of exercising the right of franchise in all Parliamentary and Municipal elections; and that they should qualify themselves to do so by due attention to Registration or other requirements of the law in this matter.

(15). That with a view to remove many misconceptions regarding the Catholic Church and her doctrines, which are so prevalent among non-Catholics, it is desirable to provide public lectures by competent ecclesiastics in which, after the manner of the Missions to non-Catholics in the United States of America, controversial matter being carefully eschewed, the true nature of the Church and the claims of her teaching on reasonable minds, may be clearly presented to earnest inquirers.

The Honorary Secretaries associated with the Cardinal President in preparing and carrying on to completion the work of the Congress were—Right Rev. Monsignor O'Brien, Very Rev. Denis F. O'Haran, Alderman Thomas Hughes, and J. W. Street, Esq. During the Sessions of the Congress the duties of special Honorary Secretary were discharged by Dr. Leo Kenny, of Melbourne.

It only remains to add the Congress Ode composed by Rev. J. J. Malone, of Melbourne :—

ODE.

TO COMMEMORATE THE OPENING OF ST. MARY'S CATHEDRAL AND THE FIRST CATHOLIC CONGRESS OF AUSTRALASIA.

What church is this that lifts its Gothic spires,
And boldly fronts the bright Pacific seas?
What sounds are these that float from viewless lyres,
And fill with song the soft September breeze?
What eager feet are hurrying through the trees
To that high hill where England's (*a*) seaman stands,
And looks like Moses through the centuries?
Why stirs the mother-city all her lands?
Or what wild joy is this that her young heart expands?

Lift up your gates ye princes:—Let the Ark
Of God and of your fathers enter in.
A thousand years it led you through the dark,
From savagery to freedom; and within
Flames still the fire you quenched with your sin.
Lift up your gates and let your trumpets blare:—
A house of cedar (*b*), not a tent of skin,
Enshrines it on the sunny hill-top there,
Where Celt and Saxon meet to breathe a mutual prayer.

Wak'st thou swart Spaniard (*c*) from thy lonely sleep
Beneath the wattle by that lovely bay?
Hear'st thou above the dirges of the deep
The pealing bells in far St. Mary's play?
And stirs their Miriam song thy mouldering clay?
Is this the land that met your dying gaze,
Where prowling savage and wild beast of prey
Ranged unmolested through its desert ways,
And only thy white sail flapped o'er its silent bays?

And where is he (*d*), within whose burning veins
The blood of the first martyrs ran aflame,
The convict priest who came like Paul in chains,
To plant the Faith and leave a deathless name—
The glory of this country and its shame?
Heroic Harold by the Liffey's wave
Breaks on thy slumber now our glad acclaim?
And leaps thy broken heart, within its grave,
For him you left behind—a savage and a slave?

A brighter day has dawned on us and thee.
No more our prophets hide (*e*) in mountain caves.
The power to think, the passion to be free,
No freeman now in all this realm enslaves.
Nor flies the felon o'er the sullen waves.
The sleuth-hound tracks the soggarth now no more
To quench in blood the ancient Faith he saves,
As Israel saved the sacred fire (*f*) of yore,
That all her scattered tribes might witness and adore.

God of our fathers, on the Cross they tell
Thy face turned westward to our Irish skies;
And all her story shadows but too well
The shame and anguish of those aching eyes—
The cloud that hung on Calvary o'er her lies.
Left by the world she died to save, forlorn—
Hath she not trod the path of sacrifice
And drained like Thee the bitter cup of scorn,
And worn on her fair brow the bleeding crown of thorns?

(*a*) Captain Cook, whose statue stands in Hyde Park, just opposite the Cathedral, and who was the first to enter Botany Bay Heads, April 28, 1770.

(*b*) 2 Kings, chap. vii., v. 2.

(*c*) Père Receveur, who accompanied M. de la Pérouse, the renowned explorer, in the capacity of botanist and chaplain. Wounded at Maouna, one of the Navigator Islands, he died on reaching Australia, February 17, 1788, and lies in a gentle slope of rising ground on the north coast of Botany Bay. He is the first priest who is known to have been buried in Australia.

(*d*) Father Harold. Suspected of being implicated in the rebellion of 1798, he was seized at the altar in Saggart, and sent out in the Minerva from the Cove of Cork, August 24, 1799. He arrived at Port Jackson January 11, 1800. Though he came as a convict he stayed as an apostle, and was the first priest to minister to the hapless exiles of Erin in Australia. He died in Dublin in 1830 at the age of 85, and lies in the Richmond cemetery.

(*e*) Like Elias in the cave on Mt. Horeb. 3 Kings, chap. xix., v. 9.

(*f*) 2 Machabees, chap. i., v. 19.

But now she rises with her glorious scars,
And lifts above the land that was her tomb
This gorgeous temple to those Southern stars.
The rose of dawn breaks on her night of gloom
Empurpling all her hills; and from her womb
Go forth her sons as Aidan (*g*) went of old,
The quenched fires on your altars to relume,
And lead the Saxon back into the fold
That kept your daughters pure and made your sons so bold.

O, Mother Church of this young motherland,
Lift up thine eyes and look around and see,
As in the prophet's (*h*) vision round thee stand
Thy children—from all shores they come to thee,
To grace to-day thy glad Epiphany.
Look up and let the sunrise on your brow!
Unfettered in this fair land of the free.
What Church has such a destiny as thou?
And who shall sing the song thy stars are singing now?

The old world like some weary Titan swoons,
The torch of war makes ashes of its thrones,
Its muse, like Marius, mourns amidst its ruins;
Nor wakes a prophet with its thunder-tones
To stir to life its valley of dry bones.
The old world wanes with all its old renown—
Its morning splendours light up other zones,
And west and south, e'n as its sun goes down,
New worlds rise from the wave and wear its radiant crown.

Australia! sunny Eden of the south,
The Tir-na-noge (*i*) of all our old-world dreams,
The wine of life turns nectar in thy mouth,
And age grows young by thine elysian streams,
Thou Hebe of the nations, all our themes
Are lighted by the hope thy young heart fills,
As thy clear sky with morning's golden beams;
The desert blooms, the throbbing forest thrills,
And joy leaps like the roe on thine exultant hills.

Rejoicing, like a giant, to run your race,
Whose hand shall guide your coursers of the sun,
Check their mad course and curb their fiery pace,
And rein them through the centuries as they run?
Rome fell amidst its idols, Goth and Hun
Pulled its proud temples down and razed its throne:
Of all its guardian deities there was none
To stay its doom. Then Leo went alone,
And with his Cross rebuilt a new world of his own.

That power is with us still—a God of men—
The sage (*j*) of ancient Greece in vision knew;
It comes to preach the same old Faith again
That Celt and Saxon from their forests drew,
Cut down their groves, their idols overthrew,
And made their tribes a nation. Shall ye spurn
The power that gave you Faith and empire too?
Ah! in their graves the ancient saints would turn,
And Cuthbert, Bede, Augustine shame ye from their urn.

Hail, Mother Church! we children of the Gael
Have clung to thee through all the changing years.
The gates of Hell we knew could not prevail
Against your strength and wisdom—through our tears
We see your steeple pierce these sunny spheres,
And lift the Cross above their loftiest towers;
Thy song of Miriam warbles in our ears,
For Faith, that conquered earth and all its powers,
This glorious temple rears and that grand Faith is ours.

Beloved Saint of our beloved Eire!
Amidst the songs of angels hear'st our song?
If there's a joy on earth that can inspire
A soul in Heaven, and to its bliss belong,
If gods rejoice at good men braving wrong,
Apostle of the Gael, what glory's thine!
Scattered by all the winds the world along
We have been true to our ancestral line,
And to the Faith you brought from saintly Celestine.

(*g*) One of the early Irish saints, who went over to teach the Saxon youth in Melrose and Lindisfarne.

(*h*) Epistle of the Feast of the Epiphany. Isaias, chap. lx., v. 1-6.

(*i*) The land of perpetual youth.

(*j*) Plato, who held that man needs a God to be his teacher.

That deathless Faith the deathless Church has borne
To those bright lands beyond the Southern foam;
A captive like thyself she, too, hath worn
The galling chain and pined for her far home.
But now she comes with all the might of Rome
To bless her land of exile, and build here
An Isle of Saints beneath its summer dome,
Whose children (*k*) shall go forth afar and near,
And draw the East at last within its sacred sphere.

A hundred summers scarce upon her smile
Since first a trembling babe and doomed to die,
E'en as the Hebrew prophet by the Nile,
She slept beside these waters—years go by—
And now from Phasga's peak her kindling eye
Surveys a land of promise—who shall sing
The glories of the day that draweth nigh,
When sailless sea and songless forest ring
With all the crowded life the coming years shall bring?

The night of ages passeth, and the morn
The prophets saw and poets have ever sung,
Breaks o'er her now upon a world new-born.
The veil that on her history darkly hung
And hid her face is lifted, and the young
Unclouded dawn lights her immortal brow;
Eternal truth glows still upon her tongue,
And in her heart the love that can endow
Your land with that wise peace the world is seeking now.

(*k*) The evangelisation of the far East, which was the dying dream of St. Francis Xavier, seems to be the vocation of the Catholi Church in Australia.

INAUGURAL DISCOURSE.

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The Catholic Church in the Nineteenth Century.

[His Eminence Cardinal Moran, Archbishop of Sydney, President of the Congress.]

Ladies and Gentlemen, Members of the Catholic Congress—

At the very outset of our proceedings permit me, on the part of the Mother-Church of Australasia, to offer a hearty welcome to those who have come to us from other Dioceses and from afar, and further permit me in the name of all the Bishops and clergy and faithful people of Australasia to wish "God-speed" to the great work of the Catholic Congress on which we are about to enter.

The great purpose for which our Congress meets, sanctioned as it is by the Vicar of Christ, Pope Leo XIII., and accompanied with his blessing, cannot but be crowned with complete success. We are assembled at the close of this nineteenth century to offer our devoted homage to the Divine Redeemer in thanksgiving for the manifold blessings vouchsafed to this fair land in the first century of its birth, and we desire, at the same time, in union with the other Churches of Christendom, to offer in an humble way some reparation for the scenes of impiety and irreligious frenzy which in many countries of the old world brought the last century to a close.

I do not know that the pages of history present sadder scenes than those witnessed throughout Europe at the close of the eighteenth century. Infidelity and irreligion in the delirium of triumph trampled to the dust everything that virtue and honour and piety could commend, thus bringing desolation and ruin to the fairest territories of Holy Church. Throughout France the very name of God was proscribed. The Churches were desecrated, the priests were exiled or led to the scaffold. Under the name of the goddess of reason vice itself was enthroned upon the altars of the Most High. And from France as from a centre the flood of impiety spread over Europe. The Abbe de Lamennais tells of the scenes of which he was witness in those days:

"On the ruins of the altar and the throne, over the bones of priests and sovereign, began the reign of force, the reign of hatred and of terror; a frightful fulfilment of the prophecy: 'A whole people will hurl itself, man against man, neighbour against neighbour, and, with a great tumult, the child will rise against the old man, the populace against those in power; for they have opposed their language and their inventions to God.' To describe that terrible scene of disorder, of crime, of dissolution, and of slaughter, that orgy of doctrines, that confused clashing of interests and of passions,

that mingling of proscription with impure feasts, those cries of blasphemy, those sinister songs, that low, persistent knocking of the hammer of destruction, of the axe striking its victims, those horrible detonations and those roars of joy, dismal echo from a vast massacre, those widowed cities, those rivers fouled with dead bodies, those temples, those towns in ashes, murder and lust, tears and blood—one would have to borrow its tongue from hell, as some monsters have borrowed its furies."

But ere the agencies of evil had spent their fury, Divine Providence had begun by a triple interposition to make known to the world that Heaven is ever watchful in its guardianship of Holy Church.

First of all the power of God was singularly manifested in the election of a successor in the See of St. Peter to Pope Pius the Sixth. This Pontiff, venerable for his virtues as for his years, ended his days in August, 1799, an exile from Rome, a prisoner in the hands of the enemies of religion. Impiety gloated over its victory, and proclaimed that its triumph was at length complete. The official journal in Paris announced to the world not only that the Pope was dead, but that the Popedom was no more, for the Republic would not allow a successor to be appointed to the deceased Pontiff. The condition of Italy was such as seemed to justify such an announcement. The French tricolor floated over the Vatican; the tree of liberty was planted on the Capitol; a revolutionary government, subordinate to that of Paris, ruled in Rome. All Italy was hushed before the armies of France, and not a tranquil spot could be found where the conclave for the election of a Pope could be held. But how wonderful are the ways of God! In those very days a Russian army under Suwarrow vanquished the French in North Italy, whilst the English fleet was crowned with victory in the Adriatic. Venice was thus freed from the revolutionary tyranny. There the Cardinals peacefully assemble. Russia and England keep guard for the conclave, and, in the month of March, 1800, Pope Pius the Seventh is elected to the See of St. Peter. A few months later he entered Rome amid the joyous acclaim of the citizens, and was solemnly enthroned in the capital of the Christian world. Nor was this all. Scarcely had the Pope been elected when the tide of French victory again set in. The memorable day of Marengo laid all Italy once more at the feet of Napoleon, and, yet from that very battlefield, Napoleon, recognising the interposition of Providence, wrote a letter to the newly-elected Pope, and to the great joy of the Christian world announced the restoration of religion and of peace to the Church in France.

A few years pass on, and a no less manifest interposition of Providence is seen in Napoleon's downfall. Intoxicated with pride and victory, he would emulate the universal sway of Charlemagne, and at the same time would yoke the Papacy itself to the chariot of his triumph. Pius the Seventh was at length constrained to fulminate the sentence of excommunication against him. Napoleon in the excess of his rage scornfully exclaimed: "What does the old man mean? Does he think that the muskets will drop from my soldiers' hands?" Flushed with victory, at the head of the Grand Army, the greatest muster of forces that Europe had as yet seen, he entered Moscow. In a few weeks how changed was the scene! Through

the bitterness of the Russian snows, the highways of his retreat were literally bestrewn with the muskets that dropped from the frozen hands of his perishing soldiers.

We see a third Divine interposition in the course of the Revolution itself. The very revolutionary agencies, evoked by the spirits of evil to accomplish the ruin of religion, became in the ways of Divine Providence a rod of chastisement to avenge the outrages which the various European Powers had committed against the Church. Austria and Holland, Spain and the Bourbon principalities of Italy—in a word, all the States that had sought to enslave the Church and to fetter her in the exercise of her sacred mission, were crushed to the dust, and so complete was their humiliation that they were themselves constrained to cry out: "the hand of God is here."

Thus, by a triple interposition of Providence, our nineteenth century was ushered in, and the blessings of Divine mercy continued to mark the progress of the century so auspiciously begun.

I.

Six Sovereign Pontiffs have steered the barque of Peter throughout this nineteenth century, and well may the children of Holy Church rejoicing lift up their hearts in thanksgiving to God in that He has vouchsafed such enlightened Chief Pastors to guard His fold in those troublous times.

In the first half of the century four of those Sovereign Pontiffs were summoned to their reward, men of zeal and firmness, of learning and piety, whose names shall long be held in benediction throughout the Church.

The pontificate of Pius the Ninth, the next Pope, exceeded in length of years that of any of his predecessors. Moreover, there were few of those predecessors who, whilst championing the cause of religion, had to contend against so many enemies and against such varied phases of assault as he. Like many of the greatest among them, he was privileged to suffer a great deal at the hands of the enemies of God, and yet, despite these sufferings, to achieve most glorious triumphs. A writer in the excellent magazine, the *Ave Maria*, remarks that those triumphs and trials of Pius the Ninth "combined in a marvellous way to make the Pope known and loved by every true Catholic throughout the world. Never was devotion to the Holy See so brought home to every Catholic hearth. And the very instruments of whose invention the nineteenth century may be justly proud —steamers, railways, telegraphs, steam-printing machines, and the camera—helped to make the Sovereign Pontiff a living reality to dwellers in the uttermost parts of the world."

So bright was the lustre of his pontificate that when he passed to his reward men said none could be found to wear the tiara with equal renown. Yet such a one was found. Already, for 22 years, Pope Leo XIII. has ruled the Church with

an enlightenment that has never been surpassed, whilst he has won the affection of all the faithful by his unwearying paternal care. Fearlessly he has asserted the freedom of the Church within her own sphere. Unceasingly he has sought to reduce to harmony the conflicting relations of classes and peoples, and to enlist the co-operation and generous sympathies of all, to pursue the paths of genuine progress, and to promote the sacred cause of Christian civilisation. The writer to whom I have just referred remarks of him :—

"He has pacified and drawn towards him the nations of the world, just as the pole attracts the compasses of ships of all kinds. Look at Germany with its Kulturkampf ended. Look at Russia with its young Czar eager to enlist the aged Pope in his crusade for peace. Look at Africa with the nations of Europe pouring light into a continent of darkness and slavery. In these things whose name holds a foremost place? That of Leo XIII. Well may we exclaim *Vicit Leo.*"

Yes ; Pope Leo has triumphed. What shall I say of the spiritual vitality of which throughout the century the Church never ceased to give abundant proof? That vitality is seen in the Diocesan seminaries which were everywhere multiplied, in the Hierarchies that were restored as in England and Holland and Scotland,—in the new Dioceses that were erected—in the Synods that were held. Suffice it to say that the number of Dioceses throughout Christendom at the close of the century is almost double the number that was reckoned at its commencement, and that in France alone since the middle of the century more Synods have been held than were celebrated throughout all Europe in the three centuries that intervened between the Council of Trent and that date.

That same vitality is seen in the religious orders instituted or revived or quickened with renewed energy. In the last century, the Jesuits, who had held a foremost place on the battlefields of the Faith, were pursued with deadly enmity by the infidel statesmen that controlled the Governments of Europe, and through dread of greater evils their society was suppressed. One of the first triumphs of religion witnessed in the present century was the revival of this religious order, and in this closing year of the century it already numbers in its ranks 15,000 soldiers of the Cross.

The other religious orders have given proof of no less vitality, and have borne abundant fruit. The Benedictines in France and Germany, in England and Italy, have emulated the brightest days of their religious observance and literary fame. The Carthusians and Trappists, the Dominicans and Franciscans with renewed ardour have pursued the paths marked out by their Holy founders. The Redemptorists have shown themselves animated by the spirit of St. Alphonsus, Doctor of Holy Church. But, besides all these veteran communities quickened in their fervour through the vigilant care of the Holy See, no fewer than twenty new religious orders have sprung into life and with characteristic devotedness apply themselves to promote the interests of religion, to meet the requirements of the age, and to spread the blessings of Christian truth in the remotest missionary lands.

At no other period have so many golden Encyclicals been addressed by the Holy See to instruct the faithful, or so many Canonizations been solemnized ; and we must not forget that such Encyclicals convey the lessons of Divine truth to illumine the mind, whilst the Canonizations present, as in a mirror, the heroism of virtue to guide us in the every-day paths of Christian life.

Even in this very hurried review of the great things achieved by Holy Church, I would wish to dwell for a little while on the definition of the Immaculate Conception, which shall ever remain one of the chief triumphs of religion in modern times. And I would wish to dwell on it at some detail, in that the manner of proceeding in this instance serves to illustrate the scrupulous care with which the Church proceeds when proposing to the faithful the doctrines of Divine Faith, a matter too often misunderstood or misrepresented by non-Catholic writers in our day.

Whilst as yet Pius IX. was an exile in Gaeta, in 1849, letters were addressed to all the Bishops throughout the Catholic world, inviting them to report officially to the Holy See on the tradition and belief of their respective churches regarding the cherished doctrine of the Immaculate Conception of the Blessed Virgin. Five hundred and forty-three letters were received in reply. These letters have been published and may be regarded as unanimous in affirming the doctrine, only six or seven Bishops setting forth their personal opinion as opposed to it, whilst even they affirmed the traditional and general belief of the doctrine in their respective Dioceses. Various congregations of theologians were appointed to examine into all matters connected with the ever-living tradition of the Church bearing on this doctrine, and, as the festive day approached, about 200 Bishops assembled in Rome to whom the draft of the decree and definition was submitted for consideration and discussion. Those who were privileged to be present in St. Peter's Basilica on the memorable feast of the 8th of December, 1854, will never forget the pious enthusiasm displayed by the thousands of priests and lay-pilgrims assembled there from every country under the sun, particularly when, at the moment of the solemn definition, the grand Basilica seemed to be transformed into a true vestibule of Paradise, and the myriad voices in glorious melody took up the chant of the Te Deum, in joyous thanksgiving for the tribute of honour thus decreed to their heavenly Immaculate Queen.

Never was a doctrinal definition received throughout the whole Catholic world with such unanimity of approval. Prophets of evil had predicted that manifold dangers would arise, that murmurs of dissension would be heard, that schisms would ensue. Nothing of all this has happened. The definition of the Immaculate Conception was joyously acclaimed by Bishops, priests, and faithful people throughout the churches of Christendom. The triumph of the Blessed Virgin in the privilege thus decreed to her was complete, and the doctrinal definition of the Sovereign Pontiff was crowned with universal rejoicing.

What shall I say of the Vatican Ecumenical Council, which has been the most remarkable triumph of the Church in this nineteenth century, perfecting for our

days the sacred edifice of Christian piety, and building up bulwarks of the Faith, against which the enemies of Divine truth shall ever rage in vain. Such a Council was needed to meet the requirements of the age. As a publicist of the time remarked: "The nineteenth century was a new era. Old political forms were passing away; the laws and institutions which had been, from the remotest historical time, regarded as the foundations of the social and moral world, were so shaken and imperilled by the intellectual upheaval, that the ancient landmarks of truth and error were being daily obliterated more and more. The Church of Christ to which had been made the Divine promise that she could never cease to be, and never be otherwise than unerring in her teaching, must remain unmoved amid the general wreck and change, and her Supreme Pastor, amid this new confusion of tongues, must raise his voice above the din and the storm, and proclaim anew the words of eternal life."

The See of St. Peter had been made the centre of attack by all the bitterest assailants of the Christian name. The forces of error, impiety and misbelief would marshal their combined strength to lay siege to this citadel of the Faith, and in their pride would summon it to surrender at discretion. The Vatican Council was the Church's reply. Seven hundred Bishops, many of them from the remotest Dioceses of Christendom, gathered around the Vicar of Christ. And what was the result? The prevalent errors of rationalism and indifferentism were condemned, the perfect harmony of science and religion was proclaimed, the spirit of piety and zeal throughout Christendom was revived, the indissolubility of the marriage bond was sanctioned anew and confirmed, all that was best and purest and most ennobling in the social order was invigorated with fresh impulse and commended to the faithful, and the Sessions of the Council were brought to a close by setting the seal of Holy Church on the infallible authority of the successors of St. Peter.

It has at times been said that the whole convening of the Council was a mere cunning device for proclaiming the doctrine of the Papal Infallibility. Such a statement is quite the reverse of truth. The ablest champions of the Holy See, long before the sessions of the Council were commenced, considered it quite unnecessary that this doctrine should be defined. But the concerted attacks of the anti-Catholic press throughout every country of Europe, the threatening attitude of hostile Governments, the misrepresentation of this doctrine itself, and the exaggerated or distorted statements that were circulated by misguided men to excite odium against the Church, compelled the Fathers of the Council to clearly and distinctly declare in unmistakable accents what the belief of the Church was in regard to this doctrine. Thus, in the ways of Providence the very efforts of the Church's enemies to assail her teaching led to the achievement of the very triumph that they sought to avert. And you will easily understand that when misrepresentation had thus gathered around this doctrine of the infallibility of the Holy See, and when many even well-intentioned persons had been betrayed by such misrepresentation to

misconceive the true meaning of the doctrine as taught by Holy Church, it became a matter of manifest duty to so formulize the definition of doctrine that all doubt as to its true import and meaning would be for ever and peremptorily removed. The discussion on this head was prolonged for weeks, and extended to its remotest bearings. All this was happily permitted by Providence that thus all occasion of doubt or uncertainty would be removed, and that the doctrine itself would be presented to the faithful in the purest undimmed light of Catholic truth. It is pleasant for us to bear in mind that when this great doctrine was at length submitted to the vote of the assembled Fathers, the decree in which it was formulized, and which was definitively sanctioned by the Ecumenical Council, and which thus for all time became incorporated in the public and authentic teaching of Holy Church, was formally proposed in the august assembly by a Prelate of our own race, perhaps I should say of our own kith and kin.

And now, were you to ask what great things in this century of ours have been achieved by Holy Church in her dealings with the statesmen and civil powers of this world, I would without hesitation reply, that in most countries the Catholic Church has been freed from the trammels and fetters by which for centuries she was held captive under State control in a sort of honourable bondage, and which could not fail to impede in a thousand ways the free and beneficent exercise of her divine mission. This of itself would suffice as a record of success, and should be regarded as a happy achievement; but, furthermore, communism under its myriad forms has been unmasked and condemned; divorce, which threatened to subvert the whole fabric of Christian family life, has been set before the world in its naked deformity and anathematised; secularism in education, that would seek to banish God from the school, has been successfully combated and overcome; and slavery has at length been banished for ever from Christian nations. Many of these subjects will, I have no doubt, be fully illustrated at future sessions of this Congress. It is only regarding slavery that I will at present make a few remarks. Every thoughtful mind will regard it as a remarkable feature of this nineteenth century that at length, after a struggle prolonged for 1800 years, Christian principle in all civilised peoples has triumphed over slavery. What has been during this century the part of the Church in this momentous struggle?

As far back as the European Congress, held at Vienna in 1815, Pope Pius the Seventh, through his representative, Cardinal Consalvi, presented a memorandum praying the assembled Powers to interdict the inhuman slave traffic. A few years later Pope Gregory XVI. at the very outset of his Pontificate in an Encyclical addressed to the Bishops and priests and faithful throughout the whole world, raised his voice against the same terrible evil. What is singular and deserving of remark, the enemies of the Church, to cast odium on her social action, had recourse to forgery, publishing two pretended Bulls, one of them imputed to this very Pontiff, in favour of slavery. One of these forgeries was traced to a Professor of

Trinity College, Dublin; the other was a little later unblushingly acknowledged by the Italian revolutionary leader, Massimo d'Azeglio, in his published memoirs. However, alike through good and evil report, the Roman Pontiffs continued to raise their voices against it. It was a memorable event that at the prayer of the reigning Pontiff, the last public act of the Emperor of Brazil, before surrendering the reins of government to republican hands, was to proclaim the enfranchisement of the slaves throughout his vast dominion.

Africa was the last stronghold of this inhuman traffic. One illustrious name in connection with this war against slavery will at once recur to mind, that of the Archbishop of Carthage, Cardinal Lavigerie. It was with the blessing and at the urgent request of the present Pontiff, Pope Leo XIII., that the great African Prelate entered upon the anti-slavery crusade which was to be crowned with glorious results. The difficulties that presented themselves might well have deterred the bravest hearts. The Arab hordes, fired by Moslem frenzy, had for years swept over the immense territories of central Africa, hurrying away whole races to death or slavery. It was calculated that for a considerable period 400,000 African natives annually fell victims to this terrible scourge. No difficulties, however, could deter the brave Cardinal in his heroic crusade. He addressed repeated memorials to the European Sovereigns imploring their aid in this great work. It was at his urgent request that the King of Belgium invited the other crowned heads to meet in Brussels to devise the best means for putting an end to the terrible evil. The blockading of the African coasts against the export of slaves was one of the happy results of the Congress. This, however, did not suffice for the zealous Cardinal. He led a devoted band, trained no less in the discipline of warfare than in that of piety, to form a cordon across the African deserts to intercept the Moslem marauders. He proceeded from capital to capital, and from city to city throughout Europe, to make known the dreadful evil, and to awaken the popular sentiment in favour of his crusade. It is pleasant to recall that nowhere was he welcomed with greater enthusiasm than in the great cities of England. Pope Leo XIII. continued by repeated letters to encourage him in the noble task which he had assumed, and from his scanty resources contributed £20,000 to aid him to realise his grand purpose. The Cardinal did not live to see the triumph of the cause he so nobly advocated, but the wreath of victory may justly be placed upon his tomb. Two years ago, to the great joy of the whole civilised world, the glad announcement was made that at length the last traces of the African slave-trade had disappeared from its final stronghold, the British-protected territory of Zanzibar.

If we look back along the course of the century and consider what has been the action of the Church on the faithful within her fold, and how far her Divine quickening spirit has been reflected in their daily life, we cannot fail to recognise that this age has witnessed (*a*) a marvellous expansion of genuine piety, (*b*) a singular spread of enlightenment and knowledge, (*c*) a cheering revival of the

Christian ideal in architecture and art, and above all (*d*) a most remarkable and widespread manifestation of true heroism in the exercise of Catholic charity. You will bear with me whilst I make some brief remarks on these heads.

(*a*) In proof of the marvellous spread of genuine piety among the faithful, it would suffice to appeal to the parochial missions, which, in most countries, were almost unknown in the last century, but have become general throughout the Church in latter times, everywhere imparting in profuse abundance the richest blessings of Divine mercy. But, furthermore, true piety to our blessed Lord has taken deep root in every Catholic home wherever the Holy Family Association has been established, to say nothing of the special tributes to the Sacred Heart and the devotion to the Most Holy Sacrament, which have become familiar as household words in every parish throughout Christendom. This threefold devotion to the Holy Family, to the Sacred Heart, and to the Most Holy Sacrament, has had a most singular development in this century. The same holds good as regards solid devotion to the Blessed Virgin. The daily prayers and celebrations in her honour throughout the months of May and October are characteristic of our nineteenth century; and at no other period have the devotions of the Rosary and the pious sodalities which are enrolled under her invocation been so general throughout the Church.

(*b*) There has been a marvellous diffusion of religious enlightenment in all ranks and classes of the faithful. Whilst education has been everywhere brought within the reach of the humblest children of the fold, the Church, even in the highest branches of scientific knowledge, has everywhere taken the lead. When, in 1850, the eloquence of Montalembert won liberty of education for France, within a few months a hundred colleges sprang into life, teaching the highest branches of science under the ægis of religion. What shall I say of the Universities in Louvain and Lille, in Friburg and Canada, at the capital of the United States, and elsewhere? Even in Ireland, despite her poverty, a Catholic University, sustained by the voluntary offerings of her faithful people, was organised. For half a century that University has been ignored by successive Governments, and has been beset by difficulties on every side; yet, like that South African town of which we read so much a few months ago, even at starvation point it has upheld the honour of the flag. The century may truly be said to have witnessed a brilliant religious renaissance in every branch of learning, in theological studies, in historical research, in antiquarian investigation, in scientific pursuits, and comparing the condition of studies to-day with that which prevailed at the beginning of the century, we cannot fail to recognise a singular progress in all branches of solid learning under the guidance and the blessing of religion.

And here another thought occurs to mind. During this century the Church in every land has produced illustrious leaders of thought, men of wisdom and genius who, by their eloquence and devotedness, have exercised a dominant influence in shaping the destiny and in moulding the ideas of the age. And with these children

of the Faith I would associate the brilliant array of distinguished converts who, by their learning and zeal and writings, and their indefatigable labour in defence of truth, have shed a bright halo of glory around the outward life of the Church. In the English-speaking world, the names of O'Connell and Brownson, of Kenrick and Lingard, of Digby and Pugin, of Wiseman and Newman, of Manning and Allies, will at once recur to mind. Italy has had her Mai and Mezzofanti, Vico and De Rossi, Cantù, Manzoni, and a host of others. In France we meet with De Maistre and Bonald, Montalembert and Ozanam, Lacordaire and Dupanloup, to name only a few of her grand army of religious leaders. The University of Louvain presents a whole host in its professors' roll; but Belgium may further point with pride to the gifted and devoted men who have so worthily revived and continued the monumental "Acta Sanctorum" of the Bollandists. Germany is second to no other country in the galaxy of bright and honoured names which it presents. So long as the German language and literature shall last, the names of Görres and Stolberg, of Hürter and Moeller, of Hefelé and Hergenrother, of Jannsens and Pastor, shall be pronounced with reverence and affection. With a record of such names, who can doubt that this nineteenth century has been marked by a singular religious renaissance in every department of enlightenment and literature.

(*c*) There has been a cheering revival, too, of the Christian ideal in architecture and art. It has been said that the grand churches and cathedrals which have been erected from time to time, speak with trumpet tongue as well of the piety of the people as of the perfection attained by the age in architecture. I do not know that any of the great churches of Christendom date from the last century, but in our own day we have seen St. Paul's Basilica in Rome arise in splendour from its ashes; the grand Cathedrals of Milan and Florence and Naples have been completed; the immortal monument of Cologne has been perfected; Montmârtre in Paris has been crowned with a memorial Church of which any century might be justly proud; Vienna, New York, Westminster, Armagh, to name only a few, have erected sacred edifices worthy of their religious fame. And our own Australia has nobly done her part. A few years ago many of us assisted at the dedication of the grand Cathedral under the invocation of Ireland's Apostle, worthy of the great southern capital; and yesterday we were privileged to dedicate, in its partially-completed form, our own St Mary's, which, in its fair proportions and stately grandeur and perfection of detail, will hold its own with many of the finest cathedrals of the older nations of Christendom. What I have said of architecture holds good also of Christian art. Great things have been achieved in France, Belgium, and Germany; and in Rome itself the honoured names of Canova and Overbeck, of Cornelius and Seitz and Soldaticz tell of the successful efforts that have been made to bring back men's ideas to the ennobling ideals of Christian art.

(*d*) On the heroic deeds of charity multiplied throughout the world in this nineteenth century, it is unnecessary for me to dwell. A hundred lectures would not suffice to do justice to such a theme. Even writers who are most opposed to the Catholic

name have felt constrained to pronounce in no measured words the eulogy of the heroic charity of which our devoted sisterhoods and brotherhoods have given every day abundant proof. Never before on the battlefields of the world was such fearless heroism of devoted charity witnessed as in this nineteenth century ; never in ministering to the manifold wants of suffering humanity was Christian charity more perfect, more refined, more varied in its resources than in our own day. If the terrible disease of leprosy once again has made its name known amongst us, are not the grandest triumphs of heroic charity in ministering to its victims recalled by the name of Father Damien ?

II.

But some one may ask : Have those victories of the Faith, those triumphs of truth, been practical in their results ? Have the promised blessings been realised in Christian homes and Christian peoples ? In a word, has the spirit of Catholic piety exercised that beneficent influence which was to be hoped for from the Divine mission of Holy Church ? Yes ! even under the most adverse conditions, and amid the most hostile surroundings, those happy results have been achieved ?

Let us look to Belgium, for instance. Any one contemplating the happy circumstances of that Catholic people must perforce exclaim, long may it be faithful to its religious traditions, and long may it continue to pursue the paths of true progress, and to produce the pleasant fruits of prosperity and peace, which hitherto have been its heritage. I am assuredly justified in calling it a Catholic people ; half a century ago its population was a little more than four millions, with 28,000 non-Catholics ; but in its latest official returns its population is reckoned at 6,500,000, whilst the non-Catholics have dwindled down to 10,000 Protestants and 4,000 Jews ; and it is to be remarked that many of these non-Catholics have come from England or Germany or other countries, so that of Belgium, as of Ireland, the old saying must hold good : "its soil is not congenial to the growth of heresy."

It is not that Protestantism was wanting in its endeavours to achieve success. Two years ago the *Berlin Press* published the report of Rev. M. Durand, a Belgian Protestant pastor, deputed by his co-religionists to solicit German aid and sympathy. He set forth that their missionary staff consisted of 30 pastors, with two evangelists, and thirteen Bible or tract distributors ; that they were generously sustained by the Masonic societies, but, nevertheless, for some years they had to face an annual deficit of 45,000 francs.

What shall I say of the difficulties that beset the growth and development of the Catholic Church in Belgium ? In the beginning of the century the Belgic provinces were incorporated with France, and subjected to all the vicissitudes and hostile influences which beset the French people in those days. And yet this seemed to be only the beginning of their woes. When the map of Europe was re-arranged at the Congress of Vienna in 1815, Belgium, by British influence, was united to Protestant Holland under the rule of the House of Orange. For a period of fifteen

years Protestant fanaticism ruled supreme in its government, and nothing was left undone to trample out its Catholic life. The State offices were filled with men noted for anti-Catholic bigotry, Catholic schools were not allowed, even the seminaries were suppressed, and the aspirants to the sanctuary were forced to pursue their studies at the High School of Louvain, noted at the time as a chief centre of materialism and irreligion. In addition to all this, the greatest indignities and insults were every day offered to the Bishops and clergy, schismatical intruders were honoured and encouraged, pastoral letters were interdicted, irreligious publications were propagated. All this oppression led to the revolution of 1830, when, although a Protestant scion of the House of Coburg was placed on the throne, full liberty was given to the Church. What has been the result? Despite the fact that many difficulties at times were thrown in the way by hostile influences on the part of those who held the reins of government, Belgium, whilst retaining its Catholic traditions and Catholic spirit, has become one of the most flourishing States of Europe. The irreligious High School of Louvain ceased to exist, but in its stead the free Catholic University was established, which, maintained by voluntary contributions, has become a model University, and in the rich abundance of its fruits—educational, literary and national—has far outstripped its continental contemporaries. Besides this free Catholic University, there are other State Universities, with a vast number of athenæums and middle-class and normal schools; whilst its 10,000 primary schools are attended by more than one million of children.

I will not enter into the details of its religious organization. I will only remark that it is fully equipped with a zealous clergy, a numerous array of religious communities, and admirable institutions of industry and charity and beneficence. It was only in 1884 that it freed itself from the incubus of an anti-religious Cabinet which left behind it an unpleasant legacy of a considerable national debt. Since then that debt has been cleared away, and as one of our leading English journals attests, "no other European Government has passed so many excellent social and economic measures,—measures of a truly democratic character for the well-being of the working classes." I will only add the appreciation of a Protestant writer: "This most Catholic of Catholic countries adopted from the very first the most modern of modern constitutions, embodying every popular liberty in its length and breadth. Freedom of conscience, religious equality, freedom of the press, of meeting, of association, of education, parliamentary government, ministerial responsibility, universal suffrage, inviolability of person and house, equality before the law, permanence of judicial appointments, publicity of legal courts, trial by jury, have all not only been legalised, but protected in Belgium, without any of the evasions which make similar legislation in some countries virtually a dead letter. The commercial prosperity of the kingdom is proverbial. It is not an exaggeration to say that the country is simply a huge garden; that every available spot of earth

is under tillage of the finest sort; that every economist, from MacCulloch down to Mill, has lavished the highest praises on the Belgian farmer, and on the condition to which he has brought high husbandry in this happy country."

Perhaps some one will say: All this is indeed true, but after all Belgium is only a small kingdom and cannot be said to wield much influence in the councils of Europe. Well, let us look to the greater powers; it is precisely in these more than elsewhere that the Church has shown her unconquerable vitality and strength. I will name four of the greater States that in this century of ours have held special pre-eminence and are considered to take a leading part at the present day in the varied developments of civilization and progress. These are Germany, France, Great Britain, and the United States of America. Assuredly if the career of Holy Church has been marked by victory in these great States, we must perforce recognise in her a more than mere earthly vitality and award her the aureola of triumph.

The marvellous developments of the Prussian power and the organization of the German Empire must ever be classed among the most remarkable features of European history in the latter half of this century. In 1864, by the aid of Austria, the Duchies of Schleswig and Holstein were snatched from Denmark; in 1866 Austria was defeated; in 1870 France was vanquished. In January, 1871, the German Empire was proclaimed, and during the years that have since elapsed Germany has continued to exercise a paramount political influence throughout Europe. It is, however, with its attitude towards religion that we are just now concerned. In Prussia, during the first half of the present century, the Catholic Church had to struggle against the most oppressive penal restrictions. In the Constitution granted in 1848, most of these restrictions were withdrawn and Catholics were nominally placed on a footing of religious equality with the other denominations. Court patronage, however, and the favours of the State continued to be reserved for those who under the name of Rongeists or "German Catholics," and at a later time as "Old Catholics," would war against the Church and sow the tares of heresy and schism among the faithful. Another important State, Bavaria, though nominally Catholic, clung to its Josephine traditions, and in manifold ways brought sorrow to the Head of the Church. In most of the minor States, now absorbed in the German Empire, the Catholic Church was either proscribed or ignored, to such a degree, indeed, that in some of the German cities a Catholic priest could not appear as such in the public streets without being exposed to insult. The crisis came in 1871. Prince Bismarck, at the zenith of his power, with all the prestige of victory, and wielding the irresistible influence of the German Empire, challenged the Catholic Church to mortal combat. The struggle was indeed severe. For years it brought pain and anxiety and anguish to the Head of the Church and to the Bishops, priests and people of Germany, but its issue has been a complete and brilliant victory for the Church all along the line. I will briefly sketch for you a few phases of the momentous struggle.

The decrees of the Vatican Council were the pretext for the Kulturkampf which Bismarck vowed against the Catholic Church. The penal enactments, known as the "May Laws," were passed in quick succession; colleges and seminaries were closed, religious orders suppressed, Bishops imprisoned or exiled, the schools withdrawn from the care of the pastors; there was no alternative for the clergy, they should accept the fetters imposed by the State or quit the kingdom. Within a few years eight Bishops and more than 1,800 priests paid the penalty of loyalty to the Church in prison or in exile. No palliative was allowed to temper the severity of those penal laws. The haughty Chancellor declared that the dignity of the Empire demanded them, that it would be treason to impugn them, and that the world might rest assured, come what may, he was not the man to follow in the footsteps of the Emperor, Henry the Fourth, in his journey to Canossa. This became a leading feature in his political programme, and on public occasions he made it his proud boast. When a national monument was erected in his honour in 1877, on Harz Hill, the site of an ancient castle of Henry IV., the inscription chosen for it at his suggestion was "Wir gehen nicht nach Canossa." However, fate would have it otherwise. The very imperial interests which he professed to guard would compel him to make at no distant day this distasteful journey to Canossa.

Pope Leo XIII., on his accession to the Papacy, moved with compassion for the persecuted Church in Germany, addressed a truly paternal letter to the Emperor, praying him to restore peace to his suffering Catholic subjects. The reply, dictated by Prince Bismarck, was rude and almost brutal in the defiant tone which it assumed. The condition of the Catholics throughout the Empire, it said, needed no amelioration; the "May Laws" would alone give them the peace which they desired; the hardships which Bishops, priests, or faithful experienced were due solely to their own obstinacy and disloyalty. It would seem as if all hope were lost of reconciliation and peace.

Circumstances, however, soon made a change imperative. In the year 1878 two attempts at short intervals on the life of the Emperor, awakened the attention of thoughtful men to the socialist theories that were openly advocated, and the spirit of irreligion that prevailed. Exceptional legislation was proposed by Prince Bismarck, but the Catholic members, about 50 in number, refused to follow his lead and the Bills were lost. Parliament was at once dissolved, and the Government strained every nerve to crush the Centre, by which name the Catholic representatives were designated. Despite, however, all the efforts of Bismarck, the Catholics returned 102 members to the new Parliament. These, under experienced leaders, men of tried integrity and ability, soon formed an invincible phalanx whom the German Chancellor could neither cajole nor intimidate. One by one the penal laws were repealed; the seminaries were re-opened, the pastors were restored to their flocks, and full liberty was given to the Church. In one of the debates on the repeal of these laws, Bismarck declared that the discussion occasioned him all the

pleasant excitement of the hunting field. A member remarked in reply that, no matter how pleasant the excitement might be, the fox-hunt was on the road to Canossa. The victory for the Catholic cause was complete. The firm attitude of the Centre Party merited the applause of Christendom, and German Fatherland endorsed the words of eulogy pronounced by Pope Leo XIII., that whilst they proved themselves immovably attached to their religious principles, they had never for an instant been found wanting either in loyalty to the throne or in patriotism to their country.

What, then, has been the result of the long and painful struggle which the Catholics in Germany had to sustain in defence of their religious rights and liberties? The result has been that in no part of the world will you find the whole body of Catholics, clergy, and faithful people, more united, more earnest in piety, more zealous in the cause of religion, more intelligent in their political action, more loyal or affectionate in their devotion to the Holy See. Nowhere does the Church enjoy greater freedom at the present day. Her institutions of religion and charity are flourishing, her schools are to be found everywhere. When Prince Bismarck began his Kulturkampf warfare in 1871, there were only three Catholic newspapers in Germany; there are at present 300. In the beginning of the century, in the States that now form the German Empire, the number of Catholics was six millions; they are now officially reckoned at twenty millions.

What shall I say of France? How frequent, and many times, too, how eventful have been the changes of government witnessed there during the past 100 years; and amid all these changes may I not say that the old adage has proved true:—

Quidquid delirant reges,
Plectuntur Achivi.

No matter how the forms of government may have changed, one and all proved themselves hostile to the Catholic Church, eager with the desire to yolk the sacred ministry to the chariot of State policy, and to make her influence subsidiary to their selfish political aims. Nevertheless, the Church has held her own. But before I refer to this, there is one great fact that forces itself upon our attention. Protestantism has not found in France a congenial soil. Accurate statistics were compiled at the close of the sixteenth century, when by the famous edict of Nantes the French Huguenots were placed on a footing of perfect equality with the Catholic citizens. The population of France in those days was twenty millions, and of these, two millions were returned as Huguenots, that is, they were one-tenth of the whole. To-day the population is thirty-eight millions, but the Huguenots and Protestants of all denominations have dwindled down to six hundred thousand.

As regards the progress of the Catholic Church in France there can be no question that despite the many difficulties that have beset her course, religion has made rapid strides during the present century. A few statistics may set this fact in its true light.

During the Revolution that brought the last century to a close, the various communities of nuns were scattered and their property confiscated. To-day there are no fewer than 128 distinct religious orders of nuns in France engaged in their marvellous mission of religion and charity. One of these religious orders, known as the Sisters of Charity of St. Vincent de Paul, has 30,000 members, who bring to the remotest parts of the world the example and the teachings of the heroism of religion.

When the Revolution was at its height, one of those communities had its beginning in Paris itself. On the 21st of November, 1800, the first three Sisters knelt in their humble oratory to invoke the blessing of Heaven upon their work. That work has prospered, and to-day 7000 Sisters are enrolled under the banner of the Sacred Heart.

The religious orders of men were likewise suppressed at the close of the last century, and many of their members in the prisons or under the guillotine received the martyr's crown. During this century they have increased a hundredfold. For instance, the Trappists were almost exterminated; only 29 survived. They number to-day 4200, and their monasteries are to be found in almost every country.

One telling fact should not be omitted. When the French Revolution entered on its reckless and destructive course in 1789, the whole number of French missionaries engaged in the various Foreign Missions of Holy Church throughout the world were not more than 300; at the close of this century they number more than 50,000.

But it is particularly to the vitality of religion as shown in the grand work of Catholic education that I would invite your attention.

It has been the special aim of the enemies of religion in France to get a hold of the schools, that thus they might imbue the minds and the hearts of youth with indifference or infidelity. The religious spirit of sacrifice and devotedness of the French Catholics has vanquished them. I have already referred to the battle for freedom of higher education in which the victory was secured by the matchless eloquence of Montalembert. What shall I say of the many zealous Orders of Brothers who, quickened by the noblest spirit of Christian heroism, devote their lives to this glorious work of religious education? The Brothers of Christian Instruction were instituted in the first decades of this century by Rev. Jean Marie De Lamennais. They already number 2500 members, and impart religious education to 75,000 pupils.

The Marist Brothers, whose devoted zeal yields such happy fruits among ourselves, were founded about the middle of the century by the Ven. Père Champagnat, whose cause of canonization, I am happy to say, has already been auspiciously begun: his sons now number 5000, and they impart the lessons of the faith to more than 100,000 children.

The brothers of the Christian schools founded by the illustrious De La Salle merit special mention. The canonization of their holy founder during the present Anno Santo in Rome has adorned with the aureola of sanctity the great work of education which he so happily inaugurated, and in which the brothers are so successfully engaged. Repeatedly suppressed even in the present century, the Institute reckons to-day 15,000 members, having in their charge 330,000 children. One instance will serve to illustrate the heroic spirit of sacrifice by which they are animated in carrying on their religious work.

During the German War in 1870 their schools were closed, and the brothers were summoned to the battlefield. At their request they were formed into an ambulance corps, and their devotedness in the discharge of that duty of charity is one of the few bright pages that illumine the gloom of the history of that sad period. At the close of the war the Cross of the Legion of Honour was awarded to the Superior in recognition of the brothers' heroism. But there was even a more flattering tribute in store for them. The City of Boston in the United States offered a prize "to the finest example of patriotism given during the war." The award of the prize was left to the French Academy, and by their decree it was awarded to the devoted Christian Brothers.

What shall I say of the magnificent work in the various fields of benevolence and mercy carried on throughout every department of France? The Little Sisters of the Poor originated in a country village of Brittany in our own day. They have now 4500 Sisters in their ranks; they have already sent 152,000 aged poor to Heaven, and in various parts of the world they have actually 50,000 poor sufferers under their care. And yet they are only one of the Religious Congregations that devote themselves to such deeds of charity. The official report of the charities in France for last year sets forth that there were 7000 Nuns of the Good Shepherd engaged in their great work of mercy, and that there were 47,385 inmates in the various reformatories and asylums and other institutions under their care. Two Associations, "For the Propagation of the Faith," and "Of the Holy Childhood," which had their birth in France in the present century, merit special mention. They have been the bountiful channels through which the alms of the faithful have come to our devoted missionaries in the remotest parts of the world.

All this tells of the singular, most happy revival of piety throughout France in the present century, and, as its result, infidelity has been vanquished, Jansenism has disappeared, Gallicanism has been consigned to the tomb. In every branch of the sacred ministry the clergy are distinguished by learning, devotedness and zeal. Mr. Bodley, who by his many years' intercourse with all classes in France, is entitled, though a Protestant, to form an accurate judgment on the matter, writes to the London *Times* on the 17th October, 1899:—

"I respect the French clergy as the most virtuous and disinterested body of men I have ever known."

Cardinal Newman, writing about the middle of the century, in his lectures on the "Difficulties felt by Anglicans" (Lecture X.), attested the religious change that even then had come over France, and his words hold equally true for the present time:—

"Jansenism is no more. The Church lives, the Apostolic See rules. That See has greater acknowledged power in Christendom than ever before, and that Church has a wider liberty than she has had since the days of the Apostles. Out of the ashes of the ancient Church of France has sprung a new Hierarchy worthy of the name and the history of that great nation, as fervent as their St. Bernard, as tender as their St. Francis, as enterprising as their St. Louis, as loyal to the Holy See as their Charlemagne."

I will now ask you to accompany me to Great Britain, but I will not detain you there very long. Another opportunity will be afforded us of considering at greater length the development of religion witnessed there during the present century.

Anyone who read of the Gordon riots in London, in the year 1780, or witnessed the sad scenes of irreligion and rioting renewed throughout England in 1850, would be tempted to say that there could be but little hope for the Catholic Church to ever win the affections of the English people. And yet comparing the Catholic Church in England to-day with its condition in England at the close of the last century, what a contrast has come over the scene. The Penal Laws that held the Catholics of Great Britain in direst bondage, have been almost all repealed. Catholics in olden days were jealously shut out not only from the learned professions, but from even the rank and file of the army; now they are to be found holding a prominent place in every branch of the administration, prominent in every national and patriotic enterprise, prominent in wearing the honours as in bearing the burdens of the State. In the long list of such distinguished Catholic citizens we find the name of the Chief Justice of England, whose premature demise a few weeks ago the whole Empire mourns,—and with him were several others, Justices on the bench, Generals and Commandants in the army and navy, members of the Cabinet, representatives of Her Majesty in the diplomatic and colonial service; in a word, except in the matter of a few senseless restrictions, the Catholic citizens of Great Britain, in aspiring to the honours of the State, are, practically as well as theoretically, on a footing of equality with those of other religious denominations, and the Catholic Church in England is as unfettered as in the most Catholic States of Europe to pursue her Divine mission of religion and beneficence. I will allow the facts to speak for themselves. In the beginning of the century the number of Catholics in England and Wales was about 70,000; since then the population of Great Britain has doubled, but the Catholics in England and Wales are at present little less than two millions. Perhaps the most remarkable test of all is this, at the beginning of the century there was not a single recognised primary religious Catholic school in Great Britain; there are at the present day in England and Wales more than 300,000 Catholic children enrolled in 1400 religious schools, duly recognised and subsidised by Government.

We now come to the United States of America. This, the youngest of the Great Nations of Christendom, has during the present century, the century of her independent existence, advanced with giant strides and given proof of indomitable energy. Her vast resources and boundless territory, combined with the energy of her people and her more than 70 millions of inhabitants, cannot fail to assign to her a prominent place in moulding the future destinies of the world. Now, in this flourishing State, the Catholic Church throughout the century has held her own; I should, perhaps, have said that bright and brilliant in the United States above most other countries has been her onward course.

The difficulties against which the Church had to contend were characteristic and manifold. Rt. Rev. Dr. Spalding sketches them in a few words:—

"The British Colonies of North America were dedicated to Protestantism. All the forces by which public thought and sentiment are moulded were antagonistic to the Catholic Faith. The successful issue of the War of Independence heightened the self-consciousness of the Americans. They were a new people in a new world, destined to create a new civilization, and they inevitably fell a prey to the ignorances and delusions of the young. They saw no good in the past, and looked with contempt upon the Old World and its ways. Their political principles intensified their religious prejudices. They hated the Catholic faith, not only because they thought it a degrading superstition, but not less because in their minds it was associated with the abuses and tyrannies of the Governments of Europe. Its antiquity was only a reason for thinking it false and obsolete, its imperial organization was an argument to prove its incompatibility with republican institutions, and its symbolical worship was but the plain revelation of its idolatrous character. So that from whatever point of view this new people looked at the old Church they could discern in it only an unsightly ruin, given over to decay and become the habitation of doleful creatures."

Despite all these difficulties the Church has successfully and perseveringly pursued her Divine mission in the United States, and may look back with exultation on the religious triumphs achieved. In the year 1785 an official report on the condition of the Church in the newly-proclaimed Republic was forwarded to Propaganda, in Rome, by Most Rev. Dr. Carroll, who was chosen to be its first representative in the Catholic Hierarchy. His estimate of the number of Catholics is "16,000 in Maryland, 7000 in Pennsylvania, and 2,000 in New York and the other States." There were about thirty priests engaged in missionary work, but, as yet, no colleges, no nuns, no schools.

What a change has come over the scene during the century that has since then intervened. There are now 80 Dioceses in the United States fully equipped with their schools and convents, and various institutions of religion and charity. The lowest estimate of the Catholic population, which even the most cautious of our statisticians adopt, is ten millions. In its Hierarchy we see 92 Prelates distinguished for learning, zeal, and piety; and with them more than eight thousand priests of the secular clergy devote themselves to cultivate the spiritual vineyard. The religious congregations have shown marvellous vitality. There are 44 distinct congregations of men, with 5500 members devoted to the sacred ministry and teaching; while there are 118 congregations of women having a roll of 50,000 devoted nuns. There are 840 colleges and academies,

and 3800 primary schools with an attendance of one million of children. Under religious care there are 250 Catholic orphanages with more than 85,000 orphans, whilst 827 other institutions are devoted to the many varied works of religious benevolence and charity.

It would be difficult in modern times to find a parallel for the growth of religion in New York during the present century. New York was one of those States that persistently excluded Catholic priests till towards the close of the last century. And those anti-Catholic laws were not inoperative. We read of even a benevolent Quaker who, under the false accusation of being a Catholic priest, was led to the scaffold. When the new century was being ushered in there was only one priest, an Irish Capuchin, in the city of New York. Special toleration was extended to him as having been chaplain on board of a French frigate that had done good service during the war. There was only one Catholic Church and one school. As late as 1816 the Bishop of New York, Right Rev. Dr. Connolly, writes that there were only four priests in the diocese which embraced the whole of the State of New York and the northern part of Jersey. The same Prelate writes in 1818 that the number of Catholics was 16,000: "They are mostly Irish," he says; "at least 10,000 Irish Catholics arrived at New York only within these last three years; they spread throughout all the other States of this Confederacy, and make their religion known everywhere." In 1822, the number of priests in the diocese had increased to eight, whilst there were two churches in the city, and five others in the towns of Albany, Utica, Auburn, New Jersey, and Carthage, all in those days comprised in the Diocese of New York.

What a contrast these statements present to the religious condition of things at the close of the 19th century. A few months ago the Archbishop of New York, when setting sail for Rome, published the statistics of the Diocese accurately compiled up to date, and we must bear in mind that the Diocese of New York of to-day is only one of five Episcopal Sees into which the Diocese of New York of 1822 has been distributed. This one Diocese now reckons within its restricted limits 1,200,000 Catholics, with a thousand priests, who zealously attend to their spiritual wants, whilst 68,000 children attend its religious schools. Many causes may be assigned for this wonderful growth of religion in New York. There is one which should not be forgotten; I mean the singular piety of the early emigrants who landed there. I will give but a single instance. Through the hardships to which the people of Ireland were subjected consequent on the disturbances of 1798, Irish emigrants began to flock in considerable numbers to the United States. Mrs. Seton, whilst as yet a Protestant, attested the singular piety which they displayed. In the year 1800 some shiploads of them arrived in New York, suffering from the terrible scourge known as ship-fever. They were detained at Staten Island, the then quarantine station, where the lady whom I have named visited them, accompanying her father, who was the Health Physician to the Port of New York. The piety of those emigrants

led her thoughts to the Catholic Church, of which in after years she became a bright ornament. Stricken as the emigrants were with misery in its manifold forms, she writes :—

"The first thing these poor people did, when they got their tents, was to assemble on the grass, and, all kneeling, adored our Maker for His Mercy; and every morning sun finds them repeating His praises."

The seeds sown with such piety could not fail to produce an abundant harvest of religion.

I have chosen New York to illustrate the development of the Church in the United States. But were I to appeal to Boston, the flourishing capital of the old Puritan States, the proof would be not less conclusive. It was on the arrival of D'Estaing's fleet at Boston in 1778, that Holy Mass was openly celebrated for the first time in Massachusetts. The Most Rev. Dr. Carroll, first Bishop of the United States, writes from Boston in 1790 :—

"It is wonderful to tell what great civilities have been done to me in this town, where, a few years ago, a papist priest was thought to be the grossest monster in the creation. Many here, even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic, some time ago. The horror which was associated with the idea of a papist is incredible; and the scandalous misrepresentations by their ministers increased the horror every Sunday."

His Lordship adds the important detail: "If all the Catholics here were united, their numbers would be about one hundred and twenty." This small Catholic congregation assembled in an old Huguenot church, to which the name of Holy Cross was given. The first Catholic Church in Boston was begun in 1799, and it was not completed till the 29th of September, 1803. There are now, at the close of the century, in the Diocese of Boston, 176 churches, and a Catholic population of 575,000.

Last year severe things were said in some of the public journals against the Catholics of the United States as if they held those tenets which were branded as Americanism, and which were most justly and opportunely condemned by the Holy See. Americanism, however, may truly be said to have had more place in the imagination of hostile French writers than in the American mind, and the condemnation by Pope Leo XIII. brought manifestly before the world the important fact that those erroneous tenets had taken no root in the American Church. A writer in the *North American Review* for May in the present year sets the net result of the controversy in its proper light when he writes :—

"There are no more thorough, intense papists in the wide world than the Catholics of America. Their Catholicity, their loyalty and obedience to the Chair of Peter, are intensified instead of being weakened by their heretical, infidel and atheistic surroundings, all of which serve as a whetstone to keep their faith bright and keen and free from rust and dross. None know the value of faith so well as those who have before their eyes day by day the evil results of the loss of it. Health is never so highly appreciated as when disease is rampant."

I have dwelt at some length on the progress of religion in the United States, because many writers at the present time extol the intelligence of the American people, and the singular spirit of progress and liberty with which they are imbued. Nowhere, as those writers contend, is there a freer scope for the expansion of the human mind, and nowhere do the national institutions, combined with the natural advantages of the country, so favour a high development of intelligence and activity, and the formation of a great and noble race of men. Well, it is precisely in this so-favoured Republic, and among those privileged citizens that the Catholic Church has won its most brilliant victories and achieved its grandest results in this very age of enlightenment and progress.

But, perhaps, instead of dwelling on the progress of the Faith in those countries that the world looks to as the models of modern enlightenment, I should have invited your attention to the fruitfulness of the Church in what would be more strictly called her foreign-mission field, bringing the light of truth to pagan nations, and leading those who knew not the Creator to adore and worship Him. In this mission field, grand and enduring have been the results achieved during the present age. At no other period, perhaps, has a wider range been opened to missionary zeal, and, though manifold difficulties beset the missionary's path, yet rich even to exuberance has been the harvest which repaid his toil.

"Da mihi Belgas" was the cry of St. Francis Xavier when in the depths of India he yearned for zealous missionaries to aid him in his marvellous apostolate. That the Belgian zeal has not grown cold must be apparent to anyone who reads of the grand results achieved on the Rocky Mountains in the United States during the middle decades of the century by Father de Smet and his companions. I do not know that there is a brighter page in the annals of the Jesuit missions than the narrative of the heroic sacrifice, the unflinching endurance, the fruitful results of their missionary zeal among the Indian tribes of the Rocky Mountains.

No less fervent and heroic were the zeal, indomitable energy and self-sacrifice of the Oblate Fathers who, during the last half-century, have carried on the work of evangelisation throughout the vast desert-wastes and ice-bound western territories of the Canadian Dominion. I would wish to dwell upon this theme, but it may be more appropriately considered in a paper which has been promised on the missionary results during the century in the British Colonies. Suffice it for the present to say that it is difficult to conceive a mission beset with greater difficulties, and that never has the heroism of those devoted missionaries been surpassed.

I come to India. Another day we will refer at greater length to the missionary results in this immense Imperial colony. In the statistical returns for the present year, for the first time in three centuries, the number of Catholics exceeds two millions. What is a singularly interesting feature of this mission, full of hope for its future fruitfulness, is its complete organisation. Its 36 Dioceses have 826 European missionaries and 1580 native priests. There are more than 1000 religious

men engaged in the work of teaching, and 2400 nuns. There are 42 seminaries, with 2200 students; 162 orphanages with 9874 orphans; whilst in its 2562 primary schools there are 145,500 pupils.

I need no more than mention the great continent of Africa. At the beginning of the century its teeming population was almost everywhere seated in darkness, whilst impassable barriers shut out every approach against missionary zeal. How changed is now the scene! All praise to the heroic explorers who penetrated into every remotest district of this dark land; but all praise at the same time to the heroic missionaries who, following in the footsteps of those explorers, and oftentimes anticipating their approach, imparted to those rude children of nature the blessings of Christian life. It was a *terra incognita* far into the present century. It is to-day parcelled out in 60 dioceses, each of them equipped with its devoted missionaries and teachers eager to impart the lessons of Divine wisdom.

It was in this century that the light of the Gospel first shone on many of the islands of the Pacific. Our Marist Fathers and the Fathers of the Sacred Heart, with other missionary communities, have zealously laboured in season and out of season to win those pagan races to Christ, and by their heroic devotedness the Prophet's words have been fulfilled: "Glorify ye the name of the Lord God of Israel in the islands of the sea, from the ends of the earth we have heard praises, the glory of the Just One." (Is. xxiv. 15.)

It was only since the middle of the century that the age of martyrdom was brought to a close in the flourishing empire of Japan, and the old saying has again been verified: "*Sanguis martyrum semen Christianorum.*" Already 54,000 faithful have there been gathered into the one fold of Christ.

What shall I say of China, that vast dominion towards which the eyes of all Christendom are bent at the present hour, and whose vast expanse of territory has for three centuries been watered with the blood of countless martyrs? And here I may remark that I use the word martyr in the strictest sense of those who voluntarily and deliberately have laid down their lives sooner than deny the Faith. There are some who meet with death in commercial enterprise; some whilst exploring unknown regions; many, too, as soldiers on the battlefield; but no matter how great may be their heroism, and how well they may be deserving of every honour in the paths of science or commerce or patriotism, they cannot, as a rule, be regarded as martyrs in the cause of religion. Many of the martyrs of whom I speak have been led before the pagan mandarins, and, confronted with the agencies of torture and death, have been summoned to renounce the Christian faith. They were offered their lives and rich rewards if they renounced the name of Christ, but nothing could overcome their constancy. And not European missionaries alone, but countless native Christians in Japan, and Annam, and throughout China have persevered in the faith despite the threats of persecution and fines, of torture and death. Among those who thus sacrificing everything that the world holds dear, emulated the heroism of the

early martyrs, we meet with the young and the old, persons of every sex and class and condition of life, some even of the highest rank, military officers, magistrates, teachers, and princes of royal and imperial dignity. And of such, as of the martyrs of the early ages, it may truly be said, "it was not their sufferings and death alone, but the cause for which they suffered that merited for them the martyr's palm."

I will take but two instances of the remarkable religious progress that was made, despite the hardships that the faithful had to endure for the name of Christ. In the vast kingdom of Annam now occupied by France, religious peace at present reigns undisturbed. It has at least 700,000 fervent Christians, 20,000 children in the religious schools, 355 native priests besides the European missionaries; and, a singular feature of this mission field, there are more than 2000 native nuns Now, throughout this territory, the Christians were again and again almost annihilated through the Annamite fanaticism. Thus, for instance, as late as the year 1885, in its eastern vicariate, we read of the massacre of 15 priests, 60 catechists, 270 nuns, and 24,000 Christians; whilst in the same year in its northern vicariate, 10 native priests and 12,000 Christians met with the same fate.

The frightful massacres of the Christians in China, of which we have been reading during the past months, are only a repetition of the terrible deeds again and again repeated by pagan ferocity during this century through hatred of the Christian name. Nevertheless, in China proper, where, in the beginning of the century, the Catholics numbered 200,000, distributed in five Dioceses, there were at the close of last year 40 Dioceses, numbering no fewer than a million of faithful members of the fold. From every province of the vast Empire the cry has gone forth "the harvest is great, the reapers are few; send, O Lord, devoted workmen to Thy mission field." In one Diocese last year there were 20,000 Chinese inscribed on the rolls of those who were awaiting instruction; and in another Diocese the number of catechumens was no less than 50,000.

Even in remote Manchuria our missionaries during this century have accomplished a great work. As the eyes of the Christian world are just now bent towards these distant regions, it will not be uninteresting to learn from a witness, nowise partial to Catholic missionaries, what is the work that is being carried on there far away from the supposed borders of civilization, and who the men are that are engaged in it. I will give the testimony of Captain Younghusband from the narrative of his travels in Manchuria, published in 1896. Of his visit to the "head-quarters of the Roman Catholic mission in North Manchuria, at a village named Hsiao Pachiatzu, about 20 miles from Kuan-cheng-tzu," he thus writes:—

"On approaching this place, we saw from far away over the plain the tower of a church—a remarkable innovation in a Manchurian landscape. On our arrival we were cordially welcomed by the two priests, Père Litot and Père Maviel, and introduced to the Bishop, a noble-looking, kindly gentleman, who had lived for over thirty years in the country, and has since died there. A noticeable feature in this mission was that the whole village was Christian. The missionaries had begun by educating and training children as Christians. These had grown into men, and had sent

their children in their turn, and in the course of time the whole village had become Christian. We attended the service on Sunday, and were very much struck by the really sincere and devout character of these converts. Brought up from their childhood as Christians, and under the kindly, genial influence of these good priests, the people of this little village seemed like a different race from the cold, hard Chinamen around them."

The same distinguished traveller visited the still more remote Catholic mission-station at Pa-yen-su-su, and he thus describes the men whom he met there:—

"It was, indeed, a pleasure to see these men (the French missionaries), and to have that warm, heartfelt greeting which one European will give to another, of whatever nationality, in the most distant corners of the world. Except the French Consul, who has been sent to inquire into the outrage on Père Conroux in the previous year, no European had ever before visited these distant mission-stations, and we, on our part, had not met a European for several months now, so the delight of this meeting may well be imagined. But, apart from that, we were deeply impressed by the men themselves. Few men, indeed, have ever made a deeper impression on me than did these simple missionaries. They were standing, transparent types of all that is best in man. There was around them an atmosphere of pure genuine goodness which made itself felt at once We recognised immediately that we were not only with *good* men, but with *real* men. What they possessed was no weak sentimentality or flashy enthusiasm, but solid human worth. Far away from their friends, from all civilisation, they live and work and die; they have died, two out of the three we met in those parts, since we left. . . . Their strong, yet gentle and simple natures, developed by the hardships of their surroundings and the loftiness of their ideals, and untainted by the contact with wordly praise and glamour, impressed itself on us at once, and, as we saw evidenced in the people around, had affected the Chinese likewise.

'Great deeds cannot die:
They, with the sun and moon, renew their light
For ever, blessing those that look on them.'

"Others may bring discredit on the missionary cause, and produce the feeling of hostility to it which undoubtedly exists, but these are the men who are a true light in the world, and who will spread the essence of Christianity—the doing of good to others—abroad. This remote mission station—established here, where no other Europeans had penetrated—was a source of the greatest interest to us, and fulfilled our highest ideal of such a station. There was here no elaborate costly house, no air of luxury, such as may be seen in many missionary establishments elsewhere, but everything was of the most rigorous simplicity. There was merely a plain little house, almost bare inside, and with stiff, simple furniture. Under such hard conditions, with such plain surroundings, and shut off for ever from intercourse with the civilised world, it might be supposed that these missionaries would be dull, stern, perhaps morbid men. But they were precisely the contrary. They had a fund of simple joviality, and were hearty and full of spirits. They spoke now and then of 'la belle France,' but they were evidently thoroughly happy in their lives, and devoted to their work."

In a concluding chapter, Captain Younghusband again writes:—

"My sympathies are entirely with the missionaries, and having seen the noble men I have met with in the far interior of China, and realised the sacrifices they have made, I say that the hearts of all true Englishmen and of all true English nations ought to go out to encouraging and helping those who have given up everything in this life to do good to others. I only wish that those who from the prosperous, comfortable homes of their native country so severely criticise missionary enterprise, could see one of those splendid French missionaries whom I met in North Manchuria, and who had gone out there for his life and would never see his home again. I feel sure that any fair-minded Englishman would see that this was a real man—a man to whom his sympathies might truly go out, and who was

really likely to contribute to the elevation of the human race. Readers who have followed me through these pages will have seen that good work is being done by the missionaries in some places at least, and let missionary enterprise be judged by the achievements of such men as these, and not simply by those who, living on the fringes of civilization, enjoying all its luxuries and comforts, and devoting but a fraction of their time to true missionary work, have deserved the sneers which have been thrown at them."*

But instead of pursuing further those instances of particular mission fields, I may be permitted to refer to the development of one of our chief missionary associations, the Société des Missions Etrangères, in Paris, the more so as it is precisely to the missionaries of this society that Captain Younghusband has borne such noble testimony. Though this society was already in existence for a considerable time, it had to struggle against many difficulties, and it was only in the year 1822 that it may be said to have attained its maturity; and, therefore, I will ask you to compare the statistics of the society in that year with those at the close of the century :—

	1822.	1899.
Number of Missionaries	33	881
,, Missions under their care	5	27
,, Bishops	5	29
,, Ecclesiastical students	250	1,760
,, Seminaries	5	35
,, Churches and Chapels	10	3,575
,, Conversions from heresy	3	464
,, Adults baptized	800	72,700
,, Catechumens receiving instructions	100	60,000
,, Dying children baptized	4,500	175,000
,, Native priests in the Society	120	500

These figures speak for themselves. I will only add that during the past half century this society alone has sent 2000 missionaries to the evangelisation of pagan nations; and it reckons on its honoured roll 86 martyrs, several of whom have already received the aureola from Holy Church, whilst others await the consideration of the Holy See.

I have thus, at too great length, I fear, for your kind attention and indulgence, but too briefly for the importance of the matters themselves, endeavoured to sketch some of the fruits of religious zeal and piety which have enriched the harvest of Holy Church in this nineteenth century. The last century was brought to a close amid all the terrors and turmoil of deadly warfare waged against the Church. All the enemies of religion seemed to muster their combined strength for a final assault, and yet the Church was not overcome. The deceptive theories which under the name of science were then marshalled against her have long since been consigned to oblivion. The belated systems which would supplant Christianity by a vain philosophy have disappeared. Rationalism, despite its boasted resources, has been

* "The Heart of a Continent: a narrative of travels in Manchuria," by Captain Younghusband. London, 1896.

compelled to avow its bankruptcy. All the varied assaults have failed to turn aside the Church from her onward course. Every genuine fact of science that was brought to light, every truth that was illustrated, every discovery that was made, has been found to be in perfect harmony with her teaching. Thus in the present, as in the past, she is found to assimilate everything that is true and beautiful and good—a proof, if proof were needed, of the Divine vitality by which she lives. At the close of this nineteenth century the beautiful statement of the illustrious Count de Maistre—"the sceptre of science belongs to Christian Europe"—is seen in its full force, and we cannot fail to recognise as no less true the words with which England's departed statesman, Mr. Gladstone, summed up the Church's position in regard to science:—

"Since the first three hundred years of persecution the Roman Catholic Church has marched for 1500 years at the head of human civilisation, and has driven, harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world: its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of."

During the past century everything in the material world around the Church has changed. Thrones have been overturned, some nations have fallen from their pride of place, others have arisen in the scale of dignity and power. New forms of government have been developed; new phases, too, have appeared in the social order with which the progress of the world is linked. Amid all these vicissitudes and changes, the Church, faithful to the Divine mission which she received, has pursued her onward course invincible and unmoved. Her past triumphs under the most adverse circumstances over the most powerful enemies, are a sure guarantee of the future victories that await her. We may rest assured that in the coming century her fruitfulness of piety shall not grow less, nor shall her triumphs be less brilliant over the errors and fallacies that may be marshalled against her. As in the past, so in the future, heaven shall smile on her onward victorious course, and she shall continue to diffuse around her the blessings of her salutary influence in every path of beneficence, charity, and mercy.

First Section.—APOLOGETICS.

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First Section.—APOLOGETICS.

I.—The Incarnation.

[Right Rev. Dr. Hedley, O.S.B., Bishop of Newport, England.]

The great question for every age of the world must always be, How can man be kept in communication with God? There are some senses in which man must be, and must remain, under the influence of Divine agency, whether he is conscious of it or not. He was made, he is conserved, and his activity is limited and conditioned, by God's creative art or by God's unceasing providence. But the principal part of a man's being is his spirituality, with its two departments of intelligence and will. It may truly be said that this spiritual part is the whole of a man's being; not that it is separable from what we call the "body," except by a miracle, for a time; and even that separation leaves the soul "conditioned" by matter with relations to matter, and (except so far as there is miraculous intervention) at a disadvantage by its divorce from organs and senses.

What is meant is, that the human soul, considered not as a "separated substance," or pure spirit, but as the soul of a material body, affected by that body, using that body necessarily in all its operations, unable to stir hand or foot without the senses or the imagination, requiring a foothold on solid earth even for its most abstract and elevated operations, is really man—and man is nothing more. In order, therefore, that God and man should be in intercommunication, it is not enough that God should have created this human spirit, directed the growth of its embodiment, and subjected both the spiritual and corporeal elements to the natural laws of the universe. It is necessary in addition that God should be received into the human spirit by that spirit's intelligence and will.

To assert the possibility of an intercourse like this, is to assert by implication that God is Personal. It will be found that the denial of the Personality of God is at the bottom of all that denial of Revelation, of the Incarnation, of grace and of the duty of worship, of which our present-day literature is so full. It is clear that if God is not a person, I may indeed know Him to a certain extent, but I can neither love, serve, nor indeed desire Him.

Can it be proved that God is a Person, and not a mere Force?

It is evident that a full consideration of such a question would take a treatise. But it has always appeared to me to be a peremptory demonstration of God's personality to reflect that there is in the universe such a thing as personality at all. Personality is intelligent individuality, or the individuality of an intelligent being. One knows what individuality is. One animal is not another animal. It is not merely that each animal is bounded, limited, isolated. It is chiefly that in a given animal every organ has its relation to the whole, and every movement and sensation is a movement or sensation of an indivisible entity. The foot of A. is not the foot of B., but of A. A.'s movement is primarily an impulse, or volition, running through A.'s frame like electricity. A.'s pain or pleasure is an indivisible thrill or sensation, originating only in some part of A.'s organism and not in another's, belonging not to B. nor to C., but to A. only. This is individuality. When you add intelligence, you have personality. Personality, therefore, adds to individuality, self-consciousness. Not only are a "person's" organs, acts, sensations his own, and no other's, but he is conscious that they are; he realises the idea of self—that he is himself and no other.

Personality exists in the world. You are a person, and I am a person; we cannot, even if we choose to be sceptical to the extreme degree, doubt that each of the millions of human beings in the past, the present, or the future was, is, and will be a conscious, intelligent, separate self. Now, from what spring or source did there arise such a high, immaterial, universalising, self-conscious activity? From matter? From organs? From sense? I cannot conceive it. I am aware that the modern materialistic scientists maintain that the very highest intelligence has been developed and distilled from the lowest forms of matter. To me there is one insuperable barrier—to say no more—to any such course of evolution, viz., the impossibility that any movement of mass could ever form or produce a universal idea, the two being as remote from each other as—say, time is from colour. Human personality, therefore, can only have sprung from a cause which was itself personal,—that is, intelligent,—for if it is intelligent, it must needs be personal.

We are told, not only by agnostic scientists, but by the Unitarian school, and those large numbers of Protestants who incline to their views, that personality can never be applied to the Supreme Being, for personality implies limitation. If you are a person, you are limited, bounded, finite.

But the confusion here seems evident. No sound philosophy would ever assert that the infinite—that is, God—could be any other being—much less all other beings. On the other hand, it is clear that what He is, or has, is without bound or limit. But is it at variance with this view to hold that God is personal? Surely not. The essence or idea of personality is not limits or conditions; it is that the Being, whether infinite or finite, should not be another, but Himself. In a most transcendent sense, in a manner quite ineffable but not altogether inconceivable, the intelligence

which we call the Deity must be a conscious self. The only other alternative would be, that there was only one intelligence shared in by all beings, and that this was God. But unless we refuse to see the peremptory facts of our own consciousness, such a view is absolutely excluded.

If God then is truly personal, He can be and He ought to be, not only an object of attention and research, but He must be honoured, loved, and obeyed. The reason for this, briefly put, is that God is a Person who is infinitely good, all-mighty, the absolute ruler of right and wrong, and the Master of time and of eternity. To refuse, therefore, to place ourselves towards Him in the position indicated—although we know that we have the absolute power to do so—would be to disobey our own reason, and even our own higher impulses, to deliberately wreck our happiness, and, as far as possible, to commit complete suicide.

To be in communication, therefore, with God, is a matter of primary concern. It is also of no less importance that our communication with Him should be on the right lines. There are necessarily so many sides, if I may use the phrase, to God's character, and it is so difficult for man's limited faculties to take cognisance of more than a little of His vastness at one view, that man may easily err in his view of God. There must be, in our analysis of the Infinite Creator, attributes and qualities which seem to contradict one another. In Himself, our reason tells us there is no admixture, no composition, no parts. But we, on our part, have to analyse Him, or else we could never speak about Him at all; and we have to analyse Him, knowing all the time that our analysis is only a dim shadow of what He is, and constantly allowing for the tinge of error that must affect all we think or say about Him.

The obstacles to a right view of God on the part of men, must be such as these: the difficulty of reconciling attribute with attribute, such as justice and mercy, holiness and the permission of evil; the difficulty of understanding how He is immutable, and yet the fount or spring of free-will in men; the difficulty of conceiving how in His self-sufficing plenitude of being and of joy, there can be any room for real love of men, solicitude for their lot, or sympathy with their struggles and griefs.

Now, the Incarnation is the Divine plan, not for *proving* that God loves us, and that in His being are virtually all the good, great and holy qualities of which we have any conception—not for proving these things, but for *proclaiming* them.

The Catholic faith is that, by the Incarnation, or the Being made flesh, the second Divine Person—who is the one and only God—has assumed a second nature; a nature in every respect truly human, having a human soul, intelligence, will, imagination, and senses; only not a distinct personality, because the personality or self which that human nature would naturally have, is absorbed, by the dominating personality of the Word, as the light of a star melts into the light of the rising sun. This is a union which we should not have known to be possible had not it

really happened. Still, now that it has taken place, there can be clearly perceived a certain fitness or suitableness. Any being can be taken hold of or acted upon by a being superior in strength. This law begins in mechanics, and holds good of mind. It is true, in an excellent and transcendent way, of that Supreme Being who is the all-powerful. It is easy to Him to move mass and to move mind; even to seize upon the most purely spiritual faculties and to sway them at His will. Thus He illuminates, inspires, and guides men—oftentimes superseding the very laws He has Himself created, and frequently causing the brains, the tongues and the muscles of man to be the instruments, not so much of human volition as of His own good pleasure. When the prophets spoke, the Lord spoke by their mouth; when the "Angel of the Lord" appeared, he said, "I am Jehovah." It was different—and yet how natural it now seems—when he became a child and grew up, living upon earth as a man, and dying as a man dies. The effect of that unique assumption or union was that the thoughts, volitions, words and acts of that man were the thoughts, volitions, words and acts of God Himself; and also that the man was so intertwined with Divinity—not by any mixture of the two natures, but by the common embrace and domination of the Person of the Word—that you could say Jesus of Nazareth was the Creator of the world. This was what God wanted. In this dispensation we have the greatest of all God's revelations. In it we see what He thinks of sin and sin's redemption. In it we see how, in His view, human souls are best to be prepared for the life eternal—that is, by the grace which is bought by His precious blood. But above all, we see in it the fundamental revelation or proclamation of the great truth that God loves men, that their souls are dear to Him, that His chief longing is to draw them to Him, by knowledge, attention, and affection. Had it not been for this last, the Incarnation might have been transacted in the briefest possible sequence, and there might have been no Mother of God, no Bethlehem, no Nazareth, no Calvary, no New Testament history at all. Nay, He could have redeemed us and set in motion the rivers of His grace by a single act of His will, whether he had taken human nature or not. But what would it have profited the human race to be redeemed, or to be offered the gifts of grace, had human hearts remained cold or hard?

It is almost impossible to conceive what the general human mind would have thought of the love of God towards man had there been no Incarnation. We have been brought up in the atmosphere of the Incarnation. But we must remember that to the really philosophical mind—to the best intelligences, who naturally influence the multitudes—it is extremely difficult to conceive the possibility of a creature being loved by the infinite God. It is not only that the idea of the infinite tends to destroy personality. We have seen that the infinite must be personal; there is no proof of His existence which is not also a proof of His personality. Still, as man's intelligence is limited, and as the imagination, which the intelligence must lean upon in its operations, has no adequate grasp of an infinite person, it will always

need a very firm and strong intellectual attention to keep hold of the intellectual view that the infinite is personal, and not, at the same time, to make him merely human.

But the difficulty lies deeper. What is love? However our thought may purify it and abstract it from all organic reaction, it would seem that it must imply, even in the most highly spiritual sphere, some quickened beat of the will-power, some raising of the temperature of volition. Yet, in God, this is absolutely impossible. We have to hold at one and the same time the two views, first, that He loves us, and second, that such "love" is as far as possible from being a "passion," and, indeed, produces not the faintest ripple on the surface of His immutable Being. Some reasoners would conclude that either "love" must mean something different in God, or else that He does not and cannot love men. But this would be fatal. If God does not love me, and love me in the sense in which I understand "love," I cannot treat Him as my Father or my Friend. I am far from supposing that His love can be altogether as human love—even the purest human love which pulsates in the noblest of human hearts. I am far from claiming that I can adequately comprehend what His love must be. My idea of the Divine "love" may be only an analogy—as when those born blind realise colour. But as far as it goes it must be true, and must not contradict that deep and primitive idea that my intelligence can form of the "going out," in some sense or other, of the Divine Being to my lowliness. This being secured, I am free to think that "love," in God, is, like all His attributes, infinitely holy, infinitely true, infinitely beautiful—rich in those mysteries which will make the blessedness of a happy eternity.

It is simply an historical fact that the human mind has had great difficulty in accepting the idea that God can love us. There are two senses, however, in which these words can be understood. The world of paganism, as a whole, could not believe that a God could care about men at all, or could do anything, as a rule, but spite them. The modern men of thought, inheritors of Christianity, find it difficult to believe that a God can either love or hate; or that anything in the nature of a passion or emotion can be predicated of Him. This latter view is by no means unnatural. That is, although it can be demonstrably proved false if we accept the Holy Scriptures or Christianity, yet human reason, on its own resources, will not unnaturally come to entertain it. We should all have been *liable* to be paralysed by it had we had for our equipment only the Old Testament combined with Greek and modern philosophy. For the Old Testament in its language is frankly anthropomorphic, and offers no formal apology for its ascribing to God the passions and mutations of a man; whereas the idea of an Infinite Intelligence, such as Aristotle demonstrated to exist, and such as the human mind would have inevitably gathered from the Old Testament with all its anthropomorphism, and developed in far-reaching consequences, is absolutely incompatible with the literal and unqualified significance of the language of the Old Testament.

The problem, therefore—if I may so denominate the eternal "plan" of our Heavenly Father—was to keep before man's intelligence the true God, infinite and absolutely simple, and at the same time to reveal Him as truly loving the creatures He had made. It was for this that he decreed the Incarnation, in which the infinite God has human attributions; not that the Divinity is altered or in any way really affected, but that God's personality assumes and uses as His own a new nature—the humanity—whose attributions are thus the attributions of God.

It may be here objected that such condescension on the part of God cannot make any difference to man's intelligence, but only to his imagination; if he could not reason out for himself (with the help of Revelation) that God must love creatures, the mere fact that Jesus Christ has a Heart which beats with love like yours or mine will not make that fact any the more certain. I might admit this, understood in the right sense. It is not impossible that there should be a human being to whom the Incarnation made God's love no more certain. Nay, it may truly be said that unless a man already knows, or believes, that his Heavenly Father is such a Being as must love men, the Incarnation would bring to that man, as regards God's love, no new light whatever. The Incarnation does not primarily inform the intelligence as to God's relations to the creature. But this is a very different thing from saying that the Incarnation does not in any way *affect* the intelligence.

Mere intellectual grasp may be a very momentary mood—as fleeting as the glimpse of a mountain top, when the clouds are thick and heavy. Such an intellectual conviction may be very precious; but its value, like that of gold, depends upon its capability of being used. It cannot be used without the concurrence of a number of faculties less dignified than pure intelligence. Oftentimes, when one really knows or believes, one can hardly admit this to one's own mind unless one possesses also some solid materialisation of one's conviction—some mental picture, some glow of feeling, or some insurgence of desire and appetite. If the picture, or the feeling, or the inclination of the heart sway the mind in a direction opposite to its intellectual conviction, the chance is that the conviction goes out like a rush-light in the open air. It was there; it may be there again; but it is not of much use in the rough work of life.

The Incarnation has enlisted the best part of a man's perceptive power and affective motion in the work of believing in God's love towards him. Jesus Christ is not a Being hidden behind the glory-clouds of the highest heaven, but a reality of this earth. He has a human history—you read it in the New Testament. It is a history with a thousand points for the imagination to seize upon—with a thousand points to stimulate the affections. It is a history which displays a human heart of the utmost purity, the most impressive sanctity, with a purpose steadily in view—and that purpose the saving of the human race. It is a history which tells of action and of speech; and there is no action which does not reveal love and

solicitude, no word which does not indicate the devotedness of One who has given Himself for men. It is a history which lends itself to every light and shade of human language. Is there anything that so steadies and intensifies human perceptions as language? Words give to the abstract, the remote, or the spiritual, a solidity, a presence, an efficacy of impression, which help to annihilate distance and to enable human faculty to grasp that which is almost impalpable. The Incarnation has impressed into its exposition a great army of words. Every word is a picture. Every word gives a grip upon the immaterial. Every word is a musical note, louder or softer, which awakes a response from the tissues of which humanity is made up. In the New Testament, and in the Christian literature which has sprung up around the New Testament during all these centuries, we have Jesus Christ embodied in language, enthroned in the city and fortress of human speech. Since the essential note of the Incarnation is, that the history of Jesus Christ is the history of God Himself, it follows that the Incarnation has given to men a great revelation of God. Such a revelation has chiefly shown forth in one thing—the most momentous that there is in our relations with God. It has written all over our human world the proclamation that God loves man. We cannot any longer be under a mistake. We cannot hesitate. We cannot forget. Either we must repudiate Jesus Christ, or we must hear the proclamation day by day, hour by hour.

The Incarnation, therefore, is the complete destruction of the pagan view—that God cares nothing for man; that, so far as He is not utterly indifferent, He would be likely to amuse Himself by hurting and harassing him. But it is unnecessary to speak of this kind of paganism at present; it is the modern paganism professed by those who call themselves, or are fittingly called, agnostics, that is of more importance in the days in which we live. There are two types of this agnosticism. One, which we may call that of M. Renan, affirms that the object of the religious sentiment, if it exists at all, is beyond our knowledge; all we can say about such object takes the shape of poetry, and the poems that men make about the "Supreme Cause" are men's religions. The other is that of Mr. Herbert Spencer. To him, "the Absolute cannot in any manner or degree be known in the strict sense of knowing." It is, however, with every man a "belief"—and a belief which has a higher warrant than any other belief whatever, seeing that as long as consciousness continues we cannot rid ourselves of such a datum, as the existence of the Absolute. But the belief itself is of the shadowy and negative sort. It is what remains after we have abstracted all conditions and limits; and we can have no real knowledge except of conditions and limits. When we get rid of them, therefore, there remains a sort of "hole in the air," or vacuum, which has the solidity of a sigh and the consistency of an airy nothing. This is the Absolute—an indestructible element of thought, but darker to thought's questioning than the grave itself.

I am not asserting that, even if the Incarnation had never been, man would have been left to an idea of God somewhat resembling this. Just the contrary; the Infinite, which is far other than the negative, or the indefinite, can be expressed, without falsehood, in human and anthropomorphic terms, properly guarded and qualified. I do not even assert that the Incarnation, as a revelation of God, can do anything for minds, who, like M. Renan and Mr. H. Spencer, dissolve and rarefy the Absolute into the thinnest vapour of half-conscious thought. But for one Renan and Spencer, who write large books and draw out their theories with the semblance of science, there will always be millions in any generation who will be inclined to drop into their way of thinking; that is, to cease to strive after any working grasp upon a conception which they are told by these great lights of philosophy is entirely beyond their ken. The mind has a natural bias to leave alone the thought of God; I do not say to deny God's existence, but to occupy itself as little as may be with a thought so far out of sight, and in many ways so compelling, and so disturbing. To have this tendency placed on a quasi-scientific basis, cannot but be gratifying and quieting. Even with all the warnings and proclamations of the Gospel and the Church, too many men are found to neglect God. To have learned thinkers and brilliant writers insisting that no one need think such a thing wrong, and indeed no one can do otherwise, would be, in the absence of a strong counterpoise, to banish God from the thought and heart of mankind.

I do not undertake here to prove the Divinity of Jesus Christ. But taking this for granted, it is easy to see how the fact of a man being God brushes away M. Renan's airy webs of fancy, and causes Mr. Spencer's laborious fabric to collapse. You cannot keep up the fiction of the Unknowable when about the God-man there is so much to be known. You cannot call the story of Bethlehem "poetry," poetical as it may be, when there is the hard fact of the Incarnation beneath it. M. Renan calls "religion" poetry, and he smiles indulgently on the efforts of the human mind, in the youth and vigour of its early history, revelling in these fancies and building up these tales of fairy-land. But for these latter days, for the nineteenth and twentieth centuries, he foresees that the poetry will die out; and what will be left?—to a few brilliant writers, their theories and their books; to the world at large, negation, pessimism, materialism and despair. The Incarnation is meant to save us from that. The poetry which the story of the Gospel has given to the world will last. You cannot invent anything more gracious, more tender, nor more winning than the story of Jesus; and as long as you begin by saying that it is the story, not of a mere man, but of God made man, you furnish to the thought and the busy questionings of men views of God which, by their very width, variety, verisimilitude and opportuneness, will engage and compel their attention and their reverence, as long as there are men to think and inquire. Against all philosophic theories of the Unknowable, the Incarnation stands out large, impressive, and unmistakable; like a great mountain that the traveller has approached in the night

and finds before his eyes when he looks out of his tent in the morning. It may not disprove the agnostic theory, but it outshines it. It may not furnish the multitudes with arguments to overthrow the agnostic philosopher, but it strengthens those multitudes in the conviction and the faith which they hold, and occupies all the avenues of the reason and the will by which hostile views could approach the citadel. To the human race God is no longer a single concept, isolated, obscure, and difficult to grasp, which the trained intelligence of earthly wisdom can submit to its chemical tests and dissipate into vapour before the very eyes of a wistful world. It is rather a solid block of interfused ideas, spiritual and absolute at the core, but practically compacted of all the relations, associations and activities that have affected human nature during momentous and long years of history. A philosophy that would attack God must reckon with what the Incarnation shows God to be. At all events, a philosophy that would banish God from the conscience of the human multitudes, can never succeed until it has made them forget the story of Jesus Christ.

The conflict between the agnostic teachers who insist that man cannot have any intimate knowledge of his God and the true doctrine of love and inter-communion, upheld and vindicated by the Catholic Church, will apparently be the battle of the future—a battle which will have its vicissitudes, but never an end, until it ends on the plain of Armagedon. Between the two hosts between the zone of light and the zone of darkness –there is at this moment a wide space in which, like the earth's surface on a day of clouds and wind, the many varieties of non-Catholic Christianity display their ever-changing lights and shades. One of the most interesting religious problems of the present moment is, whether this or that section of the non-Catholic world is receding from all profession of spiritual intercommunion with God, and sinking into a more or less passive Theism. Protestantism, in the person of Luther, began by making immediate intercourse with God its battle-cry. With much noise and heat Luther explained to his followers that no intermediary priest or preparatory sacrament was required to bring about the contact of the sinful soul with the blood of Jesus Christ. He ignored the fact that a means or dispensation may not be absolutely necessary, and yet may be ordained by Jesus Christ as being morally necessary. Christ and the apostolic founders of the Church knew the nature of man better than any heresiarch who has ever tried to improve upon Christianity. Church authority, priesthood, the Holy Eucharist and other sacraments, are means of union—not obstacles to union. The result of the Lutheran principle of no intermediary was sure to end in Unitarianism. After asserting the uselessness of the sacramental dispensation, it was only a logical step to reject the dispensation of the Incarnation. If I need no priestly hand to absolve me from my sins, neither do I need the blood of Jesus; why should I not, in the latter case as in the former, go "straight to God?" As a fact, Lutheranism has led to Unitarianism. Of Continental Protestantism this may be asserted almost without making any exceptions. Even in France, where a Calvinistic variety has flourished for a long time and kept up a certain tradition

of pious living—a tradition, by the way, which sprang historically rather from opposition to worldliness than hostility to Catholicism as such—even in France the larger number of Protestants are "unorthodox," which is only to say, in other words, that they reject the Divinity of Christ. In the United States, the prevailing type of Protestantism is one which professes entire disbelief in dogma combined with deep respect for the moral teaching of Christ. In Britain, it is true, the Unitarians, though intellectual and powerful, are not relatively very numerous. But we know from the history of the last three hundred years that they have been steadily growing in numbers and in influence. In Wales, in the eighteenth century, the great movement which sprang from Methodism was cut in two, and in great part paralysed, by a Unitarian secession. In England, now as in all the years since the Revolution, there could be no greater mistake than to measure the extent of Unitarianism by those who profess themselves Unitarians. Even Dr. James Martineau, who passed away the other day, objected to the name. But you cannot be acquainted in any sufficient degree with the books, the periodicals, and the serious newspapers of this country without being convinced that a large proportion of the most able thought of the country is Unitarian. I think also that the same might be said of the bulk of the Nonconformist ministers, that they do not really conceive Jesus as very God. I should not venture to assert so much of the Anglican clergy. Their formularies, their bringing up, their learning, perhaps, and their knowledge of history, all tend to keep up, in most of them, a semblance of faith in the Incarnation. But among them there is undoubtedly a strong Unitarian leaven; there is hardly a clergyman of the Broad Church school who would not assert that the Athanasian Creed, or even that of Nicæa, was a needless and pedantic theological formula.

And it is here that we find the chief interest of the problem spoken of just now. If the Incarnation is the Divine dispensation for promoting intercommunion between man and God, any Christian section which loses its hold on the Incarnation, in that proportion must recede from such spiritual communion; must by degrees abandon the theory, desist from efforts to realise it, and allow it to be dropped out of the individual life; must become more and more worldly. I say "worldly," and I mean that such a sect will take up, in an increasing degree, aims and purposes which leave the next world out of view, theories which reject immortality, supernatural ethics and prayer.

My own view is this: that the Unitarian element in all Protestantism is, by degrees, dethroning God, and changing the idea of Him into a mere amiable and ineffective finite Person. I see a decrease of direct worship. I see a total renunciation of all endeavour to reconcile Divine goodness and mercy with Divine justice. I see an entire denial or ignoring of any supernatural condition or supernatural activity, or supernatural merit, in the soul of a man, as the effect of God's communion; an ignoring, therefore, of that unction of the Holy One, of which St. John speaks (1 John ii., 20), and of that indwelling of the Holy Spirit insisted on by St. Paul (Rom. viii., 2). Sin, too, although spoken of as an offence, and begged pardon for,

is not felt to be a state of damnation, but only an error, which the All-merciful will pardon as a matter of course. Co-relatively to these views, we find an utter inability or distaste to dwell upon Bethlehem, Nazareth, Gethsemane, or Calvary: that is, to enter into the lowliness, the longings, and the sufferings of Jesus. Details of humility or of pain are inexplicable in the Unitarian scheme; at the most they are on the level of the trials of a General Gordon or a Bunyan; they may be lessons and teachings, but they do not lay bare the secrets of the Heart of God.

Looking through a selection of "Hymns of Praise and Prayer," edited by the late Dr. James Martineau, it is striking to find the Incarnation practically ignored. Among the 800 hymns of this series, there are only about twenty which directly take Jesus Christ for their subject. Several of these are by H. H. Milman, and breathe love and devotion; but all that express adoration of Christ, or which implore grace or pardon from our Lord are excluded. Neither are there any which compassionate Him in His sorrow and sufferings. We find His suffering enumerated:—

"He bears their buffeting and scorn,
Mock homage of the lip and knee,
The purple robe, the crown of thorn,
The scourge, the nail, the accursed tree."

He is addressed, "O suffering Friend of human kind!" One hymn proclaimed, "Glory to Thy Cross for ever!" He is called the "King of Earth," "Great Chief of Faithful Souls," even "The Saviour." But "Redemption," in the proper sense, is never mentioned, much less insisted upon. He is our teacher, guide, example, intercessor; but nowhere is there any equivalent for the cry of the Catholic Church, "We adore Thee, O Christ, and we bless Thee, because by Thy death Thou hast redeemed the world!"

Taking then this manual of Christian prayer from which the Incarnation is practically excluded—we might go further and say formally excluded, did it not contain words and phrases borrowed from the true Christian tradition—we should expect to find that in its dealings with God, and in its treatment of the intercourse between the soul and its Creator, there would be deficiencies such as have been noted above. I venture to say that that is just what we do find. It may be admitted that there is much piety expressed, that God's fatherly love is dwelt upon with great unction, and that the "sense of sin," as it is called, is often made the occasion of humble acknowledgment. It cannot be denied that a man can be a Unitarian, and at the same time "pious"; that is to say, his sentiments, at some moments of his life, on certain occasions, are such as a dutiful child and creature would naturally feel towards its Father and Maker. I do not undertake to say—it is impossible in individual cases to say—whether such "piety" co-exists with a state of mortal sin, whether it is genuine in all the requirements of "piety," or chiefly a feeling, an emotion which passes and leaves little result upon moral life; whether it is the effect of grace or of nature; whether it accompanies invincible ignorance or goes along with obstinate heresy. But it is useless to deny that our Protestant brethren, even

the Unitarian section, do worship, pray, and regret offence of God, some very intermittently, others (especially the young, the ignorant and the simple) more continuously, and in many instances with genuine sincerity. The hymns of the book, whilst quite free (as far as my investigation goes) from any positive error against the faith, are such as to afford "pious" persons of this kind real help, and also to stir up those who are colder to something like devotion. These admissions—if admissions they are to be called—will be, by Catholics, both accepted and perfectly understood. But by the persons concerned they would certainly be taken as a giving away of the whole Catholic case. Why, they would say, insist upon the moral necessity of the Incarnation when you concede that, without it, men not only may be, but are God-fearing, God-worshipping, God-loving? What more can a Christian wish to be? What more would our Heavenly Father seek for?

To this I reply, that more and very much more is wanted, if either the world is to be widely turned to piety, or the rough multitudes are to be made pious, or even if the life of any one man or woman, be they as cultured as you please, is to be made predominantly pious.

My view is, that a hymn book of the Unitarian sort may fill a chapel, but it will not reach the streets; it may touch the heart of respectability, but it will have no effect on poverty, rags, and recklessness. For this we want Bethlehem, Nazareth, Gethsemane, Calvary. For this we want, not description merely, but a cry for help, pity and forgiveness to the Crucified One. To the crowd it is not enough—it never has been enough—to say "Love God;" you must also say "Love Jesus." Neither does any man's life become a "life unto God" by the mere vague idea or notion that Christ is a Saviour; to effect that, the Blood of Christ must be applied in detail, so that this and this particular sin must be washed away, this special amendment made, this human power or faculty strengthened, this series of actions sanctified and linked together in a chain of persevering good work. There is little or no sign in such a book as the one before me, that piety rests on the determination of the will to do God's will in all things. There is a suspicion that it is considered to be religion if you "feel good" in chapel, and that your conduct at home, in business or in politics, is another thing altogether. This could not happen if Jesus Christ were held up as the Divine example. The Unitarian impulse is to realise His meekness and His sweetness; the Catholic realises besides this His detestation of sin, His purity, His asceticism, His humility, His constant prayer; and these things are realised by the Catholic, not as the idiosyncrasies of a holy man, but as the picture of the very mind and intention of God himself. The Unitarian cannot "put on Jesus"; that is, transform himself from the heart outwards to the hands into a likeness of Christ; because the Unitarian not only has to pass his judgment upon Christ's ideas and actions before pronouncing them imitable, but much more because he will not agree that any such vital change or transformation can be cultivated, or

should be cultivated ; because, to the Unitarian, God is not one who condescends to require such a process —whereas the Catholic believes that Divine Grace transforms the soil, transforms the tree and the fruit, and that Grace comes wholly from Christ, and must be sought daily and hourly by a kind of mental vicinity or emotional contact with the many-sided fact and phenomenon of the God-man.

Finally, the Unitarian worships God, and even loves God ; but both his worship and his love together come short of a certain kind of love which alone merits the name of supernatural charity. Worship gives to the Creator homage, submission and praise ; and there is a love which expresses itself as longing for God, resting in Him, doing His will, and hoping in Him here and for the hereafter. This kind of love we find in the collection of hymns referred to ; though it is remarkable that the only really fervent ones—the only ones which get clearly beyond the Protestant "trust" and "hope" and "rest"—are those by Catholic writers, such as St. Ignatius, Father Faber, and Madame Guion. What I look for and do not find is that peculiar disinterested and poignant love which melts the heart to God for His own sake. It is this love alone which adequately unites man with God. Worship lays man at God's feet ; various degrees of love lay various faculties, possessions, aspirations before His throne. There is something more. So far, man gives of his own, but retains the centre of the human self, the inmost heart's core. It is not enough to empty the coffers, and even to despoil your very being. There is still another move to make. Still a more transcending act—a more complete sweep of the spiritual flood—that leaves self not even the smallest foothold, and casts it upon the bosom of God. No sentimental mysticism is here implied. There is no fusing of man's being with the substance of God. There is no high and wonderful operation such as we read of in a St. Catherine or St. Theresa. It is the *kind* of love, not the degree. Unless I am mistaken, every Catholic will recognise what is meant, because every Catholic is used to meditate upon Bethlehem and upon Calvary. Protestantism, and, most of all, Unitarianism, has practically no conception of such a love as this ; no conception either of the human surrender, or the Divine condescension and acceptance. Their divines, their preachers, their men of reading and culture will inculcate, and perhaps practise, worship and obedience ; but it is not too much to say that none of them knows the spiritual heart-leap of the poorest Catholic who kneels before the Crucifix or in the presence of the Blessed Sacrament, and whispers—"My Jesus, I love Thee." Mere emotion, they will say. I will admit that sentimental or natural attraction may not be absent. But would that cry of the heart be possible unless there were something deeper far?—unless there were a deep-lying faith and conviction of God's presence, and of His adorable entrancing personality? The sentiment, if you please to call it so, and the sensible attraction—are not these exactly what the dispensation of the Incarnation was intended to facilitate Divine love by? And is it not this human commotion of the breast which makes practically possible, for all but the rarest

natures, that peculiar thrill of human out-reach called affection—a condition of the human will which the distant and inconceivable God could hardly have inspired, and which the sects who make little of the Incarnation too often let you see that they consider needless, and even unbecoming, when they think of Him? There is nothing, I venture to say, in the whole range of Unitarian, or quasi-Unitarian, prayer, that is like the Catholic aspiration—"Jesus, my God, I love Thee above all things." The truth is, you cannot have this closest of all kinds of communion between man's faculties and his God, without the Incarnation. It may be objected that you find it in the Old Testament, especially in the Psalms; but if you do, it is that the Rood casts its shadow before. The psalmist and the prophets foresaw the God-man confusedly yet strongly; and if we are amazed at the strong affection of the 62nd or the 83rd Psalm, or at the "*Rorate cœli desuper*" of Isaias, we shall find, on a more attentive scrutiny, that David knew of the comeliness of Him that was to come, and that Isaias had the dim vision of the descent from Heaven, of the preaching of Jesus and of His Passion. Happy is that Christian community which clings to and magnifies to the utmost that great dispensation which was darkly vouchsafed to the eyes of the prophets and the kings.

A Catholic Congress can write no higher motto on its banner than loyalty to the Incarnation. To make more plain, the "great counsel" of God is what its science should strive for, and its art devote itself to. And whilst many intellects devise new methods for promoting Catholicism, and many tongues explain and exhort, and a great company of the servants of Christ exchange thoughts and reinforce the courage and the hopes—the one of the other—it will help all discussion and will add a stimulus to every good word to remember that the great task of the Catholic Church, in this as in an early age, is to uphold the knowledge of Jesus Christ.

II.—The Divinity of Our Saviour.

[The Rev. H. J. McDermott, Professor, St. Patrick's College, Manly.]

How beautiful and appropriate is the motto of the Australasian Catholic Congress—"Truth and Charity!" The Truth is to know God and Jesus Christ whom he has sent; to have Charity is to attain to the fulfilment of the whole law. The corner-stone of Christian Revelation is the sweet truth that, in Divine Essence, Christ and His Father are one; Co-equal, Co-eternal, Omnipotent, true God. And the test of a claim to kinship with Christ, and, by consequence, to a participation in his inheritance, is Charity. The acceptation of the Truth is the vital principle of man; it animates him, moulding his character, guiding his conceptions, directing his acts. By it he lives; bereft of it he is dead. And we know that a principle—and above all, the principle of life—must be fixed, constant, unchangeable. This principle is, however, always active, making its presence felt, and its influence a practical entity. This is its perfection and consummation; its crown and glory; it is Charity. In the watchword of the Congress, therefore, we have a brief but comprehensive exposition of the work of Jesus Christ, and of the mission He has bequeathed to the Church.

But the initial success of this great work of teaching "all nations" lies in the acceptation of the vital truth that Christ is not a mere man, but God of God, and Light of Light. The house that is built by man must crumble and decay in time. In order that the centuries may not be able to lay their destructive hands upon it, it is necessary that it be built on eternal foundations. This is not the work of man; it transcends the power of all men. God alone is capable of conceiving, as he is of executing such a triumph. And when we behold an edifice which was erected well-nigh twenty centuries ago; which during that time has encountered storms of such violence as no human habitation could withstand; which, notwithstanding, not only exists, but is new, is fresh, is sweet, surely we are compelled to conclude that it must be Divine. And if we hold this with regard to the house, are we not equally bound to admit that the Founder is Divine also? For, His work of establishing the Church was not performed in the name of another. He did not institute the sacraments as a mere fulfilment of a commission entrusted to Him. No, this great work was His own; in His own name did He accomplish it. "Thou art Peter" (He says), "and upon this rock I WILL BUILD MY CHURCH." And again, "Going, therefore teach ye all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost. Teaching them to observe whatsoever I have commanded you; and behold I am with you always, even to the consummation of the world." In instituting the Sacrament of Penance, He addressed the Apostles as one having the Divine power of remitting sin, which He then solemnly communicated to them. "Receive ye the Holy Ghost; whose sins ye shall forgive, *they are forgiven them.*" And is it not God alone that can, of His own power, remit sin? Similarly, when bequeathing to us that Object on which the rays of the whole love of man's heart should centre as in a focus, "Jesus took bread and blessed and broke: and gave to His disciples and said: Take ye and eat; this is My Body. And taking the chalice He gave thanks: and gave to them, saying: Drink ye all of this. For this is My Blood of the new testament which shall be shed for many unto the remission of sins. Do this in commemoration of Me." The accomplishment, therefore, in His own name of things that necessarily require Divine power; and the authoritative communication of that same power to those who were to teach all nations, admit logically of but one conclusion—that Christ is God.

The very objections which the foes of Christianity hurl against this central doctrine often prove useful—in this, that they can be employed to refute themselves. M. Renan, in his "Life of Jesus," refuses to concede to Him any higher status than that He was a very good man. Now, assuming that Christ was sane, which M. Renan does not impugn, is it a characteristic of a good man to not only allow himself to be regarded as God, and to accept the honour due to God only, but even to publicly and repeatedly declare that He *is* God? Does not the *generous* admission of M. Renan that Christ was a good man involve a contradiction? For, how can a man who is sane be good, if he permits others to proclaim Him as God and to adore Him? Such a man would be a wicked impostor; a deceiver; a menace to the public good. That M. Renan saw this contradiction—in part, at least—is manifested by his eagerness to prove that Jesus never called Himself the Son of God; and, consequently, he calmly rejects every passage in the Gospel of St. John, where our Divine Lord is represented as calling himself God. Such statements, then, as these: "I and the Father are one;" "I am the Son of God;" "Before Abraham was I am" were never uttered by Jesus (according to M. Renan), but are either inventions of John or interpolations of a later date. But the brevity of M. Renan on this point is quite sufficient to excite suspicion, and the gratuitous assumption in which he indulges is evident. In his treatment of the miracles of Jesus, he does not deal with the case of the man born blind, who believed in Christ as the Son of God, and adored him. For, even if we were to grant that Jesus never formally declared himself to be the Son of God (which would be un-historical), the effect on M. Renan's theory of Christ's act in admitting others to adore Him, or declare Him to be the Son of God, as Peter did, need not be commented on. That theory simply lapses as illogical and inconsistent.

Again, the power of miracles so commonly attributed to Christ, is nothing more, according to the same writer, than the art of healing, which Jesus possessed in a large degree and which he cunningly concealed. But here, once more, the palpable falseness—the disingenuousness, I might say, the flagrant departure from reason—of the objection is its own best refutation. He says:—

"The disorders which were explained by possessions were often very slight. In our times in Syria they regard as mad or possessed by a demon people who are only somewhat eccentric. A gentle word often suffices in such cases to drive away the demon. Such were, doubtless, the means employed by Jesus." (p. 193.)

According, then, to this anti-Christian writer, the wondrous reputation as a healer which Jesus acquired—and which M. Renan himself cannot avoid admitting—was due to such méans and such acts as ought not and cannot ever excite or create wonder in man, such as a kind word.

But how consoling it is to the lover of truth to listen to the words of Mary's Son:—"Amen, amen, I say to you, that the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Faith, then, in Jesus as the Son of God brings with it the promise of eternal life. And how did He receive Peter's profession of faith? We know that He often reproved Peter—on one occasion to the extent of calling him Satan. But here, far from correcting His apostle, or receiving the declaration in a spiritual and not natural sense, He said:—"Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but my Father who is in Heaven." Peter is blessed then in this, that he had received so great a revelation regarding the Divine Personality of Christ; and He himself approved and confirmed the words of His apostle. The very form and solemnity of Peter's words exclude the figurative sense that Christ was the Son of God, in the same manner that any other just man is.

And how wonderful is the Divine economy, as manifested in the refusal of Thomas to believe in the Resurrection until he had himself seen Christ and felt his wounds! Here God permitted that one of the chosen twelve should withhold his belief until he had actually put Christ to the necessity of proving His Resurrection. And the Resurrection being proved, there followed, by consequence, that Christ was God. Here there could be no collusion, no imposture. Thomas refused the testimony of the other Apostles, who had seen and spoken with Christ. He demanded a proof that admitted of no error. This proof was, in the Divine wisdom of God, conceded; and we can well picture Thomas exclaiming, "My Lord and my God."

Jesus Christ in commissioning his Church to teach all nations, laid on her the duty of teaching the Truth. Truth is one; Truth is mighty and must prevail. He had declared He was God; that He possessed all power in heaven and on the earth; and that He would abide with His Church to the end of time. Again, He promised that He would send the Holy Ghost to teach her all things, and be her

guide for ever. Thus He constituted His Church the depositary of Divine Truth for the guidance and regeneration of the world. And what is the fundamental dogma of the Church's teaching? Ask any member of the Catholic Church above the age of seven years, Who is Jesus Christ? Whether the reply comes from an emperor, a savant, a beggar, a simple child of the islands of the Pacific, the answer will be the same. Neither condition of life; nor difference of race, language or colour will induce any modification in the reply: Jesus Christ is the Second Person of the Blessed Trinity made man. This has been from the beginning, this is and ever shall remain the belief of Catholics. And what intensifies the beauty and the *oneness* of Truth is the contrast afforded by the fickleness, the diversity and the innumerable phases of error. What Christian, non-Catholic body can lay claim to unity of faith and unity of worship? How truly is it said that Protestantism leads to a denial of God Himself! It is a practical protest, that is, a rejection of the teaching and governing power set up by Christ. And this being so, is it not natural to expect a departure from Truth in even its most important and fundamental articles. Protestantism, as a matter of fact, has given rise to many scores of sects, all claiming to be Christian, but many of them clearly having no title to be regarded as such. Each one of these separate bodies differs from the others in doctrines of the gravest moment; and all claim to be right. Anglicans and Presbyterians are commonly regarded as upholding the Divinity of our Saviour, though it is an admitted fact that even among these bodies there is not, on the part of their members, anything like unanimity of belief in this corner-stone of Christian faith. On the other hand, the Unitarians formally depose Christ from the position of Second Person of the Trinity, and necessarily, therefore, reject His Divinity. The extraordinary measure of freedom in matters spiritual to which that sect claims to be entitled, and which its members are exhorted to make use of, can have but one end. When men seek to divest themselves of all obligations towards a higher teaching and governing power; and each one becomes to himself a guide even in mysteries; surely it is not going too far to say that the religious beliefs within the same sect must be computed according to the number of its adherents. And this free scope to the mind in such matters, naturally, and even necessarily, leads to a denial of the existence of God Himself.

On the other hand, what hope and safety, what peace and happiness, is not found in the secure belief of the Divinity of our Saviour? The mind that believes knows that He is the Lamb of God, who washeth away the sins of the world. While, therefore, it recognises in sin what transcends all other evils, because its atonement required a Divine Redeemer; yet, at the same time, the blessed quality of Hope is ever animating, sustaining, consoling man amidst trials and afflictions, which, under other circumstances, so often drive their victims to despair. The influence of the Sacrifice of the Cross on Catholics—as immense as it is beneficent—is due to their belief that the Victim was God Himself, Who thus manifested to men how much He

loved them. And as in His life and sufferings He gave such an enduring example of love, so, in His teaching, the duty of loving is placed as the first article in His code of law. The love of God necessarily includes the love of our neighbour; and how ardently does not every good man desire that greater charity existed! The violation of that law is widespread; the effects of transgressing it are destructive. What shall I say of the results of the divorce laws in our own day? The flagrant violation of the Divine law regarding the marriage tie induced by non-Christian or non-Catholic governments is flooding society with an evil, the magnitude of which cannot be estimated. Those who, by every obligation, ought to respect and love each other, and accommodate themselves each to the other's character and faults, are not deterred from going into the divorce court and employing man to sever what God has joined. And the Anglican branch of the Protestant Church has done a great deal in strengthening the hands of legislators in England and in the Colonies in the passing of these laws. This is due, not to an open advocacy of divorce, because the teaching of that Church narrows the area of divorce very much, and forbids the indiscriminate marriage of divorced persons; but by its silence, its apathy, and by the want of cohesion amongst its members, it has allowed the rise and growth of what it nominally regards as a monstrous evil. But how different is the action of the Catholic Church! Every Catholic knows that the bond of marriage is sacred, and can not be severed. No priest would ever assist at or bless the marriage of one divorced. And why is this the teaching of the Church, and the practice of her children? Because Christ has said that the dissolution of the marriage tie is immoral; and Catholics know and believe that He is God, the Sovereign Truth.

But Christ has given in the Divine Institution not only a safe-guard, but a regenerator also of society. Her own children are reared to regard the law of conscience as their supreme guide. In the Commandments of God they possess a moral code, the observance of which is absolutely necessary for future happiness. A violation of this code, or of any article in it, is a spiritual crime, which, unless atoned for, brings death. Hence, in numberless ways—by precept, by exhortation, by loving appeal, by punishment—they are, from earliest years, attracted to the path of virtue and kept there; they are taught not only to regulate their actions in accordance with the law, but even to mould their inmost thoughts, so as to exclude all tendency to that which is wicked. Not only that, but the Divine influence of Christ—His holiness, His sufferings, His glory—is for ever urging them to strive after sanctity; to attain to the practice of exalted virtue; to become holy even as their heavenly Father is holy. And what has been, and what is, even in our own day, the result? In the Catholic Church, and only in her, are to be found the glorious army of saints, who, matured in the lap of goodness, grew up the beautiful children of a beautiful mother. These are the most precious selections of the human race: who, refusing to be enslaved by the greed, ambition, pride, or impurity of the world, gave themselves to such noble lives that they won the

unstinted admiration of even the foes of Christianity. Who can measure the influence on mankind of such bright examples as Francis D'Assisi, of Francis Xavier, of Paul of the Cross, of Charles Borromeo, and thousands of others? In the founder of a Church, which has produced such fruits of sanctity, one must acknowledge the Person of God.

On the other hand, contrast with this the condition of mental and moral irresponsibility that obtains elsewhere. Not only in most cases is man permitted full freedom of thought in these grave matters that pertain to his soul, but he is even urged and encouraged to take entire advantage of this liberty. How often is the sacred term Liberty invoked by men who, in reality, strangle it? What is the result? Man constitutes himself master and sole judge of his thoughts. He does not acknowledge his responsibility to account for them to God. But surely it is only natural that this ethical principle should manifest itself in his actions also; and he will be guided in his dealings with his fellow-man, not so much by motives of supernatural virtue as by a fear of involving himself in conflict with the law, or of incurring the enmity of others. This inevitably does away with what so sweetly and yet so firmly aids the Christian in his efforts to ever remain in the path of duty—the hope of supernatural reward, and, of course, the consequent fear of eternal punishment. But is it not a fact that a very large number of Protestants deny the state of punishment in the next life? And is it not equally true that a still larger number are guided in their outward relations more by motives of respectability and the fear of the civil law, than by an acknowledgment of supernatural responsibility? And who will say that man is improved thereby, or that he is not being hurried towards Materialism?

Again, nothing is more common than to hear the Church of Christ charged with being an obstacle to the progress of nations. Progress here is evidently intended to convey increase in material prosperity. But to comprehend how the increase of wealth is entitled to be denominated Progress, we ought to consider two things—the means employed, and the degree of happiness secured.

And, when we examine the first, it but too often happens that the means employed are characterised by cheating and oppression—cheating among individuals, oppression towards weaker States. In a phenomenally prosperous country are not the possessors of wealth commonly accused of injustice by a large section of their fellow countrymen? Are they not frequently charged with commercial conspiracies for the creation of monopolies? And as regards how far this species of prosperity tends to the common happiness, it is an open fact that in such countries divisions and even enmity amongst the classes exist to an extent unknown in poorer ones. And naturally so. So far is the race for wealth amongst nations from deserving any claim towards real progress, the contrary is the truth. Nations that give themselves with feverish energy to the development of mines, the growth of manufactures, exportation of produce, and the hundred other methods of modern commerce, have no time, or refuse to give themselves

time, to think of God. Hence Divine faith is gradually lost. In addition, men rival each other, in this state of things, to such an extent that in the vast number of cases the laws of honesty are set aside, and cheating whenever it is possible is availed of. Here then are two evils—and there are many more—that can be urged with great reason against the claim that material advancement always means progress. How true is it that men make money the end of all their actions. Christ solemnly warns us against the temptations of wealth ; He commands us to despise it, and to labour only for that which endureth unto life everlasting. The Church faithfully urges this Divine lesson by preaching detachment from the world, mortification, the sanctification of certain days, and charity to the poor. Nay, one act of grave injustice prohibits access to the Sacraments, and precludes hope of pardon until it has been repaired. All her influence is employed to induce rulers to grant just laws to their subjects. She is acknowledged by all to be the greatest power in the direction of preserving harmony among States. No nation can claim to have done so much to rouse the feelings of mankind against slavery, or to rescue the poor in every land from the grasp of the usurer. So far, therefore, is she from being the foe of progress, that she is the great ally by which oppression is broken, harmony is secured, and happiness is attained. And in exercising this gracious and beneficent influence, the Church is only exhibiting a spirit that is ever in opposition to the unjust and unholy spirit of the world ; and in this she could only be guided by a wisdom and power that is Divine.

Let us take one road that all will admit leads to true Progress, and examine the attitude of the Church towards it. I speak of education. Now, as Faith is the very foundation of religion, so on that virtue must be built any true and enlightened system of education. Take away faith, and even the most brilliant minds will become lost in senseless vapourings. What class of scientists are so much at variance with each other as those who are agnostic? They deride and belittle each other's theories. And naturally so ; for they are bereft of a common ground from which their speculations ought to start. With the true Christian, Faith will be the bed-rock of learning, and Charity will be his objective ; with the non-Christian the true foundation is wanting, and the end of all his research will be ignobly fettered by self.

Mr. Matthew Arnold informs us that the first and most necessary means towards man's civilisation is *expansion*, and that this instinct in man is manifested by a love of liberty and a love of equality. He holds that liberty is defeated by feeling oneself "overtutored, overgoverned by authority." Unfortunately, he does not deem it at all necessary to explain these terms. But we clearly infer that to feel oneself overtutored by authority is a proof that a natural instinct of man is being really violated and ought not to be tolerated. Each man, therefore, is the judge, according to Mr. Arnold, as to when he is overtutored, and when he arrives at this conclusion he may and ought to rebel against authority. But surely this vague

theory is but to confuse men and set them in foolish conflict not only with authority, but with each other.

Mr. Arnold takes this instinct of expansion as the basis from which all efforts towards man's perfect civilisation ought to start. Granted this basis, he enumerates a number of "powers" or "conditions" which aid in building up the civilised man. These are "the power of conduct, the power of intellect and knowledge, the power of beauty, the power of social life and manners." With Mr. Arnold Faith finds no place in the perfecting of man. His system is to elevate man by *conditions* (he does not say principles) entirely human, as distinct from aids that are supernatural. He would like a man refined, cultured, able, blameless in life,—but according to the pagan standard, not to the Christian rule. But to have a *basis*, and on that basis other aids to man's perfection, it would be necessary to not only know what these really consist in, and that there should be an agreement amongst the leaders of that school of thought with which Mr. Arnold is commonly associated. But not only does he not explain himself with anything like clearness; but it is safe to state that no class of thinkers or writers are more at variance with each other, or intolerant of criticism of their own pet theories of happiness and ideal perfection, than the members of the agnostic school. So that amongst them, each master mind, each great litterateur or charming writer, or inventor of obscure theories, has his own following or distinct school. This state of contradiction and confusion, far from tending to the Ideal in happiness, would so mislead the ordinary mind as to rob it of all belief in God. No nation that aims at progress will accept Mr. Arnold's theory, because the better sense will see in it the clear road to paganism. But the Christian, who is commanded to strive after holiness even as his heavenly Father is holy, who believes that the Kingdom of Heaven is to be borne off by violence, will erect an edifice of progress and happiness on the indestructible, unchangeable foundation of Divine Faith. Taking this as his basis, every advancement is regulated by well-known principles, which infallibly preserve him from going astray, or from being made the sport of such intangible fancies as Mr. Arnold's. Christ, therefore, manifests His Divinity, not only by creating society, but by preserving and regenerating it by the saving influence of His heavenly teaching; and faith in Jesus Christ is the only true safeguard of the common good, and the great element is developing the perfect man. What, then, is the part that the Christian Faith has played with regard to education? Is it not historically established that she is the greatest benefactor the world ever possessed in this particular. Who founded not only the greatest universities and the largest number of them; but also the most famous schools in every Christian land? Who supplied the best manuscripts and books, and furnished the ablest teachers? Truly did she give learning its proper and most exalted position,—the helper and handmaiden of Faith. Hence was man's mind trained in harmony with Divine teaching; and he drank to his full in safety and happiness at the well of knowledge;

and the stores he thus acquired were utilised to aid others, not to confuse them, and error wherever it appeared was specially unmasked by Faith. Even at the present day which has developed so keen a spirit of antagonism to Faith, we find universities in which the ablest scholars teach in the name of religion; colleges, academies, and schools in every civilised country. These are the seed-gardens of the Church; here her children are taught not only the beauties of her doctrines, but how to preserve them, to defend them, to attack and rout error.

Mr. Matthew Arnold, with that great beauty and charm of style so characteristic of him, denounced the monstrous injustice of the British Government in refusing to concede to Ireland the advantages of Catholic university education. No one will suspect him of any leaning towards Catholicism. His attitude towards it is fully explained by these words:—

"It is the sure sign of a shallow mind, to suppose that the strength of the Catholic Church is really in its tone of absolute certainty concerning its dogmas, in its airs of omniscience. On the contrary, as experience widens, as the scientific and dogmatic pretensions of the Church become more manifestly illusory, its tone of certitude respecting them, so unguarded, so reiterated and so grossly calculated for immediate and vulgar effect, will be an embarrassment."*

Yet he accuses the Government of England of inflicting on the Catholics of Ireland a grave injury in the matter of higher education. It is the State, not the Church, which he rightly censures. He says:—

"Has Irish Catholicism died out because of this wholesale neglect by the State? Among no people is their religion so vigorous and pervasive. Has it fewer faults and disadvantages than Catholicism in countries where Catholic education is publicly instituted? In no country, probably, is Catholicism so crude, blind, and unreasoning as in Ireland. The public institutions of Catholic education in Ireland is not only, therefore, what the Irish themselves want, it is also just the very thing to do them good." (p. 124.)

Whilst these words breathe insult and hostility to the faith, yet coming from such a source, they are eloquent testimony of the difficulties thrown in the way of education by the State And the same writer, in dealing with education in France, where the laws for the training of the young are far from promoting the growth of Christianity, bears valuable witness to the power and progress of Christian teaching. Speaking of the contest between liberalism and clericalism in education—in other words, between the purely secular schools and those under the control of the Church, he says:—

"Some of the schools of the religious, such as the Jesuits' school at Vangirard, are in direct competition with the Paris lycées, *and in very successful competition.*" (p. 159.)

Thus, as in missionary expansion and enterprise, as in every work calculated to relieve suffering, to rescue the homeless, and give hope to the abandoned, does the Church manifest the Divine character of her institution, and prove, day after day, year after year, and century after century, that her founder is God, who is able to fulfil His promise of abiding with her for ever, shielding her from every error, enabling her to triumph over every foe.

*"Essays," p. 119.

Belief, then, in this beautiful, loving, life-giving article of Divine faith belongs, without flaw, without change, without decay, to the Catholic Church. With this precious possession, she advances on her heaven-appointed mission of teaching and regenerating the world. The treasury of Heaven is placed at her disposal, with which she provides for all the wants of man—exhorting him by so many maternal lessons to be faithful until death; and for ever keeping before his vision the words of Christ: "I am the resurrection and the life; he that believeth in Me although he be dead shall live."

III.—The Incarnation of our Lord, as being the foundation and the whole substance of Catholic belief.

[The Rev. Alexius M. Lépicier, O.S.M., Professor of Theology at Progaganda, Rome.

It has been for me no small cause of joy when, on being invited to contribute a paper for the first Australasian Catholic Congress, I found, heading the list of subjects proposed for debate in this Assembly, "The Incarnation of Christ, as being the foundation and the whole substance of Catholic belief." It was, indeed, impossible that a more appropriate subject could be found, which should bear the corner-stone on which to build up the whole proceedings of the Congress; neither could a means be devised better calculated than this to ensure the success of your meetings. As Christ is the sole object of all the complacencies of the Father (Math. xvii., 5), so is the Catholic belief in His Incarnation a warranty for every blessing; and thus the proposal of this belief as the watchword of those who are to take part in these solemn proceedings, is the best of omens that the first Australasian Catholic Congress will not be marked only by a passing emotional sentiment, but that it is destined to yield, in this luxuriant branch of the Catholic Church in the South, lasting fruits of salvation and of life.

I am glad therefore that, as a teacher of the mysteries of the Word Incarnate in the very centre of Catholic faith, and in the midst of youthful Levites belonging to all nations on the earth, including the hopeful sons of your Spring-blessed land, I am glad that I am allowed to discourse on the necessity of an unfaltering faith in the Incarnation of the Divine Redeemer, and thus to partake in some measure in the labours of your sessions. And, in this quality, I hail the most Eminent President, who has been the wise inspirer of this important gathering; and, together with him, that glorious Episcopate that labours with unrivalled efforts for the spreading of the faith. And also to the devoted clergy, who centre all their energy in seconding the noble endeavours of their Pastors, I hail this rising Church of Australia, which has set to the world at large such an unparalleled example of spontaneous faith and love towards the Divine Redeemer by consecrating the first dawn of the twentieth century to a solemn demonstration of unfaltering faith in the mystery of God made Man.

That the first Australasian Catholic Congress could not have better headed the series of subjects proposed to its consideration than by a public acknowledgment of its belief in the Incarnation of our Lord, is evident by the close connection by which

this mystery is bound up with all that can in any way concern the Catholic movement; and, indeed, with all the subjects which I find have been proposed by the Provisional Committee to your wise consideration.

Indeed, should we wish to know what the inner life of the Catholic Church is, or the scope of her wonderful hierarchical organisation; what is the nature of her discipline, or the *raison d'être* of her dogmatical definitions; what has been, and what is, at the present moment, the efficacy of action among the people, or her relation to the civil power—in a word, should we wish to embrace, at one glance, all that concerns that unequalled structure—the Catholic Church—it is needful to know beforehand who was the Founder thereof, what were His peculiar qualities, what has been His Divine character, what has been the social influence exercised by Him in the world. Likewise, the wonderful development which, more especially in these latter times, the devotion to the Blessed Virgin has taken among the Christian people, and which, to an outsider, is simply astounding, can in no means be accounted for, unless the dignity of the Mother of the Incarnate Word be weighed at its just value; which, again, cannot be done without a thorough knowledge of what is the dignity of her Son, the God-Man.

Again, if we would follow the progress which the Catholic Faith has made of late years, or is daily making among heathen nations, it is indispensable to be perfectly acquainted with Him, who has ever been the sole inspirer of true missionary zeal, as well as of Christian sacrifice; with Him Whose strength has sustained the countless martyrs who have empurpled with their blood the immaculate robe of the Catholic Church, and who, by their glorious deaths, have procured for the spouse of Christ the most brilliant crown that has ever adorned the brow of a Queen on the day of her espousals.

And should we desire to know, among all that our age has proclaimed as being worthy of admiration, in the reign of speculative science as well as that of social politics, in physical discoveries, or in intellectual culture, what is the real worth of the most vaunted progress? The key-note of the whole intonation is alone to be found in the knowledge of Him, whose wisdom "reacheth from end to end mightily" (Wisd. viii., 1.); of Him, who has been the greatest benefactor the world has ever known, the friend of the poor, the trust of the forsaken, the fond lover of children, the restorer of the fallen to their former dignity.

But if we should wish to take in at one glance what a blessing a thorough knowledge of our Divine Lord's Incarnation is calculated to bring both to the Church at large, and to the individual faithful, it is enough to look at what has taken place of late years within the bosom of the Catholic Church. I mean the various works of charity which have blossomed and borne fruit under the warm rays of that benignant sun on the one hand, and on the other the opposition that has been raised, the fury that has been vented against all that is sincerely Catholic.

Of all centuries, there is, perhaps, none that, like the present one, has seen such a spontaneous blossoming of beneficial works, destined to meet all the needs of humanity. When has the world witnessed such a glorious phalanx of consecrated Virgins, who, with the swiftness of Angels, fly wherever there is a misery to alleviate; and, with the tenderness of a mother, present to the sick the soothing cup, or prepare for the wounded limb the perfumed bandage? When has the world witnessed such charitable associations as those of St. Vincent de Paul, whose members are ever busy finding out the shameful misery lurking in the garrets of our large towns, in order to make even the poorest a sharer in the transient joys of this life?

But I would never end were I to speak of all the institutions formed of late years, either for the education of the young, the care of the sick, the welfare of the working classes, the assistance of the aged, or the protection of innocence. Now, it is an undoubted fact, that each and all of these charitable foundations have been inspired, and are daily fostered, by a lively faith in the Incarnation of Him, who, being rich and happy, was made poor and humble, in order to save mankind. And, at the same time, whatever persecution the Church, or the works undertaken by the Church, have had to bear, has all come from men who either never had any faith in this saving mystery, or, what is more, have shamefully disowned it.

Indeed, it seems indispensable that there should be persecutions and heresies in order that, as the Apostle says, (1 Cor. xl. 19) "They also, who are approved, may be made manifest among you." But persecutions arise only from the enemies of Jesus Crucified, and every heresy is an assault, either directly or indirectly, on His Incarnation. The memory of Christ's birth, teaching, and miracles was still fresh among the faithful. The spots that had witnessed the mysteries of His bitter Passion and death were still stained by His Blood, nay, the very Cross on which He had expired was still towering on the mountain-top of Calvary—and yet, among the disciples of the Crucified, in the very heart of the Holy City, there were found men whose endeavours were turned upon denying the Divinity of Jesus, distorting His humanity, or tearing asunder His seamless garment, the Catholic Church.

But if "the enemies of the Cross of Christ" (Phil. iii. 18) have never ceased to wage war against the Crucified and His followers, God's Providence, on the other hand, which indeed is ever watching with fatherly care over the Church, has never failed to raise up men who, filled with the spirit of faith in this mystery, might, with all their energy, defend the Catholic teaching against the assaults of heresiarchs. John, the beloved Apostle, wrote his Gospel, in which he laid down in most clear terms the mystery of the Incarnation; soon after, Polycarp, his disciple, proclaimed against the new adversaries of the Spouse of Christ what he himself had learned from John about the Redeemer; and again, Irenaeus in Gaul shut the mouths of the ever-rising hydra, by repeating by word and by writing what his master, St. Polycarp, had taught him concerning Christ's Incarnation and death.

And so it has ever been, and it will ever be. Till the end of time the Incarnation of Christ is the touchstone of a true son of the Church, and the rock on which every misguided opinion must inevitably be dashed. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder" (Matt. xxi. 44).

I have not to speak to you about faith, or to expatiate on the necessity thereof; neither is it my intention to tell you here what a mystery of love is contained in the fact of the Incarnation, which, according to the Angel of the Schools, is, "of all miracles, the greatest imaginable" (*Miraculum omnium miraculorum*," 3 Sent. Dist., iii., Quaest. iii., a. 2). Neither do I need remind you what "sublime philosophy," as St. Bernard writes, "it is to know Jesus" (*Sublimior philosophia est scire Jesum*, Serm., xliv. in Cant.); nor again have I to inculcate upon you the burden of the preaching of the great Apostle, when he protested not to know anything, "except Jesus Christ and Him Crucified" (1 Cor. ii., 2), or when, in a transport of love for the Divine Redeemer, he exclaimed, "If any man love not our Lord Jesus Christ, let him be anathema" (Ibid. xvi., 22).

But this I must say, that in the mystery of the Incarnation, we have, as it were in a compendium, all that, in any possible way, appertain to the supernatural life. In fact, we have in Christ the future of the Godhead, the Infinite Word, begotten by the Father from all eternity, the very Son of God, who, together with the principle whence He proceeds, breathes forth, in a simple and substantial act of love, the Holy Ghost, who is equal to Himself and to the Father.

Again, in Christ we have truly the human nature, by which He is similar to us, and in which He has been constituted the head of the Church, the fountain-head, whence have sprung up the Sacraments, which are so many channels of grace for our souls. Nay more, not even one grace, however small it may be, comes to us from the Father, but must pass through the dispensation of Him, "out of whose fulness we have all received" (John i., 16).

Besides that, is it not to this Blessed Humanity of Christ, that we are indebted for that incomparable Virgin, at once the purest and noblest of creatures, and the most benignant of mothers? Moreover, had not the Word been made Flesh, what would be of that glorious institution, viz., the Catholic Church, whose portals are as accessible to the Blackfoot Indian, as they are to the cultured academician of Athens, or of Rome; and, without Christ would we be able to hear, from the watch-tower of the Vatican, the unerring voice that is ringing out now as distinct and as decisive as was once the voice of God when, on Sinai, He thundered forth in presence of the trembling multitudes, the Ten Commandments of the Law?

Oh! but for a lively faith in the Incarnation of our Blessed Lord! It alone is capable of working wonders. Look only at that noble Roman matron, St. Felicitas, who could well, with greater truth than of old, Cornelia, the mother of the Gracchi, show forth her seven sons as her most precious jewels. They were

full of youth and beauty, and what is more, they had, with their saintly mother, embraced the Christian religion: the faith in the Incarnate Word was deeply rooted in their hearts.

Suddenly a sound was heard: a sound of persecution and of rage: the follower of Christ must either renounce Him, or lay down his life under the lictor's axe.

Another might have given away to bitter bewailing; but this noble woman exulted with an unwonted joy. She knew the faith of her sons. She knew that they would willingly lay down their lives for Christ, whom they had "put on" (Gal. iii., 27) at their baptism. And so, when these seven youths were arraigned before the judge's tribunal, and the alternative was laid down before them, to deny Jesus Christ, or to undergo the most atrocious sufferings, there stood the mother, not weeping, not cast down, but bravely exhorting her sons to be constant to the end in their allegiance to their King, the Word Incarnate. Parents, as a rule, wish their children to survive them; but Felicitas was anxious to secure to her beloved sons the palm of martyrdom: she considered herself as but a barren woman, as long as she had not begotten them irrevocably to her loving spouse, Jesus Christ.

Indeed, such is the view which the Church has embodied in her Liturgy; for at the Mass of the feast of these seven brother-martyrs, she breaks forth, at the Introit, with this joyous song, which is an illusion to the faith of the mother: "Praise the Lord, ye children, who maketh a barren woman to dwell in a house, the joyful mother of children."—(Ps. cxii., 9.) And as if forgetting that this is the feast of the sons, and not that of the mother, for the latter was put to death only four months afterwards, the Church goes on proclaiming, in the Epistle of the Mass, the praise of that incomparable woman: "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her."—(Prov. xxxi., 10.) Valiant woman indeed, who found in her belief in the mystery of God made Man, the transport of the most eloquent heroism!

Such, then, is the power of a strong faith in our Lord's birth, passion, and death, and of an unbounded love for Him. The great Alexander is related to have wept, because he learned that there still were lands which had not yet been subdued to his sway, and his soldiers refused to follow him. But the true Christian feels in his heart a far more indescribable pang at the thought that there are immense extensions of land where Christ is not known, and countless multitudes who do not love Him; and the earnest prayer gushes forth like a torrent from his breast: "Thy kingdom come."

I shall readily grant that Catholics in Australia are reverent in their speech, assiduous in church, strongly attached to their pastors. I shall grant that there are places where the devotion of the people comes up almost to the fervor of apostolic times. But were a thorough knowledge of the God-Man deeply ingrafted in the hearts of Catholics, should you not see the churches more frequently visited, daily Mass better attended, the Sacraments more reverently, if not more frequently,

received, a greater charity in the Catholic community, and a greater care in the education of the young? And, what is more, would not the life of the Catholic be a much more persuasive preaching for the conversion of the non-Catholic than the most eloquent controversy has ever proved to be?

No, because Jesus is not known, said the angelic St. Aloysius, He is not loved, and, we shall add, He is not honoured as He should be. The care of the clergy in making known our Divine Redeemer, and the earnestness of the people in corresponding to this wholesome teaching, are the only warranty for the spreading of His kingdom on earth, as well as for the solution of the social problem. God honoured and loved, humanity made happy,—this is the twofold fruit to be reaped from the knowledge of Jesus Christ, and Him Crucified.

If then, for this alone was man created, that he might know, love, and serve his God; if the happiness of humanity is only to be brought about by a constant straining after the Ideal Man, let Jesus Christ be proposed, in season and out of season, as the one great object of human investigation, and the most perfect model to be followed; for He is both the God that is our last end, and the Man that is the apex of human perfectibility. Let the earnestness of the clerical student in coming, through the hard tracts of his theology, to a thorough knowledge of our Lord be equalled only by the activity of the priest in teaching, in the professorial chair, in the pulpit, in the confessional, or in the schoolroom, the God-Man who is the Redemption of Israel; and let the eagerness of the laity in receiving these heavenly ministrations be for the clergy the warmest encouragement to pursue even greater aims. To know Jesus Christ, to promote His Kingdom, to serve Him with fidelity, is a title to a greater honour, and to a greater happiness, than the crowns and sceptres of the most glorious and prosperous princes of the earth have ever proved to be. "Jesus Christ yesterday and to-day and the same forever." (Heb. xiii., 8.) Reign He must, for "the Father hath given Him power to do judgment, because He is the Son of Man." (John v., 27.)

It might be objected that Catholics in Australia are not born for metaphysical subtleties, or lofty considerations about the Divine Essence and its attributes; that, what is here wanted is action, and not speculation; that they are in no lack of sound belief in the dogmas of our faith, and particularly in that of the Incarnation. Who is there that ever thinks either of dividing Christ's person, as Nestorius, or of confounding His two natures, as Eutyches?

Ah! to call metaphysical subtleties what pertains to the knowledge of God, who is the only consistent good in this world, or to the study of Jesus Christ, who alone is to us salvation, life, and resurrection! Idle speculation, the consideration of Him who, as a loving Redeemer, has taken upon Himself all our transgressions, laying down His very life for us, and who, as a loving brother, has reconciled us with an angry Father! Is it, then, idle speculation for a son to proclaim the

glories of his parents, or to sum up the good deeds of one who has snatched him from an inevitable death?

No one among you thinks of denying our Lord's Divinity or humanity; but who can tell whether the restless spirit of heresy and schism, that indeed until now has left unhurt the Catholic community of Australia, will yet remain long inactive? Will that horrid monster, which did not respect the sanctity of the Apostolic College, that baneful serpent, which indeed may slumber, but is never asleep, stay long without endeavouring to taint with its putrid breath the faith of your race?

If so, it behoves you to be prepared for any emergency. A Catholic should never lay down his weapons of defence, and, if needs be, of offence; and these weapons are faith, a vivid faith, in our Lord's Incarnation. The Christian of the first century, taking but a scanty rest on the cold marble of the long winding corridors in the catacombs of Rome, must yet be the standard of the true Catholic of to-day; as the soldier on the battle-field, he cannot safely go to sleep unarmed.

Indeed, who is there that is ignorant with what infernal rage men, who boast of the pompous title of learned and wise, and yet lack the very rudiments of true science and of true wisdom, have set themselves to pull down everything that pertains to the dignity of Christ, and of the Church founded by Him? Do you not see how the pontiffs of science, as they love to be called, from the high-minded rationalist down to the brutal materialist, forgetful, when it is a question of "meeting together against the Lord and against His Christ" (Ps. ii., 12), of the distance that separates them, have united in a fierce conspiracy against all that a Catholic holds most dear—against his belief, against his practices, against his hopes? Who assures you that the venom of that pestilence—far more contagious, far more deadly, and so far more to be dreaded than the pestilence that now threatens the peoples of the West—will not secretly be inoculated in your race? Who assures you that the Catholics of Australia will not in time be numbered among the communities that, having once basked in the rays of heavenly light, and having tasted the sweetness of the divine gifts, have turned traitors to their God, and have found their relish only in the husks of swine, or in the filth of their vomit?

The only security against such a degradation lies in the knowledge of what Catholic faith teaches us about Christ, and the love of Him that follows from this knowledge. No, the Catholics of Australia will never prove traitors to Jesus Christ, for they will spend, on the acquisition of their knowledge of Him, a large portion of that wonderful energy which nature has bestowed on them, and which their happy climate so suitably fosters.

Let both pastors and faithful unite in a holy emulation as to who will be foremost, the first in breaking, the second in eating the bread of Truth; and let this young, thriving population of the far South, that as yet has been spared the defections in the faith of older Western nations, walk in the front of all that pertains to the furthering of Christ's knowledge, and to the spreading of His kingdom.

But we must now come to something practical. Indeed there are many ways of promoting the knowledge of the Incarnate Word—of teaching Jesus Christ and Him crucified—of reminding the faithful of the mystery of His love. There is, for the teacher of the young, the Catechism class in the schoolroom; for the priest, the pulpit, the confessional, the academical chair; for the clerical student, the serious study of sound dogmatic theology, such as Leo XIII. has so earnestly recommended; or, on a larger scale, there is that mighty lever wherewith to move the world—the press, whether in the shape of an offhand article in the paper coming periodically to visit the household, or in the more elaborate form of a book, that will interest the leisure hours of the more thoughtful reader. Passion-plays, also, conducted on the system of the Oberammergau decennial performance—or, to speak more accurately, on the lines of the mediæval representations—can do much to impress the popular mind with the one great thing necessary to be known—the love of God for man through the Incarnation.

IV.—Liberalism in Religion.

[Dr. McDonald, Maynooth College.]

I.—Introductory. II.—Freedom of Thought. III.—Freedom of Speech.
IV.—Criticism of Ecclesiastical Authority. V.—Anticlericalism.
VI.—Indifferentism and Erastianism. VII.—Secular Education.

Appendix I.—Some Condemned Propositions extracted from the Syllabus.

Appendix II.—Eighteen Propositions set down by Cardinal Newman as in the number of the Tenets of Liberalism.

Appendix III.—Leo XIII. and Cardinal Vaughan on Criticism of Ecclesiastical Authority.

I.—Introductory.

I should like to be in a position to begin this paper by defining exactly what is meant by Liberalism. The term, however, is applied to so many phases of thought, and these not always springing from the same root, that exact definition is impossible. The most one could do would be to give some kind of general explanation, which, by reason of its indefiniteness, must surely be objected to either by the advocates or the opponents of Liberal theories, and probably by both. Accordingly, I propose to call attention to a certain number of views regarding faith and morals which will be recognised as current in the literature of the day—some of them prevailing widely, while others are confined to books and periodicals that treat of philosophical and religious subjects; but each forming a part of the Gospel of Progress advocated by some one or other of the many sects into which Liberals are divided. In this way I hope the reader may be able to form a pretty accurate idea of what I understand by Liberalism in Religion.

There are two remarks which I wish to make at the outset, to avoid misconception. The first is, that I do not propose to deal with politics. Not that politics are outside the sphere of morality; or that an individual, a party, a nation, may agitate, vote,

legislate, as may be found convenient for immediate purposes, without any possibility of pleasing God or any danger of incurring His displeasure. That is a form of religious Liberalism of which I shall have something to say later on. But inasmuch as within the domain of politics there are many opinions peculiar to the Liberal party which, whether they are true or false in themselves, are, at least, not in any way opposed to the teaching of the Catholic Church, and which, therefore, the faithful are perfectly free to hold; I consider it the duty of one who addresses a body of Catholics of all shades of opinion, to eschew such questions as might cause division, and with regard to which every Catholic has, in the sense aforesaid, a right to form his own judgment.

The second remark I wish to make is to the effect that I do not wish to be understood as holding that in the domain of faith and morals there is not room for Liberalism, understanding the term to signify progress, development, increase of knowledge, and advancement in culture and civilisation. Those who have read "Cardinal Newman's Essay on the Development of Christian Doctrine," or "Cardinal Franzelin's Treatise on Tradition," will understand in what sense the deposit of faith is incapable of increase; and how, nevertheless, under the guidance of the Holy Ghost, the very same deposit is capable of being developed and expanded.

Since the time of the Apostles there has been no new revelation intended primarily for the benefit of the Church at large. Many of the saints have had things made known to them by God; and revelations of this kind—as, for instance, those made to St. Teresa—have, no doubt, been very efficacious for strengthening faith and kindling fervour in others. Primarily, however, they were intended for the good of individuals; nor do they enter into the deposit of revealed doctrine committed to the keeping of the Church, in the same way as the contents of the Sacred Scriptures, or the revelations which have been handed down by apostolic tradition. With regard to this deposit of Catholic revelation, the Church knows no progress, in the sense that not only shall the doctrines contained in the deposit never be proved false, but also that they will not be supplemented by any other revelation intended primarily for the benefit of mankind, and, as such, committed to the safe keeping of the Church.

This, however, does not prevent the scientific development of the principles contained in the deposit of Catholic Faith. There is a sense in which all geometry is contained in the principles prefixed to the first book of Euclid. No geometrician will ever arrive at a theorem which may not ultimately be reduced to them. It is by developing them that beginners make their first steps of progress; and it is only by continuing the same process that the Thompsons and the Maxwells reach the heights of scientific thought.

Now, Theology also is a science, and rests on two sets of principles, some manifested by reason, others made known by revelation. It is for tradition to hand down the revealed principles; but it is the office of theology to analyse them, to compare

them with other truths known by reason, to develop these truths of natural science under the light supplied by faith, and thus to arrive at conclusions, which, although possibly contained in the deposit, may have been as unknown to the early theologians as the formulæ of modern mathematicians were unknown to Euclid or Copernicus. And as natural religion is intimately connected with every branch of science, such, for instance, as physics, biology, physiology, geology, jurisprudence, political economy, philology, and the rest; so that every conceivable subject of thought leads up to the great Author of the physical and moral order; it follows that theology, which is based partly on all these, must ever advance, to keep pace with the development of her ministering sciences. And thus it is true that the Catholic religion admits of progress, not, indeed, unfettered or free from subjection to law, but under the guidance of the Spirit of God, and in obedience to the teaching authority which He has established in His Church.

In so far, therefore, as by Liberalism is meant progress, development, increase of culture and civilisation, the Church is truly Liberal, and has no greater care than this: that knowledge should ever grow from more to more; that the arts should flourish; and that the habits of men should become more gentle and civilised. For she knows that truth, and beauty, and good are everywhere really identified; that gentleness, courtesy, refinement, are great moral virtues; and that as long as civilisation is truly artistic, it cannot fail to lead men to God, and to keep their affections fixed on that ultimate and infinite source of all the truth and beauty and refinement that either is now, or ever was, or will be.

II.—Freedom of Thought.

1. I do not suppose there is in the whole world anyone who would advocate complete freedom of thought, in the sense that, from the point of view of ethics or right order, it makes no difference what or how one thinks—right or wrong, true or false. Certainly, if there is anything on which Liberals are wont to plume themselves, it is devotion to truth; not merely truthfulness in word, but love of truth for its own sake. They rightly regard it as a great evil to have false notions—of the world at large, of the relations of men to one another and to their Creator (if there be a Creator), of matters scientific, social, political, religious. And if it be a real evil to err with regard to these things, even when error cannot be avoided by taking the greatest care; it cannot be less than a disgrace and a crime to fall into serious error when this is due to negligence, caprice, or prejudice. The advocates of free-thought all over Europe do not seem to regard Catholics as free to think as we like; but look on us as ignorant and superstitious, and on our religious guides as crafty and domineering. Does anyone really hold that we may without fault believe in God or not believe in Him, in the principles of ethics and religion or their contradictories, in the rights of man or those of tyrants—that we can believe in these

just as it suits us and according to the whim of the moment, apart altogether from what may be true objectively, or what to the thinker may seem truth?

There is, of course, a difficulty as to how far our judgment is under control. But, supposing it to be within our power either to blind ourselves to certain truths, or, at least, to remain in voluntary ignorance by refraining from inquiry; I should be slow to think there could be anyone so devoid of principle as to believe that such obstinacy or negligence is not out of order and immoral, even though there were no God to be disobeyed. There is no need, therefore, to prove that absolute liberty of thought, in the sense explained, is not the birthright of the race. If there is anything at all to which we are bound, it is to be faithful to truth, not only in word and act, but in our inmost thoughts, and in the most secret affections of our souls.

I am happy to be able to put in here the testimony of so pronounced and eminent a Liberal as Lord Macaulay:—

"Mr. Gladstone seems to imagine that most Protestants think it possible for the same doctrine to be at once true and false; or that they think it immaterial whether, on a religious question, a man comes to a true or a false conclusion. If there be any Protestants who hold notions so absurd, we abandon them to his censure.

"The Protestant doctrine touching the right of private judgment, that doctrine which is the common foundation of the Anglican, the Lutheran, and the Calvanistic Churches, that doctrine by which every sect of dissenters vindicates its separation, we conceive not to be this, that opposite opinions may both be true; nor this, that truth and falsehood are both equally good; nor yet this, that all speculative error is necessarily innocent; but this, that there is on the face of the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith." ("Essays: Gladstone on Church and State.")

2. Taking it for granted, then, that right order, backed up by the will of God, demands that in our most secret thoughts and affections we shall be faithful to truth, as far as we are capable of perceiving it by making reasonable efforts, it remains to consider how far the same thoughts and affections may be subject to human authority.

There is no question of subjection to the civil power, which lays no claim to authority over the mind, but confines itself to the direction of the external actions of the citizens. In any case, I have said that I mean to avoid purely political questions.

With regard to ecclesiastical authority, I must begin by supposing that Christ instituted a body of men to govern His Church, giving them, among other powers, the right and duty of teaching with authority. Later on I may have something to say in proof of this; for the present we must take it for granted, inasmuch as there could be no question of subjection to any man or body of men, unless in so far as they may have a commission from God. We can conceive no other way in which the pastors of the Church could have acquired authority over our thoughts; certainly they do not claim any authority except what may be traced to a divine commission.

It is well to note here that there is a sense in which the Church recognises freedom of thought, even in matters of faith and morals. As long as one does not give expression to what one thinks, one is not subject to the ecclesiastical tribunals by which punishments are inflicted. One might dissent interiorly from all the dogmas of all the councils without incurring any liability to be tried or punished for heresy. In the tribunal of Penance the ministers of the Church have authority to investigate such crimes, with a view to their remission; in the public tribunals—what we call the *forum externum*—ecclesiastical judges, by the very nature of their commission, confine their scrutiny to external acts. Thought is free, as far as these courts are concerned; that is, as long as they remain thoughts, and do not find expression in speech or writing.

3. But although the pastors of the Church do not claim authority to try men in the public courts, and to punish them for mere internal unfaithfulness to truth, they do claim a right to direct the thoughts of the faithful in the virtue of obedience; that is, to teach us what to think with regard to questions of religion and morality, so that we shall be interiorly guilty and punishable by God if we do not conform in our thoughts to the doctrines thus laid down. In this sense it is the teaching of the Catholic Church that thought is not free; that we are bound to conform our beliefs to the teaching of ecclesiastical authority.

Some persons profess to find it difficult to understand how one can conform one's thoughts to the views or decrees of another. They say we may refrain from giving expression to our convictions; or we may make use of expressions contrary to our interior sentiments; but to give up our inner convictions at the bidding of another is as impossible as it is to open our eyes in daylight and not to see; unless, indeed, we get some proof that our convictions have been untrue. If I do not mistake, it is on some such ground as this that Liberals usually base the doctrine of freedom of thought, in the form which we are now considering.

And yet if anyone will reflect a little, he will see that so far from being impossible to conform one's judgment to the teaching of another, it is most common in every department of science, as well as in the practical affairs of daily life. How many have convinced themselves that light travels at the rate of about 92,000 miles a second, that the sun is 95,000,000 miles distant from the earth, and that the planets move round the sun in elliptical orbits and with periods longer or shorter than our solar year, without having satisfied themselves by internal evidence that these things are so. How often do we not resign a view or conviction of our own in science, law, political economy, medicine, or some other department of knowledge, on learning that those who have investigated the matter closely, have become convinced that things are not as we supposed them to be. In the secular sciences a man would be considered bumptious who would persistently refuse to conform his views to the received teaching of experts. And yet there are those who argue

that it is impossible to give up a conviction at the bidding of another, until it has been removed by a clear perception of intrinsic evidence.

4. But, it will be urged, when we give up opinions in deference to the teaching of men of science, we feel sure that they, by reason of the researches they have made, are more likely to be right than we. In fact, what we resign is not so much a conviction deliberately formed, as an impression received without consideration from others no wiser than ourselves. With those who have been accustomed to make personal researches it is not so. They do not so easily resign their convictions, and, very properly, demand to see the evidence before accepting new doctrines. In this sense, at least, it is impossible to change one's views at the bidding of another—that is, without examining the evidence on which the new doctrine is based—to give up convictions previously formed after careful investigation. This, however, is what the most learned theologians and scientists are asked to do in deference to the teaching authority of the Church.

(*a*) It may be well to preface the reply to this argument by an admission. There are convictions produced by evidence so compelling, and in themselves so strong, as to leave us without any power to discard them by refusing assent. Such are, speaking generally, our conviction of the facts attested by consciousness, clear memory, the senses; it is rightly asserted that healthy eyes cannot refrain from seeing if opened while there is abundant light. No less necessary is our assent to first principles of the intellectual order, and to the primary deductions we make from the same.

(*b*) All our convictions, however, are not of this compelling kind; not even those to which we come by scientific proofs. In most cases the demonstration is complicated, and the argument obscure in parts, leaving the reasons for the contrary opinion either altogether or unsatisfactorily unanswered, so that we are prepared to admit the possibility of error. Hence, when scientific men hear of some new experiment which reveals facts to which their theories do not apply—say, some new form of wave, or some fossil or surviving species—the true scientific spirit disposes them to welcome the new discovery, even though in doing so they must discard previous convictions. Thus at one time it was thought impossible to produce in the laboratory such compounds as urea, or such a crystal as the diamond; and when the operation was performed the new fact was welcomed by scientific men. And so, if it should be found possible to produce gold by chemical activity, or to generate living cells from inorganic matter, we should all welcome the new truths, even at the expense of convictions previously formed on scientific grounds.

Who would contend that in such cases we ought to wait till we see the actual experiments? No true man of science would hesitate to accept the testimony of others,—men of eminence in their profession,—that the experiments already made were successful. We believe in the existence of helium although we have never seen it separated and energising before our eyes.

(*c*) Now it must be noted that the Church does not ask any one to change a conviction without supplying evidence of the truth which it proposes for belief. It may not and cannot have recourse to experiment; but all truths cannot be proved in a laboratory,—truths of history, for instance, of which no one doubts. Religion has its experts no less than science; and when these are agreed that certain doctrines are false, it is but presumption for the ordinary man to refuse to accept their teaching.

(*d*) But what if they do not agree? as so often happens. What if the man who is expected to conform his conviction to the teaching of others is himself the greatest authority on the matter in question?

The greatest authority in religion is, no doubt, the Holy Ghost. If He has promised to be with His Church to guard her from error in certain doctrinal decrees, no mere man can reasonably refuse to conform his opinions to pronouncements so divinely protected. It is not my present purpose to prove that the Church is infallible; all Catholics believe she is. They, at least, should, in consistency, have no difficulty in conforming to her teaching, provided the decree to which they are asked to submit is infallible in its character. As for those outside the fold, they have first to ascertain whether, as a matter of fact, the Church has obtained any such guarantee against error. Until they come to recognise this as a fact, they cannot be expected to submit absolutely and entirely to her authority.

(*e*) But even when the decree is not infallible, Catholics are expected to regulate their convictions by the utterances of the teaching body. This is not too much to expect, except in the case of experts. Those who rarely give their attention to the study of a particular subject, cannot find any reasonable difficulty in taking their ideas from others who are well versed in that branch of knowledge. And if it should be that the experts do not agree,—that the pastors of one sect contradict those of another—yet, when a person is convinced that of all these religious bodies one only is divinely constituted, and its pastors alone divinely commissioned to teach, he will have little difficulty in choosing these as his safest guides. Here, also, it is supposed that the Catholic Church alone is the true Church of Christ, with which He has promised to remain to the end of time. Those who do not believe this must come to recognise it before they can be reasonably expected to conform to her doctrinal decrees.

What, however, is an expert to do, should he find his personal convictions opposed to a decree which is not infallible? He will bear in mind that the assent which he is asked to give to these fallible utterances is by no means absolute or irrevocable, but only provisional, as the teaching which those in authority consider most in accordance with the evidence at present available. He will be justified in submitting to the tribunal any further evidence he may be possessed of, just as in any other reasonable society. In the last extremity, should the decision be still unfavourable to the view that pleases him, he will cultivate a modest opinion

of his own abilities, give superiors the benefit of the doubt, and abstain, at least, from giving opposition. How many a soldier or lawyer has to yield respectfully to his superiors, even when he believes their decision to be based on error. That is the very idea of discipline ; and in this regard religious superiors are, at least, as much entitled to respect as those of the political order.

5. Note, however, a great difference between our relations, as regards opinions and convictions, towards secular experts or authorities on the one hand, and towards the pastors of the Church on the other. If in law or biology one should continue to adhere to one's own opinion in opposition to the known teaching of all the authorities, and should thereby fall into error, the fault would be, at most, a sin against prudence and truth, not against obedience. Scientists and lawyers have no true *authority* to teach ; they have no commission from one who is our superior in these matters, and by virtue of whose command we may be bound to conform our judgment to theirs.

It is different with the pastors of the Church. It was a characteristic of our Divine Lord that He taught with authority—representing God, whose word should be law to all creatures. The first pastors of the Church were commissioned to teach in the same way : "As my Father sent me, I also send you" ; "He who heareth you heareth me, and he who heareth me, heareth Him who sent me." Hence St. Paul begins his pastoral letters by asserting his Divine mission as an Apostle of Jesus Christ ; he did not speak for himself only, but in the name of Him who sent him.

Accordingly not only are we bound in prudence and fidelity to truth to receive instructions from the pastors of the Church, just as we may be bound to receive knowledge of the secular sciences from those who are experts in these matters ; we are, moreover, bound in obedience to ecclesiastical superiors. Refusal to conform—freedom of thought, in the sense described—is opposition to true authority, and in this sense is recognised at once as one of the forms of Liberalism in Religion.

6. Catholics, therefore, can have no sympathy with the Liberalism that would make men irresponsible for their fidelity to truth in thought and affection. Neither are we to suppose that our responsibility is towards God alone ; it is also towards those who represent Him and have His commission to teach ; a commission which they fulfil sometimes by infallible utterances, again with possibility of error. Should they actually err, we are freed from any bond of obedience, inasmuch as God does not give any commission to teach untruth. The ordinary Christian, however, who would not dare to set his private opinion against that of experts in matters of law or physical science, will be prudent if he is slow to do so in case of religion. Even the most learned do well to humble themselves before the Divine representatives, and in the last resort should carefully abstain from any utterance that might lead to contempt for the divinely-constituted authority of the Church. It is Liberalism to refuse to acknowledge this duty of intellectual submission.

III.—Freedom of Speech.

1. Is there any thinking man who really holds that we have a right to utter thoughts and opinions, whether on the platform or in the press, without any responsibility for the consequences that may ensue? There are, of course, those who do not believe in God; but even they recognise some form of morality, and the most advanced free-thinkers are the strongest in asserting the duty of fidelity to truth in word and in thought. I shall, therefore, take it for granted that, as no man is free to think as he pleases—to choose truth or falsehood according to his own good pleasure,—so we are bound in our spoken or written words to be faithful to the truth as we conceive it in our minds. There is thus no freedom of speech, if by that we mean freedom from responsibility to God and the moral order for any falsehood to which we may give utterance.

I know that this is apparently denied by some who would seem to contend that speakers and writers are under no responsibility for what they utter. Such statements, however, must be only crude forms whereby careless thinkers strive to express the view that those who are responsible for public order, whether in Church or State, should give their subjects liberty to express themselves with perfect freedom, no matter what opinions they may advocate; and this not merely as a matter of prudence or as a kind of safety-valve, with necessary restrictions and limitations, but as one of the inalienable rights of man, whether as citizen or as member of a religious body. It may be profitable to consider how far we have a right to freedom of speech in this sense—that is, in relation to human authority, especially in the Church.

2. In this connection it is not unusual for Liberals to rail at the Inquisition, which is the ordinary tribunal commissioned by the Church to repress licence in speech and writing. They are wont to take it for granted that it is impossible in the nineteenth century to defend the policy of this tribunal. And yet it is a policy which commends itself, not only to Catholics, but to every civilised community, and not least to those very men who are so ready to censure ecclesiastics for interfering with freedom of speech.

For, the question at issue is not whether the Inquisition, as it existed in Spain and elsewhere, was guilty of punishing the innocent as well as the guilty; nor whether the punishment inflicted was in many cases too severe; nor whether it had recourse to torture for the purpose of obtaining evidence, and how far this may have been legitimate; nor whether, as there was no jury, the sentence may not have been in any case a violation of the rights of the accused. These points are interesting, but they do not concern us here. We are now engaged on this question of principle—whether, if the tribunal had taken sufficient pains to ascertain the truth, with due consideration for the feelings and rights of the accused, and supposing the judges to have been humane and conscientious, to have given benefit of jury, and taken every possible precaution against error,—whether *in any case* the

Church had a right to suppress free speech, and to punish those whom it found guilty of preaching what is untrue?

The question is not whether the policy of repression may not have been carried too far; whether it might not have been wiser to overlook certain utterances, seeing that, as a rule, martyrdom does little else than confer celebrity and power on persons who, if left to themselves, would remain obscure and without influence. This is all foreign to the question of principle which alone is now before us—whether Church or State has in any case the right to suppress free speech; to punish those who are found to have uttered falsehood; to forbid the circulation of pernicious writings; and to draw up an *Index Expurgatorius* for the guidance of the citizens or the faithful as to what they ought not to read. In dealing with Liberalism in religion, it is this principle alone that is in question. We shall see, later on, that the most conservative of Catholics may be quite liberal in the application of his strict principles, and may abhor much that was done in Spain and elsewhere in the name and for the good of religion.

Let me, therefore, ask you to reflect on the extent to which freedom of speech is allowed by the civil authorities. Who ever heard of a State in which there was no restriction in this respect? Is there a nation in the world, no matter how advanced in civilisation, where one would be allowed to incite to murder and treason, or where speakers and writers can urge their fellow-citizens to violate the personal comfort or the proprietorial rights of their neighbours? It is but a few weeks since the French Government, the heirs of the Revolution, the hereditary advocates of the rights of man, the foremost liberal governing body in the world—it is only a few weeks since they tore the red flag from the hands of Socialist processionists. What is the red flag but a symbol for certain doctrines; the expression of certain thoughts? It is a form of speech, to which utterance was thus refused by the most liberal of all governments. During recent years we, in Ireland, had a fine experience of the suppression of newspapers and public meetings; and the world knows how the Liberals of England—the Protestant champions who are so disgusted with the doings of the Inquisition and the Index—urged their own Government to take these measures, and applauded every act of repression as it took place. It is surely a Liberal government that holds sway in Italy; and yet that country is now the land of edicts for the suppression of newspapers that dare to advocate certain opinions.

I am not considering whether these acts of repression may or may not have been justified, nor how far those who are responsible for them may be consistent in their advocacy of free speech. This, at least, is manifest—and it is the precise question with which I am here dealing—that the most advanced Liberals of the day do not grant unlimited freedom of speech to their opponents. But if one may not unreservedly speak the thing he wills in regard to politics, why should he have an inalienable right to do so when there is question of religion?

3. Whoever considers the inestimable blessing of truth, and yet how easy it is to fall and lead others into error, must feel a desire, once he is assured of his own possession of the precious treasure, to safeguard those who are dear to him or in whom he is interested, from the influence of such as might lead them astray. Of course all truths are not of equal importance, some being absolutely essential to the very existence of civilised communities, while others may be disregarded without causing notable inconvenience. On the other hand, the liberty of the subject, including freedom to speak one's mind, is a prerogative which may not be repressed unduly without great danger in another direction. It is for a prudent ruler, before entering on any course of repression, to balance the advantages and disadvantages that may accrue ; for in safeguarding the people from a comparatively unimportant error, he may deprive them of liberties most valuable to the State.

But, as the fundamental truths on which society rests are of more importance than even liberty of speech ; as is proved by the fact that no governing body, no matter how Liberal, can allow these truths to be openly repudiated, but must at any cost restrain those who would presume to call them in question ;—it is for this reason that love of liberty must ultimately yield to love of truth, and that the public advocacy of principles that contribute powerfully and immediately to subvert the constitution, must be prohibited no matter at what cost of Freedom. This, as we have seen, is admitted and reduced to practice by Liberal governments all over the world. The very anarchists, if they had their way, would very soon proceed to repression of those who would not be content to abide by the new order ; they did so during the Reign of Terror, and they would of necessity do the same again.

The truth is that both Liberals and Conservatives are too much inclined to lay stress on what may seem of immediate importance for the end they have in view. Do we want to oust those in authority? There is nothing so necessary as freedom of speech. Is it not our object to keep our views in possession and ourselves in power? Truth is then the highest concern. And so we are brought once more to what I have been insisting on,—that no government hitherto has allowed absolute freedom of the platform and the press ; that there is an Inquisition and an Index Expurgatorius set up in every civilised nation. Let the adversaries of the Church give her the benefit of being themselves consistent ; let them not cast stones at her, till they have banished from their own institutions the tribunal to which they profess to be so much opposed.

IV.—Criticism of Ecclesiastical Authority.

If, as I have endeavoured to show in the preceding section, no society ever yet allowed its members unlimited freedom of speech, it may be added here, *e contra*, that there scarcely ever was a ruler so autocratic as to permit his subjects no right of expressing an opinion on official acts or of making a remonstrance against them.

If such a ruler ever existed, the Catholic Church is not called on to defend him; it is not her policy to set seals on the lips of her children. With her, as in every well-ordered State, it is a question of more or less,—where precisely to draw the line; a question which, while it can never be settled definitely in all its bearings, presents nevertheless certain aspects as to which all Catholics are agreed.

It will help us to form an opinion as to how far it may be within the right of subjects to criticise the acts of superiors, if we try to determine in the first place the precise objects which the critic may have in view. It seems to me that they who in the public press make adverse comments on official acts, may do so either for the purpose of inducing electors to withdraw their support from delegates to whom they had previously given a commission, or they may criticise with a view to instructing their readers as well as the superiors whose acts are submitted to criticism. And since instruction may be given in two ways—with authority as to those who are bound to hearken, or merely as supplying information to a judge or superior, as is done in courts of law; we thus find that the object of criticism may be either (*a*) to deprive superiors of their power, or (*b*) to teach them and others with authority and as if the critic had a Divine commission to teach, or (*c*) to put before superiors information, of the value of which it is for them to judge. It must be added that in supplying information in this way it happens almost invariably that the critic intends (*d*) to compel the superior, under penalty of forfeiting to some degree the esteem of the public, to revoke or modify the order or decision which he had already given.

1. Now, for Catholics there can be no question of depriving churchmen of their commission by any appeal, as it were, to the constituencies. In the Catholic Church there is no constituency. And although in the early ages of its history the laity had a voice in the selection of pastors, as the Cardinals still have in the election of the Pope, and many civil governments have in the selection of Bishops, yet these officials, once clothed with authority, cannot, and never could, be deprived of it by any vote of those who selected or elected them. Hence, a Catholic may never hope by criticism on the platform, or in the press, to deprive his ecclesiastical superiors of the commission they hold. The most that could be conceived as possible, consistently with Catholic principles, is to bring the pressure of public opinion to bear on the higher authorities in the Church itself, and thus compel them to cancel the acts of lower officials, or even to withdraw their commissions. Whether this method of compulsion is permissible we shall consider later on.

Neither is it in order for the laity or the inferior clergy to attempt to subject the members of the Hierarchy to a course of authoritative instruction, or to vindicate for themselves any share in the magisterial or pastoral office. Authority, in this connection, supposes a Divine commission to rule and teach; and it is a fundamental principle of the constitution of the Church, as understood by Catholics, that the apostles alone and their successors, the Bishops, have got this Divine

commission. They are the *ecclesia docens*; it is for the laity and the inferior clergy to hearken dutifully to their instructions. I think it must be admitted, also—and this is a point of great importance—that critics may assume to themselves a share in the government of the Church without laying any formal claim to ecclesiastical jurisdiction. Should they interfere habitually, and in accordance with a settled policy, and as laying down the law, they must be regarded as taking on themselves in effect the office of rulers and assisting in the government. It is not the least part of the duty of the Hierarchy to be continually solicitous for the purity of doctrine and the making of just laws. And it is not without reason that in the political order writers in the press have been called the "fourth estate" of the realm, sharing, as they do, through their influence and constant interference, the supreme governing power with the king and his parliament.

2. On the other hand, there can be no doubt that it is within the right of the humblest layman, should he feel himself aggrieved by the action of any ecclesiastical superior—were it even the Pope himself—to make representation of his grievance, submitting information, with a request that the matter should be reconsidered under the new light thus supplied. The Church yields to no organisation in the liberality with which she allows and encourages representations of this kind. By making use of the simplest forms, or even without them, the least of the faithful can lay his complaints before the highest of her officials or tribunals.

No doubt, it will be said that little heed is paid to criticism emanating privately from humble individuals; and there can be as little doubt that the objection is not altogether devoid of foundation. The evil, however, is inherent, of necessity, in every human institution. Under the most liberal government in the world the individual citizen may send a remonstrance to the Prime Minister, President, or Sovereign, or to the high officials of his party or trade union, and he may get a stereotyped reply; but what hope can he entertain of effecting a change in public policy? If the high officials of any organisation were to devote their time to careful consideration of correspondence of this kind, in an age when every one is able to write, it could only lead to the neglect of duties of far greater importance. And thus liberality to a certain extent defeats itself by raising up claimants for truth and justice in such numbers as to crowd and block the way.

3. Moreover, there can be no question of offering explanation or remonstrance with a view to reverse an infallible definition. All Catholics admit the infallibility of the Church and the Pope. This belief in infallibility carries with it the duty of regarding certain utterances as definite and irreversible. We may differ as to the precise meaning of such decrees, and we may criticise them with a view to finding this true meaning, just as we criticise the word of God; but it would be foolish to set aside inspired or infallible documents in the sense which they really bear.

Apart, however, from infallible utterances, there are disciplinary, and even doctrinal, decrees that press hard on some Catholics, who may regard them as

based on error or injustice ; and the question arises whether in such cases the laity and inferior clergy may not have recourse to the press, with a view to informing the public and bringing pressure to bear on the officials by whose acts or utterances they feel aggrieved.

In this connection there are some principles of natural ethics that should not be forgotten. It is well to cultivate a modest opinion of oneself ; to give superiors the benefit of the doubt ; and to recognise that on them, and not on the subject, rests the responsibility before God for any loss that may ensue from mistaken policy on their part, or from error or injustice in their official decisions.

(*a*) It is well to cultivate a modest opinion of oneself. I do not wish to underrate the importance of self-reliance, especially as a quality allied to genius. It was sheer nobility of soul that enabled Columbus to withstand the combined attack of the learned of his time ; and history tells us how the new tactics introduced by Napoleon were at first ridiculed by the strategists of the older military schools. These are but instances ; indeed, it may be said that, as Carlyle somewhere puts it, every great reform whatsoever had to make its way at the beginning in a minority of one. Let us, however, not forget that the beginning of all movements that have ended in disaster may be traced to a like minority. It is for genius to be self-reliant in face of general opposition ; but genius, alas ! is a rare gift, with which prudent men are slow to credit themselves. We do not act on our own opinion as against that of experts in matters of law, or medicine, or commerce ; we are restrained in such cases by a vivid perception, begotten of experience, of the results to which imprudence usually leads. In matters of opinion or moral discipline the evil result is not so striking for the present ; we know, however, that it may be no less real, and we are taught by history that it is even more likely to ensue.

For the pastors of the Church, those especially who are highly placed and are charged with more than national interests, are not wont to embrace theories or enforce policies except under the guidance of men who by their learning, prudence, and experience of life, are specially competent to advise, and who have submitted the matter in question to a scrutiny slow and careful in proportion to its importance. He who differs from their opinion may possibly be right, no doubt ; as they may be, and sometimes have been wrong in the decisions to which they have come. But the judgment of history as to the general trustworthiness of the high tribunals of the Church in matters of policy and doctrine, as compared to their critics and opponents, is such as to give a prudent man reason to pause before setting his own judgment in opposition to that of a body which has been so often proved to be right, even when at first they seemed to be prejudiced or mistaken.

(*b*) Moreover, it is but reasonable to give superiors the benefit of the doubt ; and there will be some reason for doubting almost in every case, especially

where the question at issue is of great importance, and the authority responsible is not merely one Bishop, but a body of Bishops, or one of the Congregations that transact the business of the Holy See. It is but reasonable to expect of the average man that in setting his opinion against so much experience, learning, and prudence, he should have some misgiving as to whether he may or may not be making a mistake. In speculative matters, particularly, the most celebrated of modern inquirers were content, as a rule, to put forward their views at first as possible or probable hypotheses, showing therein a prudent hesitancy which leaves the mind still open to doubt. It is for superiors to decide especially with regard to what I may call the external attitude which their subjects should assume in reference to such questions, where no sufficient reason has been assigned to justify a departure from traditional views or policies. If it were permissible for soldiers to refuse to fight, or for taxpayers to refuse to pay, until it has been proved beyond all doubt that a war is just, the safety of the country would be gravely imperilled. Let us, who are subject to discipline, be content to give our rulers the benefit of doubts of this kind, and where we cannot dismiss our suspicions, let us keep them to ourselves.

(*c*) Finally, the object of the critic should be not to promote his own glory, by showing how clever he is, but to further the cause of truth and justice, a cause which Catholics regard as identical with the Divine order in the world. See how God tolerates error and injustice of every kind, when by a mere act of His will He could disperse the clouds. He has chosen to govern by general laws; and general laws are like policies enforced by superiors, liable here and there to result in inconvenience, but on the whole working for good. Some great advantage must attend the conservation of established order, else how should the Infinite Goodness be so slow to interfere?

So it is with the ordinances of superiors. If you feel aggrieved, you can make appeal to the higher tribunals; should you fail in them, there is the soldier's duty, to submit with what patience and grace you can command. At least you will not avoid all evil by having recourse to the press and laying your case before the public, inducing them to entertain contempt for those in authority. History too clearly witnesses to the narrowness of the line that separates such feelings from contempt for authority itself.

It is true, souls may be lost owing to the stubbornness of officials. But does not God, who loves souls so dearly, put up with that rather than interfere out of the established order to correct the powers that be? Let us try to look at things in His way; to regard truth and justice as His interests more than ours; and when we think we see mistakes made and souls lost as a consequence, if we cannot bring ourselves to entertain doubts as to the accuracy of the intuition of our own genius, let us be content to bear with the inconvenience, as He bears it, for the love of order and the greater good that is thus secured.

4. The question, however, still remains, whether it is ever lawful to publish in books or newspapers, or to utter on public platforms, adverse comments on the official acts of ecclesiastical superiors. Let it be acknowledged that it is better to abstain; we are not, however, bound to do what is merely better, but only to avoid what is bad. Are we bound to abstain from calling the attention of the public to the inconvenience attending a hierarchical decree.

It is acknowledged, moreover, that criticism may be pushed too far; that very often it is not justified even in moderation; that even where the act of the superior may have been unwise or injurious, the criticism of the Press is frequently inordinate, and this especially in the religious order, where it is so easy to play upon human pride, prejudice, and passion.

But it is one thing to admit that Press comment is very liable to abuse, and another thing to maintain that it is intrinsically evil, and therefore always unlawful to call public attention to the inconveniences that may attend an ecclesiastical enactment or decree. If this is never lawful, there must be either some principle of Church government to which it is opposed—just as, for instance, it is not within the right of the laity in any circumstances to ordain priests or give them jurisdiction—or the danger attending this interference with the hierarchy must be so great as to counterbalance any good it might possibly do to individuals or to society.

(*a*) Is there any principle of the constitution of the Church which is violated whenever the laity or the lower orders of the clergy call attention in the Press to inconveniences arising from an official act of an ecclesiastical superior? We have already seen that if the writer's object is to effect a change of ecclesiastical rulers, this is distinctly opposed to the Divine constitution of the Church. Similarly, if he should propose or attempt, even implicitly, to subject the Pope or Bishops to some kind of lay tribunal, or to instruct them or the faithful with an authority to which they would be bound to submit under pain of disobedience; or if he should interfere so regularly in the government of the Church as, in effect, to assume a portion of the pastoral office, this would be to reverse the position of rulers and ruled as they have been divinely established—it would be Liberalism in one of its most characteristic and worst forms.

But, if the object of the publicist is to call attention to inconveniences, and, possibly, to stimulate those who may be aggrieved to unite in pressing their claims on the consideration of superiors, without any intention of either subverting the established constitution of the Church, or of subjecting either the clergy or the laity to a course of authoritative teaching, or of assuming any other part of the pastoral office, and even without interfering habitually and according to settled policy in matters of Church government, there does not seem to be any violation of the principles just referred to. The simplest and humblest in the Church has a right to make representations to the highest ecclesiastical tribunals, provided he does so with due moderation, without publicity, avoiding outcries and reproaches.

But why, it may be said, should not these representations be made in private, without publication of any kind, or at least without any commendatory remarks on the part of the press? I assume the answer would be that when a great body of people—a nation, possibly, or a political party—is aggrieved, it is natural that the representation of grievance should come from the body; which supposes that the people are informed of what has been done, as well as of the efforts that are being made to obtain redress, and that they are urged to co-operate in these efforts so as to produce a greater effect on the minds of those in power.

This greater effect is usually to be ascribed in part to the fear entertained by superiors lest, by persevering in the course to which exception is taken, they may forfeit the esteem of the public—a consideration of no less importance to spiritual than to temporal rulers. But, as it seems to be not impossible to instruct superiors without attempting to teach them with authority, so it may be possible to subject them to some kind of pressure from public opinion, without implying thereby that the public are entitled to govern them or are in any way exempt from their jurisdiction. In civil matters, at least, it will scarcely be denied that it is possible to act in this way without laying any claim either to authority or to exemption; and we ought to suppose the same to hold in the spiritual order until the contrary is proved.

In this connection I should like to call attention to the fact that so good a churchman as Cardinal Manning did not hesitate to publish through the press his conviction that it would be better for the Church in France to separate from the State rather than submit to the servitude that has been forced on her during recent years. This was a criticism of the present ecclesiastical policy; and though the Cardinal had not the least intention of bringing pressure to bear on the Pope to effect the separation, yet it must be remembered that he wrote with a view to instruct the public, and when the public think a certain measure or policy expedient or inexpedient, pressure follows as a matter of necessity. Something similar occurred in Ireland on a grand scale at the time of the agitation about the Veto, and I have no doubt that in this case there was a real attempt at applying pressure. It was contended, I know, at the time, that the letter of Mgr. Quarantotti had no binding force; but, surely, looking at the matter now, it is hard to deny that the document was an official act of a superior duly commissioned. Again, writers on the history of the Church,—the recent historians especially,—have criticised very severely not only the private lives but the official acts and policy of some of the Roman Pontiffs; and I take it that these criticisms are intended for the instruction of the present and future ages, and are calculated to make the rulers of the Church abstain from such things in future through fear of something like public opinion. To mention one more of the numerous instances that might be quoted, every student of canon law must have seen discussions as to the bearing of certain enactments on the public welfare,—such, for instance, as that

which enjoins that appointments to ecclesiastical benefices should be made after competition (concursus) :—a law which is in force in Italy and elsewhere, to some extent even in the United States, and which has been officially recommended for adoption in Ireland. These are instances of criticism of official acts of ecclesiastical superiors, with or without pressure: are they opposed to any principle of Church government?

(*b*) As to the danger of calling attention to grievances in the way I have described, it seems to be a question of estimating which alternative leads to the greatest abuse—to repress public comment altogether, or to permit it within the bounds of moderation. Experience has shown that the practice of commenting in the press on the official acts of superiors is not at all an unmixed evil ; that when guided by reason and moderation it has been found good for the civil authorities — for statesmen, judges, deputies, and for the general purity of public life. It is but a few weeks since the leader of the Catholic party in Germany thought it his duty to call the attention of the Reichstag to some utterance of the Emperor's ; and when it was objected that the speeches of the sovereign were not subject to criticism, the objection was overruled by the President of the Chamber. And yet authority is a good and necessary and sacred thing in the State as well as in the Church ; nor is it in order to assume the office of ruler in politics, any more than in religion, without a proper commission.

There are two important differences which I perceive between the spiritual and the temporal orders. In the first place, the pastors of the Church are under the special protection of the Holy Ghost, which is not limited to guarding them from error in dogmatic definitions, but extends in its measure to magisterial utterances of a lower character, as well as to measures of ecclesiastical policy. And although this protection supplies no guarantee that these utterances and policies shall not be mistaken or injurious, yet we may reasonably hope that it is efficacious to preserve the pastors of the Church from many of the enormities committed by rulers of States. It is sufficient, at least, to secure that absolutely necessary reforms will take place without having recourse to revolution ; and thus there is less need for criticism in ecclesiastical than in temporal affairs.

On the other hand, the danger with which criticism is attended is much greater in the spiritual than in the temporal order. No political constitution is necessary for human welfare. Hence, if in democratic countries the "fourth state" has been allowed to assume a share in the government, there is no more harm done than in any other revolution ; a modification is effected in the number of those who possess the supreme authority, and that is all. But if the laity and inferior clergy were to separate from the hierarchy and the Roman Pontiff, there could be no possibility of constituting another body of pastors to administer the sacraments and safeguard the Faith. It is only by succession from the Apostles that orders and ecclesiastical jurisdiction are derived. As long as such separation lasts

there can be nothing but confusion in the spiritual order; and thus the disadvantages of criticism are increased immensely, while its advantages are diminished, when applied to acts of the spiritual as compared to those of the temporal authorities.

These considerations prove that a writer in the press should be much more slow to make adverse comments on the decrees of religious superiors; and that, should he ever proceed to call attention to grievances rising from acts of the spiritual authorities, he is bound to do so much more cautiously and reverently than if he were discussing the effect of an enactment of the civil government. Do they prove that it is never lawful for him to call attention to grievances arising from acts of the spiritual power?

From letters of the present Pope (which are given in an Appendix) it might seem at first sight as if this was among the obligations of writers in the press. On closer examination of the Pontiff's words, however, and considering especially the principles on which he bases the arguments which he advances in support of his teaching, he may be understood as referring only to those pressmen who either make out grievances where there is really nothing to complain of, or make their grievances occasions of outcries, reproaches, and other injurious attacks on the hierarchy; or who interfere in the government of the Church habitually, and with as much assumption of right as they do in State affairs, thereby in effect assuming the office of religious pastors, confounding the distinction of rulers and ruled in the Church of Christ, and exercising with the Bishops a kind of co-ordinate jurisdiction in safeguarding the purity of morals and of doctrine.

In the words of the Holy Father himself, they "exercise the liberty of pronouncing judgment in all freedom on every sort of persons, not excepting Bishops, thinking as they like, and acting every man at his own discretion in points that do not concern Divine faith. . . Manifestly there are two orders of men in the Church, naturally distinct from one another, the pastors and the flock, the rulers and the multitude. The function of the first order is to teach, govern, regulate the course of life, lay down precepts; the duty of the other is to be subject, to obey, to follow precepts, to pay honour." Even when there is some cause of complaint against Bishops, these publicists do not take care to make their complaints in the proper manner, "cautiously and with moderation, without outcries and reproaches." "Not content with the part of submission which belongs to them in the Church, they think they may take a part in its government. At any rate, they imagine that they are allowed to examine and judge according to their own views the acts of the authorities. That would be a serious state of disorder if it could prevail in the Church of God, where, by the distinct will of its Divine Founder, two distinct orders are established in the plainest way: the teaching Church, and the Church taught—the Pastors and the flock. To the Pastors alone has been given

the full power of teaching, judging, and directing; on the Faithful has been imposed the duty of following these teachings; of submitting with docility to these judgments; of letting themselves be governed, directed, and led to salvation. Accordingly, it is a matter of absolute necessity that the faithful laity should submit themselves with heart and mind to their own pastors, and these, with them, to the Supreme Head and Pastor. On this subordination and obedience depend the order and life of the Church."

The Sovereign Pontiff seems to rely throughout on the divinely-established distinction between rulers and ruled; on the duty incumbent on the latter of submitting to the former; on the subversion of this distinction and the violation of this duty by those who habitually and by way of settled policy "pronounce judgment in all freedom on all sorts of persons," and "not content with the part of submission which belongs to them in the Church, think they may take a part in its government." No one can have the least doubt that, taking a broad view of modern journalism, these strictures of the Holy Father are fully justified by the principles which he invokes and which every Catholic admits. It is a different thing to say that, no matter how reverently and cautiously, a writer may approach the discussion of the official acts of the hierarchy, although he restrains his language within the bounds of strictest moderation, choosing his words with the utmost care, and insisting strongly on the necessity of obedience even to decrees which seem to press unduly on certain people; yet if he should touch on the inconveniences attending these decrees, and the need there may be for reconsidering the question and arriving possibly at a more equitable arrangement; and should he do this, not habitually and in conformity with the settled practice and policy of his journal, but on some rare occasion of public strain, he would come under the censure of the Sovereign Pontiff, and be rightly regarded as guilty of irreverence, disobedience, and attempting to compass the subversion of the distinction between ruled and rulers divinely established in the Church.

In a matter of so much delicacy I am loth to give expression to any opinion, and do so now with the utmost diffidence. I should not express myself at all on this part of my subject were it not that I should thus leave altogether untouched what many people regard as the point of greatest interest in connection with Liberalism in Religion. The policy of the Church is outlined in the letters of the Sovereign Pontiff, and the only question for Catholics is—What precisely does he condemn? So important are the interests of the Catholic press, which is such a power for good, and withal may be so easily rendered nerveless and useless by unnecessary restrictions, that I am slow to think the Holy Father intended to embrace within the scope of his condemnation not only those who frequently and virulently attack the pastors of the Church, or who interfere habitually, irreverently and arrogantly in ecclesiastical government, or whose complaints are without any foundation, but also any publicist who might on some rare occasion use his journal

to call attention to real grievances, temperately, reverently, and insisting on the duty of obedience, in the manner I have endeavoured to describe.

V.—Anticlericalism.

"*Le cléricalisme voilà l'ennemi*," cried out Gambetta, giving expression to the thoughts of Liberals the world over. Let us consider what is the nature and what the claims of this anticlericalism with which Liberalism in one of its most important phases is thus identified.

Anticlericalism sums up the principles of those who oppose the claims of churchmen to direct the consciences of the faithful in political matters. Catholic Anticlericalists admit that the pastors of the Church have authority to teach, with power to bind the conscience; they contend, however, that this authority is limited to the domain of morals and religion. The Church has no Divine commission to teach arithmetic or chemistry; nor can the Bishops of a country bind one to vote for the Conservative rather than for the Liberal candidate, for the democrats rather than the republicans. Politics is the sphere of the statesman, not of the officials of the Church; "*ne clerici sese immisceant negotiis sæcularibus*" is an axiom of the canon law itself. It is a tyrannous usurpation when the State attempts to dictate in matters of religion; it is no less a usurpation and a tyranny when churchmen dictate the line of policy to be adopted in secular affairs. This latter tyranny is the more odious and dangerous, as it is exercised over those who are least able to resist—the poor, the ignorant, the sick, the dying, and the whole host of devotees.

1. In reply to this, it has been often said that there is no strict line of demarcation between politics and religion; and the justice of the reply is so obvious, that I do not propose to insist on what must be already known quite well. I find it hard to conceive how anyone can be so blinded in his moral sense as to discern no capacity for justice or morality, let us say, in the present war, the Irish land legislation, or the English factory Acts. It is none of my business to determine whether these important measures make for right or for wrong; they cannot make for both; neither is there any indifferent term towards which they may tend. If a war is not necessary for the defence of the interests of the country—in which case it is an exercise of the virtue of patriotism—it is nothing else than wholesale murder, however lofty the intention of the soldiers may be. If Mr. Gladstone's Irish land legislation was not demanded by the virtue of justice, it was a huge scheme of robbery of the landlords. There is, and can be, no other alternative. No one ever yet defended measures of the kind except on the score of justice or love of country; and no one ever opposed them except as acts of violence and spoliation.

It is altogether ridiculous to assert, as we have so often heard asserted, that because a measure or line of conduct is political, it therefore has no connection

with religion or morality. Such a principle would justify the persecutions of Nero, the Sicilian Vespers, the butchery of Glencoe, or the massacres of September. There was never yet a tyrant who set about the work of pillage or murder so clumsily as not to succeed in giving his acts some kind of political complexion. Nowhere were the religious orders expelled or punished but under pretext of defending the State. It was under the same pretext that Henry VIII. pillaged the monasteries; and it was stress of politics that demanded the seizure of Church lands by the States-General of France. Whether these measures were justified or not, there can be no doubt they had real political aspects—they were political. And yet we have heard it shrieked in the Press, and on the platform, that political measures have no relation towards religion or morality.

So monstrous is this doctrine, that I am honestly convinced no one ever yet believed it—not even those who preach it most loudly and assiduously; only those, if there be any, who admit no morality in any action whatsoever. It seems to me that those orators and writers must have something else in their minds—some principle of much more limited scope, which they propound in general terms. I hope, as I proceed, to show that this may well be so.

2. On the other hand it is not unusual for churchmen to admit that there are some matters so essentially secular or political in themselves as to have no religious or moral aspect whatsoever. These advocates distinguish three groups or species of actions: some purely religious, such as the preaching of the Gospel or the administration of the sacraments; others purely secular, such as the teaching of algebra and the autumn manœuvres; others, finally, of a mixed nature, in which the temporal and the eternal touch and intermingle, as the teaching of philosophy or history, or the enactment of laws regarding education and the relief of the poor. The first group are said to be subject to the exclusive jurisdiction of the Church; the second to belong as exclusively to the State; while the third class is supposed to be best managed by some kind of mixed commission of churchmen and statesmen, or in accordance with some form of agreement or concordat emanating from and sanctioned by both the ecclesiastical and the civil powers.

I know that the explanation thus outlined has been very generally received, and must have been before the mind even of those who drew up certain official documents. And yet it seems to me strange that the Church should thus be supposed to admit that there can be any individual act of man from which morality may be absent, and in which, accordingly, she has no interest. The great body of our writers on ethics contend that every individual human act is either righteous or unrighteous. Has the Church, then, no interest in what must be either virtuous or wicked? Is not the object of her jurisdiction co-extensive with the bounds of the religious and moral order? Why, even those who hold that individual actions may be neither moral nor immoral, but wholly indifferent, contend that this very indifference is a species of morality. Would they not hold that it is within the province of the

Church to decide whether any particular action *in individuo* has or has not this character of indifference?

Taking another aspect of the question, I am not prepared to admit that the preaching of the Gospel and the administration of the sacraments have no relation to the welfare of the State. If every priest were to preach as he should, and if every Christian were to receive the sacraments with the proper dispositions, what a change would take place in the temporal interests of nations. Do we not say that the civil power is bound to protect and uphold the Church, even as a measure of State and as the best policy, because good Christians cannot but make good citizens? And as every act of Church administration and jurisdiction tends to make her children good, it follows that there can be no exercise of the spiritual authority—not the least—but reacts on the welfare of the State and has an interest for the civil power.

3. In my own teaching I have been accustomed to draw a distinction between granting commissions and deciding as to whether acts performed in virtue of these commissions are righteous or the reverse.

(*a*) The Church does not claim any power to grant commissions for State purposes. It is the Queen who appoints magistrates, officers in the army and navy, civil servants, teachers of secular science in the national schools. If in any court, civil or ecclesiastical, one of these officials were asked to prove his right to exercise authority, he could do so only by producing the commission of the Sovereign or her delegate. These commissions emanate altogether from the rulers of States, just as we shall see that commissions in the religious and moral order are derived entirely from the rulers of the Church. The Pope does not allow any king or queen to institute Bishops; nor does he claim any right to appoint judges in the civil courts, or teachers in the schools supported by the State,* to give members of Parliament or of local governing bodies their commissions, or to grant citizens the right to elect members of these various councils. All these commissions, rights, or powers, emanate from the constituted civil authority, and from it alone.

(*b*) Let us suppose, however, that a judge, or member of Parliament, or juror, or schoolmaster has got his commission and proceeds to act. It may be to decide on the ownership of a farm, or to vote on a measure of naval construction, or to teach arithmetic; or to imprison a priest for not revealing the secret of the Confessional, or to vote on a measure seriously affecting religious education or the morality of the inmates of jails or workhouses, or to teach the biological opinions of Huxley or Spencer. The exercise of the State's commission may be a matter of very little or of very great concern to religion, but it can never be wholly outside the sphere of the jurisdiction of the Church.

* Churchmen claim a veto on the appointment of unworthy teachers to State schools, when the disqualification is due to moral or religious considerations; they do not claim a right to make the appointment themselves.

Let us take what is, perhaps, the most extreme case. You may think it a matter of no religious consequence whatsoever how arithmetic may be taught. I hope the mathematicians of the day take a more serious view of their duties; indeed, I know they do, many of them, at least—that they boast of their conscientious regard for truth and of their devotion to science. Does anyone mean to say that an untruth in mathematics is not an untruth, and, like all such, a deviation from right order, a thing hated of God and to be shunned by man? Of course, it is true that we are not held accountable—that is, liable to be punished—for errors of intellect which are not due to negligence; but neither are we liable to be punished when we kill the innocent or commit injustice or perjury, not adverting to the evil of what we do.

Let me say again that there is no act that man can perform, taken *in individuo* (as we say), that is devoid of morality—that is outside the moral order—to teach algebra, to vote for a candidate at a parliamentary or other election, to steer a ship or design a rifle. This I regard as almost a principle of Catholic ethics. And it is backed up by this other proposition, which is such a principle, that whatever action has any form of morality, it is so far subject to the teaching and disciplinary authority of the Church.*

4. Is not this, however, clericalism run wild? If there never was any act performed by a Christian which was not subject in some way to ecclesiastical authority, are not the laity—the citizens of the Catholic State—completely enslaved to the clerical order? On pretence of religion and morality the priests can tell us not only where to send our children to school, but what journals to read, for whom to vote, how to conduct business, what employees to dismiss, nay, even what to eat and drink: for are not all these human actions, individualised in the performance, clothed with morality, and therefore subject to the pastoral authority? What is left to the State, to the fathers of families, to the conscience of the individual himself?

It will help to calm fears and make the situation more plain, if we distinguish between the right possessed by the Church in these matters, and the extent to which this right may be exercised in conformity with prudence. Let me try to explain by means of analogy.

If one were asked to determine how far the rights of the Queen and Parliament extend, say, to search the houses and persons of the citizens for purposes of sanitation or prevention of crime, who could lay down limits? Is there any spot or article in the land, no matter how secret or private, which is not subject to the authority of these combined estates? Yet the citizens sleep peaceably, knowing that

* To be subject to the Church's disciplinary authority, an act must be performed by a member of the Church, that is, practically, by one who has been baptized. It may be well to remark also that when I say that every moral action, good or bad, is subject to the disciplinary authority, I do not mean that the Church can command us to do whatever is good, as the law forbids us to do whatever is bad. Neither Church nor State can bind us to do everything that is good and within our power. The Church, however, can *permit* us to do any good action in particular, as well as restrain others from interfering with our liberty. In this way every good act is subject to her disciplinary authority.

the good sense and prudence with which power must be exercised, if it is to retain its hold on the heart, will restrain the Monarch and her Parliament from creating extraordinary disturbance.

Neither does the Church proceed to exercise her authority in an arbitrary manner. She has her judges, courts, officials, who are governed by laws, decisions, precedents, just like those of the State—perhaps, more so. They also are governed by a wholesome fear of alienating the affections of the people by undue or arbitrary exercise of their ecclesiastical authority. It would be very easy for a policeman or a magistrate to bring contempt on the civil power by want of restraint and moderation in performance of his official duties. The judges of the land do not decide for us beforehand whether every step we take is according to law ; though, no doubt, in walking along the roads we may or may not be at any moment within our right, and, therefore, subject to the direction of the court. The magisterial authority of the civil power is prudently reserved for cases of emergency ; and so ought the officials of the Church to reserve their decisions.

5. I should regard it, therefore, as an unreasonable exercise of clerical authority, if, for instance, the citizens who are members of the Church were instructed how they should vote on ordinary occasions ; or if members of Parliament and delegates generally were to receive orders from priests or Bishops as to the attitude they should take up with respect to the ordinary business transactions of the bodies to which they belong. I do not suppose that this was ever attempted ; I put an extreme case, for the purpose of testing a principle. But I do not justify my opinion on the ground that such transactions have no morality, and are therefore outside the domain of ecclesiastical authority ; but on the ground that, although they have morality and are subject to the Church, yet churchmen would be guilty of intolerable interference with individual and public liberty, if they were thus to take it on themselves to lay down the law for every possible occasion. In the same way the Church would destroy the science of philosophy and theology, if she should take it on herself, as undoubtedly is her abstract right, to decide every possible question that has been or may be mooted within the regions of these sciences. She can decide any of them when the need arises ; it would be utterly foolish if she were to attempt to decide all at once.

On the other hand, when a real emergency arises within the domain of politics or secular science, and there is danger of a catastrophe if the faithful are not warned, the same prudence which restrains the officials of the Church on ordinary occasions, compels them to speak out to avert the threatened calamity. It is thus also, I take it, that the officials of the State interfere.

Accordingly, it is the duty of the prudent churchman to determine, not whether a certain policy or line of conduct has or has not a religious or moral aspect,—it always has; but whether the danger to religion or morality to be apprehended from non-interference, is greater than the alternative danger to be apprehended from

placing unnecessary restraint on the minds and acts of men. It is not enough to ascertain that the question has a religious or moral aspect; there must be in addition an appearance of danger so great as to justify the interference of the pastors of the Church.

6. In this connection it must be remembered also that a policy or a line of conduct is not necessarily unrighteous because it may lead to a weakening of religion or morality. Eternal welfare is, no doubt, the most important of all things; but it does not follow that *every* danger to which it may be exposed is, of necessity, the greatest of all. Of late years Catholic young men have been allowed to study at the universities of Oxford and Cambridge, although the life there is not unattended with danger to faith and morals. The same is true of student life at Paris or Vienna; indeed, at any university. Every confessor knows that he may absolve penitents who are not prepared to avoid occasions of sin, and are, therefore, in danger of sinning. There can be no doubt whatsoever that a line of conduct or a course of policy is not necessarily sinful because it is dangerous to faith or morals.

There must, however, be something on the other side of sufficient weight to counterbalance the spiritual evil. It may be the difficulty of making one's way in life, unless one is allowed to study in such a school; or the loss to a certain political party if not allowed to take office without pressing *à outrance* the education claims of the Catholics of a particular district; or the danger to national interests if a certain individual is not retained at the head of the national representatives. Apart altogether from anything that has occurred in England, Canada, or Ireland, cases are at least conceivable where it would not be prudent to force the Catholic laity to sacrifice temporal interests such as I have indicated, merely because of some not very serious danger to religion.

Since, therefore, the dangers on both sides must be carefully weighed and balanced, it is not too much to expect that in estimating the temporal loss the laity should have their views considered. It is on them that this loss will fall; it is they, not the churchmen, who will feel the pinch. It is easy for priests to tell young men to get education elsewhere, or do without it: where can they get it? and how can they live without any? It is easy to advise the people to make a sacrifice of their political organisation at the shrine of morality; but it is the laity alone who feel the full pain of the sacrifice.

In mixed questions of this kind I should not consider it anticlericalism in the laity to take care that their views are fully considered by those who may be more competent to estimate the amount of the danger to spiritual interests.

But if the ecclesiastical authorities, after taking everything into account, and balancing all the dangers to temporal as well as to spiritual interests, remain still convinced that the spiritual evils prevail, and so persist in commanding the laity to make a sacrifice of the lesser good to secure the greater—if, after representations on

the part of the laity, the rulers of the Church persist in this way in their commands, I know not what remains for the subjects but submission. This comes from the very nature of authority, which all Catholics recognise in the hierarchy; an authority to which States and their rulers, no less than individuals, are bound to submit, and which in cases of conflict must always be supreme, inasmuch as the spiritual order is superior to the temporal.

It is true that every law or decision must be just in order to be truly binding; and it is admitted that the hierarchy may make mistakes. But the analogy of civil government proves that even when such acts are unjust, we must accept them and submit to them, not so much for any binding force within themselves, as lest by refusing to conform we should do more harm than good. The Opposition in Parliament accept Acts of the Legislature which as bills they denounced as contrary to the public weál. We submit to judicial decisions which sanction what during the trial we may have proclaimed to be unjust. Of course, there remains the right of appeal, except in regard to the acts of the Supreme tribunal, whether in Church or State; and it might be contended that in extreme cases in the political order the people may have recourse to revolution. This is politics, with which I do not propose to deal. I must say, however, that there is no possibility of establishing a new form of ecclesiastical government or a new line of governors in the Church, since Church authority is to be had only through the Apostolic Succession. Let us remember, moreover, that all experience goes to show that it is practically impossible, whether in religious or political affairs, for a nation or community to continue for any length of time to make public refusal of obedience, without so weakening the bond of authority as to cause a breach, and so separating themselves from the central power, which, in case of religion, is alone divinely established, and which is necessary for the spiritual welfare of the race.

7. I have already expressed my conviction that those Catholic public men who have told us that political measures have no moral aspect, did not succeed in conveying exactly what they had in mind to say. The very same writers and speakers have as constantly denounced as unjust and immoral political measures of which they disapprove. I cannot think anyone who is capable of speaking or writing on politics so lost to common sense as to regard unjust war or the violation of treaties as other than immoral. Yet these are political measures; and we are told that there is no connection between politics and morality. But I can well understand how a Catholic layman might regard the clergy as subject to fits of nervousness when spiritual interests are threatened, and liable to hamper the free action of voters and delegates when there is no sufficient reason for clerical interference. I should not be surprised to hear that shrewd men of the world who have gained a knowledge of life by mixing much with all kinds of men and watching them closely, should not consider clergymen as the most capable judges of the motives and practices of politicians, nor of the temporal advantages and disadvantages attending measures

proposed for the benefit of religion. They might think that in certain emergencies, when spiritual and secular advantages and dangers have to be balanced one against the other, clergymen, as is not unnatural, set too high an estimate on the spiritual and eternal interests involved. This state of mind may or may not be justifiable; it certainly can be and often is cultivated to excess; but it is only when yielded to unreasonably that I should be disposed to call it anticlericalism.

Should there be any Catholic, however, who seriously contends that the pastors of the Church have no authority to direct the consciences of the faithful with regard to any question or measure which may have a political aspect, it seems to me impossible to distinguish between the position of such a one and the doctrine of Protestants and unbelievers, who deny the clergy any authority in matters of faith and morals. Political questions, we have seen, have religious and moral aspects, often with a most important bearing on the spiritual life of the faithful and the very existence of the Church. Such questions could be outside the domain of ecclesiastical authority only on the supposition that there is no real authority in religion, and that in all matters whatsoever Christians are free to hold any opinion and take any course that may commend itself to their own private judgment. This is anticlericalism in the worst sense—the denial of any true power in the Church to bind the conscience in matters of faith and morals.

VI.—Indifferentism and Erastianism.

It is a favourite doctrine of the Nonconformists, who are the main supporters of Liberalism in Great Britain and Ireland, that the State, as such, has nothing to do with religion; in the sense, at least, that while it should extend its protection to every form of Christianity, it should not contribute positively to the maintenance of any particular sect. Not a penny of the taxes should be spent, for instance, in endowing any school or university which opens its doors only to the members of some one denomination; and in those institutions which are free to all, the State should not endow any chair for the teaching of doctrines peculiar to any form of religion.

I take it that in Australasia also this view is widely received and acted on by statesmen. And from beyond the Atlantic we are sometimes told that the Constitution of the United States is perfect in this respect, as affording protection to every form of religion, while supporting none.

On the other hand, we find in the Syllabus of errors condemned by Pius IX. the following:—

"The Church is to be separated from the State, and the State from the Church."

And, again:—

"In this our age it is no longer expedient that the Catholic religion should be treated as the only religion of the State, to the exclusion of all other forms of worship whatsoever."

It is not easy to see how the condemnation of these propositions can be reconciled with the view that the Constitution of the United States is ideally perfect. However, as a good deal may be said in favour of that Constitution, as being, if not perfect ideally, at least best suited for present times and circumstances, it may be well to explain precisely what Catholics are expected to believe with regard to the general question of the support of religion by the State. How far is the State bound to prevent the spread of error? How far is it bound to contribute positively to the propagation of truth?

1. First, with regard to imposing restraints on the dissemination of error, I begin by supposing that error is evil—a thing to be shunned, hated, stamped out. There is no need to prove this, especially as Liberals profess to put truth before all things, and to hate error with all the intensity of their souls.

All errors, however, are not of equal importance. Some are what we may call speculative, having, at most, but a remote influence on human happiness; these are not likely to cause pain either to ourselves or to those whose welfare may be dear to our hearts. The ordinary man is not made uncomfortable because he may not know the exact distance of the stars or the properties of the luminiferous ether; nor is there any urgent necessity for instructing the multitude in these things. Yet we are solicitous for the spread of education, that the evil of even such errors may be reduced to a minimum. So much is it in our nature to desire that truth should everywhere prevail.

Other errors are more immediately practical; as, for instance, in medicine or political economy. What should we think of a professor in some great medical school who should teach his pupils to make use of drugs or perform operations so unscientifically as to lead to certain death? The serum developed by Professor Koch with the purpose of curing consumption is said to have produced a virulent form of tuberculosis; what should we think of the Professor if he were to persist in recommending a treatment so productive of disease? Should we regret if the authorities were to interfere? In politics, also, error may be an immediate and fruitful source of much unhappiness. Extravagant notions as to the sacredness of property have resulted in much misery to the poorer classes—witness the excesses committed in the treatment of slaves and of the toilers generally. On the other hand, so potent for mischief are the doctrines of certain revolutionary societies, that the most liberal governments do not allow them to propagate their tenets freely. One of the surest ways to generate riot and bloodshed is to preach untruth about property and the rights of man.

Accordingly, whilst lovers of truth must regard with detestation error of every kind—whether they will proceed further to measures of repression, depends on the capacity of the false principle in question to produce unhappiness in the circumstances. Neither in medicine nor in politics is error so fruitful of evil as it is in religion, in which, although the result may not be so striking, it is of necessity of a graver

kind, inasmuch as it is not the temporal that is at stake, but the eternal. And if common charity compels us to restrain physicians and economists from disseminating errors that result in misery or disease or death, surely the same charity is no less urgent to impel us to save our fellow-men from death eternal.

Not that every error in the domain of religion or morality leads of necessity to eternal damnation. There may be invincible ignorance, which is almost entirely harmless as long as it is confined to doctrines of a speculative character, and which have but a remote bearing on the means of salvation. The same is true of errors in other departments of knowledge. It may be of very little consequence whether a physician can answer correctly all the questions that might be put about the lobes of the brain; or whether a statesman's notions are invariably correct as to the knotty points that are disputed by lawyers. With regard to many of these questions prudent men have not yet arrived at conviction, and it is only conviction of truth that can justify restraint of the opposite opinion. And so, in the domain of religion and morality, there are many questions with regard to which it may be useful to permit discussion—which necessarily means the advocacy of error by some of the disputants - to permit this either because those who have it in their power to impose restraints have not yet attained a full conviction of truth, or because the matter has but a remote bearing on the salvation of souls.

It is different when truths of immediate practical importance, such as the necessity for baptism, the dispositions for penance, or the authority of the Church, are denied or called in question. Here there can be no error which is not fatal to eternal happiness, for the general body, if not for individuals. And just as in medicine or political economy, we do not permit the propagation of doctrines which have an immediate and adverse bearing on the temporal welfare of the citizens, so in religion love of truth compels us to adopt means of repression when we are convinced that a doctrine is at once erroneous and practically injurious to the interests of our fellow-men.

2. I know that no less an authority than Mill* has laid it down that to stifle discussion is to assume infallibility, which is the prerogative of no man. This is simply not true. Stifling discussion assumes conviction, which is quite different from assuming infallibility. Does a juror assume infallibility when he returns a verdict of guilty against one who is accused of murder? It is possible, absolutely speaking, that he may be helping to "rob the human race" by depriving it of the service of one who may be amongst its greatest benefactors. But if we were never to act to the detriment or restraint of others until we had attained infallibility, how we should empty the jails and the lunatic asylums. We are no more infallible in adjudging men to be criminals or insane than in condemning errors; and Mill supposes that it is necessary to be infallible before one can be justified in imposing restraint on opinions. Why on discussion or opinions any more than on any power

*"On Liberty," ch. ii.

or action whatsoever? I suspect that not even Mill himself would wait till he had attained infallible certainty as to his right to liberty or property before proceeding to impose restraints on the robber or tyrant who should attempt to deprive him of either.

But it is urged,* according to these principles, one might justify the murder of Socrates, the persecution of Marcus Aurelius, nay, even the death of Christ. For, may we not reasonably suppose that in all these cases the persecutors were convinced that they were stamping out errors for the benefit of mankind.

And what if they were so convinced? Would that "justify" their acts? It would free the agents from subjective liability to blame; it would not make their acts one whit less criminal subjectively. When we say that the poisoning of Socrates or the crucifixion of Christ was criminal, we mean that, taken in themselves, these actions were unjustifiable. Of course it may be held, too, that the Jews were not honestly convinced of the guilt of Jesus, in which case they would not escape even subjective criminality, but I am allowing the supposition that they honestly believed they were acting in defence of right.

Does not this, however, expose truth to the danger of being persecuted with the best of intentions? It does, undoubtedly; which is no more than admitting that the world is very imperfect; that neither truth nor virtue can always have its own way; that human life is a warfare, in which, no matter how much the right may be on our side, we may receive deadly blows from adversaries who are personally just as honest as ourselves. And surely all this is not very new.

A man may be wrong in persecuting the preachers of certain doctrines; but so a juror may be wrong in returning a verdict of guilty. The prophets of the Lord have been persecuted, and the innocent have been often condemned; shall we, therefore, in no case return a verdict of guilty? Would not this be pusillanimity? Can we do better than act up to our honest convictions in every case?

Accordingly, whoever is thoroughly persuaded of the falsehood of certain doctrines and of the hideousness of all error, will not be restrained from preventing the spread of pernicious principles through fear of some possible loss he may inflict on mankind. The abstract possibility vanishes from practical consideration when compared with the evil which one apprehends from failure to act up to one's lights. I may possibly deprive the world of a Socrates by condemning a man who has been proved guilty of murder; but what if I do not act up to my present conviction? Is there not some danger—may there not be a certainty—of letting a ruffian loose on society?—an evil not to be altogether despised.

Neither can I admit Mill's further contention, that the best way to guard against error is to foster open discussion of the questions at issue. This may be true in case of abstract sciences; which are removed from the influence of human prejudice,

* Mill, ibid.

but in politics and religion, experience only too surely proves that it is much easier to deceive the multitude than to lead them into truth.

3. There is one consideration which should restrain a prudent man from persecuting those who may be engaged in disseminating error; it is, lest in the result such persecution should be more hurtful than beneficial to society. All errors, as we have seen, are not equally pernicious; and, moreover, the spread of error is not the only evil in the world. Whatever results in serious disturbance of the public peace, in discord between classes, with danger to all authority, civil as well as ecclesiastical—that may be even a greater evil than the spread of falsehood; except, indeed, if the falsehood consist in the denial of some very fundamental and necessary truth.

Further, all human experience goes to show that nothing is more likely to produce disturbance than persecution of those who preach new doctrines, especially after the new opinions have become widely spread. In such cases attempts at suppression have rarely been successful, and have almost invariably resulted in public discord, amounting almost to revolution and not unfrequently to civil war. And where the executive has to deal not with one dissenting sect only, but with a multitude of such bodies struggling everywhere with one another throughout the commonwealth, as we see them to-day over great part of the civilised world, it is quite plain that any attempt to suppress all or nearly all these rival factions would only succeed in uniting them against authority, the effect of which might be dangerous in the extreme.

A prudent statesman, therefore, will consider carefully whether he is likely to do more harm than good to the citizens by a policy of persecution. Where the people are practically united in their religious belief, as, for instance, where practically all are Catholics, it is possible in almost every case to extirpate any doctrine that may be held by a small minority, without serious disturbance of the public tranquillity. It was thus that Protestantism was put down in Spain. But when from one cause or another the new opinions have been allowed to spread, so that the affections of a great body of the people have been weaned from the old religion, prudence may well suggest toleration of error as the lesser evil;—not as the perfect or ideal course, or as being objectively good in itself; but only as something bad, yet not so bad as the disturbance that would be caused by attempts at repression.

4. Now, if the citizens of any State were what they ought to be, so that the community might be said to have attained ideal perfection,—to have realised the ideal,—there would be neither heresy nor infidelity within its borders; all the citizens would be Catholics,—obedient children of the Church. This is no more than saying that the Catholic Church alone is the true Church of Christ; that with her alone is to be found salvation; and that all men are bound by Divine law to submit to her authority. This is exactly what Catholics believe.

If, therefore, every one who loves truth sincerely, and is zealous that it should prevail, is by force of that very love compelled to restrain those who may be engaged in propagating error, especially when the error is likely to be productive of great and immediate evil,—if this be true, it follows that Catholics must be intolerant by the necessity of the case. Who more convinced than they of the truth and the practical importance of the dogmas of their faith? Who more zealous that this holy truth should everywhere prevail? Whoever has this sacred flame burning in his heart cannot but find it painful to see errors which he believes to be pernicious openly preached. He will prevent this, if he can do so without causing greater evil; and if he is forced to look on in silence, he will not regard his position as ideally perfect, but will weep in secret over the evil which he is powerless to prevent.

It would be different if we could bring ourselves to believe, as so many Liberals profess to believe, that truth and error in religion are matters of indifference, or that no error can prevail if only it be openly preached. We cannot help thinking that the Scriptures represent some doctrines and practices as necessary for salvation; and we regard it as childish to maintain in the light of history—nay, considering even the state of the civilised world to-day—that error cannot be made to prevail by public writing and preaching. Surely all the dogmas of all the platforms and all the newspapers cannot be true.

When, therefore, we read in the Syllabus that "in this our age it is no longer expedient that the Catholic religion should be treated as the only religion of the State, to the exclusion of all other forms of worship whatsoever," we should remember that the condemned doctrine is to be understood as a denial of the obligation that rests on men to submit to the authority of the Church. Catholics believe that all men are bound to be Catholic. If, therefore, so many remain outside the fold as to justify the rulers of States in adopting a policy of toleration, this is not a proof of the perfection to which civilisation has reached. It is due to sin, to error, to rebellion against God and His Church; and so far from holding up this result for admiration as ideal perfection, it is to be regarded as evil and the result of evil, a thing to be tolerated, but not admired.

5. It is not difficult to apply these principles so as to demonstrate the duty of the State not merely to repress error but to give positive support to the true religion. Truth is one of the most sacred things in the world, most potent for good, most to be desired for oneself and to be communicated to others. If the citizens are thoroughly convinced that a form of religion is true, and also that it is necessary for eternal happiness, they must conceive a desire to support this religion and to make their fellow-citizens participators in the blessing.

They may, indeed, be restrained from giving practical effect to their zeal, through fear of doing greater harm in another direction; but this restraint they will regard as an evil, a privation, a deviation from the ideal; less harmful, perhaps,

than something else, to be tolerated rather than desired, and this because of the perversity with which others cling to what is false and wicked. After what has been already said, it is not necessary to enlarge on this.

6. The objection which average Liberals feel to the support of religion by the State seems to be that the civil power ought to confine itself to its own business, which is to promote the temporal welfare of the citizens. Lord Macaulay has well said that a razor should not be used as a carving-knife, nor should the Royal Academy engage in banking, nor gas companies take up the business of education.* The civil government should be organised with a view to its principal end, and no part of its efficiency for this end should be sacrificed for the promotion of any other object, however excellent—even of religion.

But even Macaulay admits that wherever the support of religion does not interfere with the temporal welfare of the citizens, the State should take on itself this secondary burden. He would have the British Government provide chaplains for the Catholic soldiers in India, and he advocated the endowment of Maynooth College even at the expense of his seat in Parliament.

Lord Macaulay had the good sense to perceive that religion is not opposed to the temporal welfare of the people, but the contrary. Catholics, at least, are convinced that the more loyal we are to God and the Church, the more faithful shall we be in our service to the State. The modern cry is that the State has no interest whatsoever in the religion of its subjects ; as if those who scoff at truth and rebel against her claims, are likely to be more obedient to the laws, or to bend themselves more willingly to the difficult task of doing their duty to their country.

And, as regards gas companies, schools of art, and the like, it is true that these should not meddle with business which must of necessity interfere with the pursuit of their primary objects. Members of the Royal Academy would not become better artists by taking on the trade of jobbing in stocks ; but it is too late to tell us that religion and morality interfere with industry or loyal obedience. The day is gone when capitalists could be allowed to flatter themselves that when they have paid fair wages to their employees they have fulfilled their duty, no matter what the moral conditions may be in which these workers pass their days. True, the owners of a mill are not to set up as religious teachers ; that is the business of the pastors of the Church. But if a capitalist is convinced, as all Catholics are, that true religion and morality are to be found only in some one Church, he will not, if he has the heart of a true man, be prevented from sharing the benefit of this truth with his employees, for any fear lest, by endeavouring to make them moral and religious, he may incapacitate them for work at their trades. He may not allow any doctrine to be preached which might hurt the feelings of some of

* "Essays": Gladstone on Church and State.

his servants; but if they are almost all of the same way of thinking, he will promote his own business by helping to make them more religious. So it is with regard to the State. Its primary end is not to teach religion. By helping others to do so, however, in proper subjection to spiritual authority, it will not only perform the duty imposed on every man of zealously advocating truth, but will further its primary end by making the citizens more energetic for good and more obedient to the laws. It may be restrained from giving this support, especially where the religious opinions of the citizens are very much divided; but all men of conviction must regard these divisions as an evil, and must long for the day when the truth, as they see it, will everywhere prevail, and when the State will be free to devote some of its resources to securing for the citizens the benefit that comes from the growth of morality and the spread of true religion.

7. Nonconformists are wont to object to the support of religion by the State on the further plea that the Church is thereby made dependent on the civil power. We know, however, that to be dependent is to be under control; so that it is the State ultimately that lays down the laws of faith and morals, wherever it contributes to the maintenance of the Church. Nor is it any sufficient reply to say that in Catholic countries the civil power is a patron, not a ruler; because, although in theory clergymen are free to act independently of such a powerful protector, in practice their independence is sapped by earthly considerations, and the spirituality and purity of the religious life is corrupted in deference to the views of patrons whom it is so inconvenient to offend. People do not fall out with those from whom they receive their daily bread.*

I do not feel called on to reply at any length to this objection, inasmuch as it does not seem to be based on liberal principles, but the reverse. I will merely say, *en passant*, that clergymen must depend for their support on the laity in some way; if not on the civil government, then directly on the people. Is there no danger of being seduced into conforming one's teaching to the passions and prejudices of the crowd? It has been charged against the Nonconformist ministers, especially in the United States, that their sermons are little more than political speeches or catching-lectures, with some faint odour of religion, just because it is the Sabbath and the speaker is in a chapel. Have these preachers of the Gospel secured any real independence of worldly influences? Their stipends depend largely on their power of drawing a wealthy congregation—a class of people who, since our race began, have not been wont to follow the most spiritual guides. The truth is that it is not possible for churchmen to avoid a certain amount of dependence. It may be well that ecclesiastical institutions should not be supported altogether by the State; in Catholic countries, at least, the clergy have to depend largely on the people. They are thus to some extent secure of the necessities, if not the comforts, of life,

* See a tract on the "Relations of the Church to the State," by Robert Halley, D.D.: No. V. of the Congregational Union Tracts, 2nd series.

should the interests of the Church require them to break with the civil power. They are not altogether dependent either on the Government or on the people, and are thus in a position to hold the balance evenly between both —the precise point with regard to which they are most likely to be subjected to pressure in modern times.

I readily admit that some danger still remains, only it does not seem to be very much diminished by depending altogether and immediately on the people. The small measure of independence thus secured may be too dearly purchased at the expense of resigning all the benefits that are provided in the spiritual and the temporal order by the official recognition of religion by the State.

8. There is a phase of Liberalism that would have the State support religion for the purpose of enslaving it; and in so far as this is opposed by the Nonconformists, they and Catholics are quite of the same mind. Certain politicians would establish and endow the Church, on condition of being allowed to appoint her pastors and dictate her doctrine. In England, for example, we see Bishops appointed by the Crown, while the Cathedral Chapters are allowed the simulacrum of an election; and we also find the great body of the people, clergy as well as laity, insisting that the doctrine preached in the churches of the Establishment shall be reduced to conformity with Acts of Parliament.

Something similar, we know, has been attempted in France, where the Government pretends to regard the clergy as civil servants, and where a law is now proposed making it punishable with imprisonment for a Bishop to criticise any Government act or measure, no matter how inimical to the interests of religion. But although in France the Pope allows the Government to nominate the Bishops, he reserves the right of rejecting the persons nominated, should he find them unfit for such a high position. Nor does this right of rejection remain a dead letter. It is sparingly exercised, no doubt; but it is urged and acted on as often as the interests of religion are thought to be seriously imperilled.

Further, it should be observed that though in the Catholic Church the right of presentation to benefices is on certain conditions allowed to the laity, it is only through the Pope that clergymen so presented acquire their jurisdiction. The Church thus deals liberally with laymen who contribute to her support, while avoiding Liberalism by subjecting these presentations to careful revision. Even when she confirms them, she takes care to make known that it is only through her act that the person appointed acquires jurisdiction. She is therefore liberal while hating Liberalism, the essence of which, in the form under which we are now considering it, is a claim to subject the Church to the authority of the State, and this with regard to doctrine and ecclesiastical jurisdiction.

9. Accordingly, Catholics do not regard as ideally perfect the civil constitution of these countries in which all forms of religion are protected, but none supported. Such constitutions may be best, in the sense of being less harmful, for those nations, in the present times and circumstances. Failure to support necessary

truths, and toleration of error, especially when the error has a direct, powerful, and baneful effect on the salvation of souls, are not good things in themselves and desirable for their own sakes, however they may be necessary to avoid greater inconvenience. Above all, the Church can never purchase the protection of the State by agreeing to recognise its authority in matters of religion.

VII.—Secular Education.

It is not difficult to apply to the question of education the general principles explained in the last Section. Catholics differ from Liberals, first, as to whether the State is bound in any case to see that the education given in its schools should be sanctified by religion; and, second, as to the best way to meet the difficulties that arise owing to difference of creed among the citizens. Let me call attention briefly to these two subjects of dispute.

1. I begin by supposing that education is a matter that cannot be left entirely to private enterprise, but must be taken up and administered, at least in part, by the State. I do not mean that private schools should not be tolerated, and even encouraged; but only that when private enterprise has been exhausted there will remain a large class of persons left unprovided for or without due provision, and many subjects of enquiry neglected, unless the State interferes to found schools of its own, and to help those which have been instituted by others. This is but saying that there should be State schools as well as private schools, or that it is the duty of the State directly and immediately to support education in one form or other.

I take it, moreover, that when Catholics speak of the necessity of religious instruction accompanying the education of the young, they do not refer exclusively to the teaching of the speculative principles of faith and morals. We believe that in the ideal school the students would be taught religious science as they might be taught any other science whatsoever. Knowledge of religion, we hold, is in reality the most important of all forms of knowledge; and if schools are endowed for the purpose of teaching the less important branches, there is no reason why the most important branch of all should not be provided for. Of course I am speaking not of institutes for special subjects, such as schools of music, art, or design; I am referring to those to which students resort for what is called a general education.

What, however, we regard as far more important than any speculative teaching of the science of religion is that, while in school, the students should be trained to live up to the principles they profess. It is not enough to know the truths of religion; neither is it sufficient to practise piety at intervals, as, for instance, to go to church on Sundays, and to say prayers morning and evening. Catholics believe that we ought to pray always, so that our life should be a continual prayer. Religion should accompany us all the day and all our days, leavening all our

actions, helping us to conquer evil passions, and urging us to complete fidelity in the service of the Master. This is how Christians ought to live, as we believe. But to do this requires careful training, which can be given nowhere better than in the family circle and in the school. At least, if it is neglected during the time of school, lessons learned at intervals in church and elsewhere will lose much of their efficiency. It is by being brought up in this atmosphere of religion, both in the home and in the school, that young people are practically trained to live their lives in the service of God.

Catholics regard this religious atmosphere as of the utmost importance—more so than the mere speculative teaching of religion. It has a negative side and a positive. Considered negatively it means that whether in speculative teaching, or in practical conduct, the masters or others must not say or do anything that might be a cause of scandal, and turn away the minds and affections of the pupils from the true and the good. Positively it means, in addition, that the pupils should be taught to work for God as good Christians, bearing in mind that He is the Master whom they serve, and that His law is the ultimate rule of life. They should be trained to cultivate in themselves the good habit of doing this, so that they may find it easy to persevere in the service under the grave difficulties to which they are pretty sure to be exposed in later years.

This view of education may or may not be correct ; it is not assumed here as proved, but it is put forward merely to explain the Catholic position. It may or may not be the best kind of training ; but it is, at least, what Catholics desire for their children.

2. In considering whether it is the duty of the civil government to promote the religious education of the citizens, the first question to decide appears to be, whether the interests of the State are served in any way by this religious training.

Now, it is freely admitted that the direct and immediate end of the State is the temporal welfare of the people. But, may not an individual or an institution have two or more objects or interests—one direct and immediate, the others more or less remote? When a merchant goes into the city to pass the day at business, his immediate object is to make money, and, more remotely, to keep his family in a good position. May he not—nay, must he not, if he is a good Christian—refer these objects to a higher, though a more remote, end : the service of God and the salvation of his own and his children's souls? "Whether you eat or drink, or whatever else you do, do all to the glory of God."

It is, therefore, possible for the State to have two interests ; one direct and immediate, the temporal welfare of the citizens ; the other no less real, though more remote, their spiritual progress. If this latter not only may be but actually should be among the interests of the State, is it not bound to attain this end, in so far as it can without detriment to its immediate and primary object?

If we look into the matter more closely we shall find that there are the very strongest reasons to believe that as a matter of fact the State has an interest in the religious education of the people. True religion means manliness, independence of character, honesty, sobriety, thrift, order, obedience to the laws, patriotism. Can it be of no consequence to the State whether the citizens do or do not practise these virtues? Politicians and statesmen are never tired of appealing to the *conscience* of the voters, and of reminding us of our *duty* to our country. Does not this suppose that it is good for the State that the citizens should respect their conscience and have the habit of doing their duty? And what are conscience and duty if they do not belong to the religious order?

There is even a higher consideration than this of self-interest. What is the ultimate sanction of all duty, conscience, religion, but the will of Him who made the State no less than the individual? Why am I bound to do my duty, but ultimately by the law of God, who, as He made me, has a right to impose His will upon me? And is there anything in the world which He has not made? It is a first principle that nothing grows but by reception from without. If, therefore, the State is something higher and better than any mere mass of disconnected individuals, this betterment, like everything else that is produced, must have a cause, and be referred ultimately to the Maker of all things. God is, therefore, the Producer and Master of the State no less than of the individual; it is bound to observe His laws—for example, to fulfil contracts, not merely out of respect for its own word, but because infidelity in this respect would be opposition to His will. And thus the State, like the individual, is bound to order all its faculties and actions so as to make them ultimately subserve the promotion of right order between its members and the Creator. For the State does not exist apart from its members, and it is only by making them dutiful that it can do its own duty.

These are the main reasons why Catholics believe it to be part of the office of the State to promote the interests of religion, where it can do so without proportionate detriment to its primary object. And in this almost all sects and parties are practically agreed. Why do we appoint chaplains to workhouses, jails, the army and navy, and other public institutes? Will any man not an atheist or an agnostic say that the State should not do its best to provide the consolation of religion for soldiers who have faced death and are dying in defence of the country? This is an extreme case; but it is by such that principles are tested. It proves beyond doubt that the State has an interest in the spiritual welfare of some citizens; and if in some, why not in all?

The argument may be summarised thus:—It is the duty of the State not merely to secure the primary object for which it was instituted, but also to promote its secondary interests, in so far as it can do so without proportionate detriment to its primary and immediate care. But, although its direct and primary object is to promote the temporal welfare of the citizens, it has vast, though, for it, secondary

interests in their religious progress, in so far as it can do so without proportionate loss to their temporal welfare. Moreover, the ordinary and best means of improving the condition of the citizens in any respect, is to see that during their development they are rightly trained in that direction. Accordingly, with the limitation already mentioned, the State is bound to contribute to the religious education of the citizens.

3. The only reply to this argument that has any appearance of reason is to urge (*a*) that in the present distracted religious condition of most civilised countries it is practically impossible for the State to know which religion to promote. Moreover, (*b*) every sect hates all the others as so many agents of the evil one, and would resent any contribution out of the public purse to support any but its own religious tenets. In this connection it has been already admitted that difference of opinion among the citizens with regard to religion may justify the State in withholding support from each of the various Churches. Does not the same apply to education? For, is not support of religious education a contribution to religion? In a word, it is admitted that the State is not bound to pursue these secondary objects, if it cannot do so without proportionate damage to its primary interests. But there is always this danger wherever religious opinion is divided. The best that can be done, therefore, is to endow institutions for secular instruction; to secure the various creeds from insult or attack in these institutions; and to leave the teaching of religion to the religious bodies themselves, just as each denomination has been left to support its own clergymen. This is the best defence I can conceive for the doctrine that the State should not contribute to the religious education of the people.

4. Two courses have been proposed to meet the difficulty of discerning the true religion among such a number of warring sects. One way is to teach in the State schools only those doctrines with regard to which all citizens are of one mind. This course is favoured, even among Liberals, by those who are less advanced, and who retain some desire that their children should be brought up in what they call non-dogmatic Christianity. It is the policy of the Nonconformist bodies generally, at least in Great Britain and Ireland, and in the United States, although they do not seem to be able to reduce it to practice in the higher schools and universities.

The obvious objection to this plan is that you cannot stifle inquiry with regard to what is proposed in this general way. Take, for instance, the doctrine of the Incarnation. If anything at all should be taught out of the Bible, it is that there is one God, and that Jesus Christ was the Son of God, who became man. It will not take a very advanced pupil to ask whether Christ was really God and the same Person as the Father. What is the teacher to answer? To tell the pupil to abstract from the question? But an intelligent pupil cannot be content to go on abstracting, especially as he may be told by his clergyman on Sunday that it

is his duty not to abstract. Neither can the teacher reply that, according to some, Christ is really different in personality from the Father and yet truly God, while this is denied by others; because this is equivalent to saying that the matter is undecided, and that the best course for a student is to keep an open mind. Is not this to teach a dogma?—that it is not certain that Jesus Christ is a Person really different from the Father, nay, that He is God. Is not this dogmatic teaching to which many citizens have the most rooted objection? How, then, is a teacher to abstain from inculcating dogma and yet instruct his pupils in the fundamentals of religion?

Moreover, there are some citizens, — atheists and agnostics,—who have conscientious objections to the doctrine even of the existence of a personal God. Are their scruples to be respected? for, surely, they also contribute to the exchequer. And there are Jews, Mahommedans, Buddhists, and a hundred other religious denominations, to whom the Bible is one vast heap of untruth. Are they to be made to pay for the teaching of doctrine which they abhor? One can almost understand the extreme Liberals of the school of Paul Bert, who would expunge all reference even to the Deity from the text-books in State schools; though even these would teach the duty of cultivating civic virtues, such as love of truth, law, justice, family, country, and the moral obligation of following the dictates of conscience; that is, they would teach religion in so far as it commends itself to themselves—their own system of religion. And thus the policy is, especially with the Nonconformists, to get the State to teach just as much religion as suits them, and by means of the doubt which is implied in refraining from proposing other dogmas, to leave the impression on the minds of the students that these additional doctrines are of little importance, have been and may be denied, and are not to be received except with suspicion. Thus the dissenting bodies get from the State as much religious teaching as they want, and have contrived to dip into the public purse while repudiating State endowment of denominational religion.

Nor are the extreme Liberals of the type of M. Bert exempt from the same failing. The policy is the same all round. M. Bert's dogma was that there is no God, no religion, no necessity for conforming one's actions to the will of a Supreme Lawgiver. He was prepared to allow that this dogmatic negation of dogma should not be taught in so many words in the schools of the State; but is it not in reality implied by the exclusion of the teaching? Is there not, at the very least, doubt cast on the doctrine of the existence of a personal Deity? Would not this be seen at once in the lycees and the university? Is it not a dogma of the Liberals that religion should not be taught in the schools of the State? And did not M. Bert inculcate this dogma with great force when he expunged all reference to religion from the text-books? Thus, the very men who denounce religious teaching are themselves the most zealous propagandists of dogma; and the selfish view obtains that the money of the citizens, which is used to support the religious

opinions of some, is nevertheless too sacred to be applied to secure the same benefit for others.

Finally—and this is for Catholics a most important consideration, if our children are to be taught religion at all—the pastors of the Church have a right to see that the teaching is not mixed with error. It is to them, and not to inspectors appointed by the State, that Christ has given in charge the faith and morals of the people. Any system, therefore, which does not recognise their right to dismiss teachers of religion for incapacity as proved in ecclesiastical courts, is an invasion of the rights of the pastors of the Church. This must be tolerated for a time,* as the least of many evils; it would be intolerable, if, as in the higher schools and universities easily might be, professors were allowed by the State to propound doctrines opposed to the very foundations of Christian belief. But whether tolerable or intolerable, it must be always regarded as unfair, that the taxes that we pay should be used, as we know they are being used, for the propagation of anti-Catholic and irreligious doctrine, while proportionate contributions are refused to the schools in which our young people may receive instruction in what we regard as the only true religion.

Those who are entitled to speak for the Catholic body have proclaimed over and over that we want nothing but equality; this, however, we claim. We have a right to a fair proportion of the public money that is spent on religious or irreligious education. For, what is irreligion but a form of belief? Equality in this matter can be secured in reality only by levelling up; there is no possibility of levelling down, unless the State were to refuse public moneys to education in any form, or unless we suppose, what is most untrue, that in the educational institutions now endowed by the taxpayers no religious doctrine of any kind is taught. At the very lowest these institutions are object-lessons in Secularism; and Secularism is one of the modern forms of religious—or irreligious—belief.

5. The alternative way to meet the difficulty mentioned above is to level up, by giving each denomination that is large enough to fill a school a proportionate share in the education grant. In this way, where the members of different religious bodies are numerous, they could have first-rate primary and even intermediate denominational schools; and the principal sects, at least, could have universities to suit themselves, as, indeed, all the religious bodies now have, except Jews and Catholics. And, if in other places, where a particular denomination is not so flourishing, the number of scholars would not suffice to support a school, or at least, a good one, this is one of the necessary inconveniences which attend every human institution, and which all sects would have to put up with equally.

* No one objects more strongly than the Nonconformists to the system that compels them to send their children to schools in which the teachers are the nominees of the parsons. In Ireland, Protestants of every denomination object to having their children attend the schools taught by religious. The conscience clause, it seems, is good enough for Catholics; it is not enough to guard the religion of Protestants—especially Nonconformists.

Catholics do not claim that in those parts of Great Britain where they are few in number the State should build especially for their use schools which should be under the control of the priests. Neither do we claim Catholic universities for Scotland and England. And if in the agricultural districts of Great Britain our children are of necessity compelled to attend either the secular Board schools or those managed by the parson or the minister, and must perforce depend on the protection of the conscience clause, why should it be an intolerable grievance that in the South and West of Ireland Protestant children should be in the same position? And in those large centres of population where a number of denominations are each strong enough to maintain a good school, why should not each have one for itself, with a common institute, if necessary, for those who prefer purely secular instruction?

There is thus no need for the State to decide which is the true religion; let it support all in fair proportion, secularism with the rest. And if it be urged that all these different beliefs, except one, must necessarily be false, the reply is, that it is not at all unlikely that pure secularism may be among the false systems; why, then, should it alone be selected? Moreover, any form of religion that trains men to face their duty bravely out of reverence for the Creator, is an improvement on the education that would leave their moral faculties undeveloped, encouraging them to regard might and cunning as right; as, there is only too much reason to believe, is the case where every principle of religion, except secularism and anti-religious science, is excluded from the programme.

6. It remains to reply to the second line of argument in favour of purely secular education, to wit, that as difference of opinion among the citizens may justify the rulers of the State in withholding support from the various Churches, so it may be a sufficient reason for refusing aid to denominational schools or universities. To support denominational education is to endow religion; and it is admitted that such endowment is not called for in the present condition of many civilised countries.

The policy of protection without support might be tolerated in case of the schools, as with regard to Churches and ministers of religion, if the State could withhold endowments from all educational institutions whatsoever. It is the policy of levelling down, to which I have already referred. But what statesman would venture to propose that education—primary, intermediate, and university—should be left entirely to the enterprise of individuals and religious bodies?

I have assumed as a first principle that no nation can make progress unless the education of youth is looked after by the State. This belongs to the primary end of civil government—the temporary welfare of the people; so that the ruler who should neglect this indispensable means of prosperity would be guilty of neglecting the primary end for which he is entrusted with power. It is different with religion. As far as the State is concerned, this is secondary, and may be and ought to be left out of consideration, whenever it interferes with social peace, good

order, and temporal prosperity. On the contrary, no nation can live if it neglects the education of children.

Seeing, then, that the State must educate, and that it cannot produce equality by levelling down, nought remains but to level up—to give equal support to the education of all religious denominations. I have already shown that this is not secured by endowing institutes for the teaching of secular science, in which the professors are supposed to abstract altogether from religious questions. This is in itself a form of religion—the form, probably, to which Catholics and many Protestants are most opposed, and which is widely extended in modern times. Is this sect alone to be endowed by the State! And this in the name of equality? Are we to be told that there is in the world an educational institute in which religious instruction in some form—were it the negation or denial of religion—is really banished from the schools?

7. This is the last phase of Liberalism to which I propose to call attention, as my paper has already run beyond all reasonable bounds. Let us remember that not only is religion good for the individual, but for the State; that temporal rulers are bound to promote this secondary end of civil government, unless in so far as they might thereby interfere with the attainment of their primary object; that higher education especially cannot be separated from religious or anti-religious teaching, as is plain from what is taking place in every modern university. No man who knows university life will contend seriously that the professors now paid by the State refrain from religious teaching.

APPENDICES.

APPENDIX I.—Some Condemned Propositions Extracted from the Syllabus.

"Every man is free to embrace and profess that religion which, led by the light of reason, he may have thought true.

"Men may, in the practice of any religion whatever, find the path of eternal salvation, and attain eternal salvation.

"The obligation by which Catholic teachers and writers are absolutely bound is confined to those things alone which are propounded by the Church's infallible judgment, as dogmas of faith to be believed by all.

"The Church has no power of employing force, nor has she any temporal power direct or indirect.

"It does not appertain exclusively to ecclesiastical jurisdiction by its own proper and native right to direct the teaching of theology.

"The State, as being the origin and fountain of all rights, possesses a certain right of its own, circumscribed by no limits.

"The civil power, even when exercised by a non-Catholic ruler, has an indirect negative power over things sacred; it has, consequently, not only the right which they call *exequatur*, but that right, also, which they call *appel comme d'abus*.

"The whole governance of Public schools, wherein the youth of any Christian State is educated, episcopal seminaries only being in some degree excepted, may and should be given to the civil power; and in such sense be given, that no right be recognised in any other authority of mixing itself up in the management of the schools, the direction of studies, the conferring of degrees, the choice or approbation of teachers.

"The best constitution of civil society requires that popular schools which are open to children of every class, and that public institutions generally which are devoted to teaching literature and science, and providing for the education of youth, be exempted from all authority of the Church, from all her moderating influence and interference, and subjected to the absolute will of the civil and political authority [so as to be conducted] in accordance with the tenets of civil rulers, and the standard of the common opinions of the age.

"That method of instructing youth can be approved by Catholic men, which is disjoined from the Catholic faith and the Church's power, and which regards exclusively, or at least principally, knowledge of the natural order alone, and the ends of social life on earth.

"The lay authority has of itself the right of presenting Bishops, and may require of them that they enter on the management of their dioceses before they receive from the Holy See canonical institution and apostolical letters.

"Nay, the lay government has the right of deposing Bishops from the exercise of their pastoral ministry; nor is it bound to obey the Roman Pontiff in those things which regard the establishment of bishoprics and the appointment of Bishops.

"The Church should be separated from the State, and the State from the Church.

"In this our age it is no longer expedient that the Catholic should be treated as the only religion of the State, all other worships whatsoever being excluded.

"Hence it has been laudably provided by law in some Catholic countries that men thither immigrating should be permitted the public exercise of their own several worships.

"For truly it is false that the civil liberty of all worships, and the full power granted to all of openly and publicly declaring any opinions or thoughts whatsoever, conduce to more easily corrupting the morals and minds of peoples, and propagating the plague of indifferentism.

"The Roman Pontiff can and ought to reconcile and harmonise himself with progress, with liberalism, and with modern civilisation."

APPENDIX II.—Eighteen Propositions Set Down by Cardinal Newman as in the Number of the Tenets of Liberalism.

1. No religious tenet is important, unless reason shows it to be so.
2. No one can believe what he does not understand.
3. No theological doctrine is anything more than an opinion which happens to be held by bodies of men.
4. It is dishonest in a man to make an act of faith in what he has not had brought home to him by actual proof.
5. It is immoral in a man to believe more than he can spontaneously receive as being congenial to his moral and mental nature.
6. No revealed doctrines or precepts may reasonably stand in the way of scientific conclusions.
7. Christianity is necessarily modified by the growth of civilisation, and the exigencies of the times.
8. There is a system of religion more simply true than Christianity as it has ever been received.
9. There is a right of private judgment; that is, there is no existing authority on earth competent to interfere with the liberty of individuals in reasoning and judging for themselves about the Bible and its contents, as they severally please.
10. There are rights of conscience such, that every one may lawfully advance a claim to profess and teach what is false and wrong in matters religious, social, and moral, provided that to his private conscience it seems absolutely true and right.
11. There is no such thing as a national or state conscience.
12. The civil power has no positive duty, in a normal state of things, to maintain religious truth.
13. Utility and expedience are the measure of political duty.
14. The civil power may dispose of Church property without sacrilege.
15. The civil power has the right of ecclesiastical jurisdiction and administration.
16. It is lawful to rise in arms against legitimate princes.
17. The people are the legitimate source of power.
18. Virtue is the child of knowledge, and vice of ignorance.

See the "Apologia": Note A. At the end of the Note the Cardinal remarks: "I need hardly say that the above Note is mainly historical. How far the Liberal party of 1830-40 really held the above eighteen Theses, which I attributed to them, and how far and in what sense I should oppose these Theses now, could scarcely be explained without a separate dissertation."

APPENDIX III.—Leo XIII. and Cardinal Vaughan on Criticism of Ecclesiastical Authority.

In an article in the London "Tablet" for January 20, 1900, Father Rickaby, S.J., published the following extracts from a letter of the present Pope to the Archbishop of Tours; and in his Lenten Pastoral the Bishop of Middlesbrough quotes a similar letter to the Archbishop of Paris. I think it fair to submit these documents, together with an extract from Cardinal Vaughan's Lenten Pastoral for the current year:—

Writing to the Archbishop of Tours, the Holy Father says:—

"It is certainly an intolerable thing for laymen, who profess themselves Catholics, publicly in the pages of newspapers to claim and exercise the liberty of pronouncing judgment in all freedom

on every sort of persons, not excepting Bishops ; thinking as they like, and acting every man at his own discretion, on all points that do not involve matter of Divine faith. In this cause, Venerable Brother, you can have no ground for doubting of our assent and approbation. It is our chief duty to watch and strive that the Divine Authority of Bishops remain unimpaired and inviolate. . . Bishops constitute far the most august element in the Church—the element that teaches and guides men by Divine right ; and therefore whoever resists them, or obstinately refuses to pay heed to their word, travels far away from the Church. Nor is obedience to be confined within the limits of matters of faith ; it has a far wider range, including all that lies within the scope of episcopal authority. . . . Manifestly there are two orders of men in the Church, naturally distinct from one another—the pastors and the flock, the rulers and the multitude. The function of the first order is to teach, govern, regulate the course of life, lay down precepts ; the duty of the other is to be subject, to obey, to follow precepts, to pay honour. . . . To inquire into and censure the conduct of Bishops in no way belongs to private individuals, but to those only who in sacred order are superior to them in authority, and particularly to the Sovereign Pontiff. Where there is grave cause of complaint, the course is open of referring the whole matter to the Roman Pontiff, cautiously, however, and with moderation, in view of the public good, without outcries and reproaches. . . . Our letter to our Nuncio in France, which you have seasonably republished, and others at other times to the Archbishop of Paris, to the Bishops of Belgium, to some in Italy, and two Encyclical Letters to the Bishops of France and Spain, speak plainly enough. . . . And since there is question of the fault of a certain newspaper, we cannot but enjoin once more upon the editors of Catholic newspapers to reverence as inviolable the laws and documents and prescriptions above-mentioned. Let them have this conviction rooted in their minds, that if they venture to transgress that which is there laid down and follow their own views, either in the way of prejudging that upon which the Holy See has not yet pronounced, or in the way of infringing the authority of Bishops, vain altogether is their confidence of retaining the true glory of the name of Catholic, or in any way serving the holy and exalted cause which they have undertaken to defend and further."

The letter to the Archbishop of Paris is to the same purpose :—

" From certain indications it is not difficult to see that there are found among Catholics (perhaps on account of the unhappy state of the times) some who, not content with the part of submission which belongs to them in the Church, think they may take a part in its government. At any rate, they imagine that they are allowed to examine and judge according to their own views the acts of the authorities. That would be a serious state of disorder if it could prevail in the Church of God, where, by the distinct will of its Divine Founder, two distinct orders are established in the plainest way : the teaching Church and the Church taught, the pastors and the flock, and among the pastors one of them who is for all the Supreme Head and Pastor. To the pastors alone has been given the full power of teaching, judging, and directing ; on the faithful has been imposed the duty of following these teachings, of submitting with docility to these judgments, of letting themselves be governed, directed, and led to salvation. Accordingly, it is a matter of absolute necessity that the faithful laity should submit themselves with heart and mind to their own pastors, and these with them to the Supreme Head and Pastor. On this subordination and obedience depend the order and life of the Church. . . . And it is not necessary, in order to fail in so sacred a duty, to offer an open opposition either to the Bishop or to the Head of the Church ; indirect opposition is enough. . . . A man fails also in that sacred duty if, while showing himself jealous for the power and prerogative of the Sovereign Pontiff, he does not respect the Bishops who are in communion with him, or does not hold their authority in due account. . . . The obligation (of journalists) in all that touches religious interests and the action of the Church on society is, therefore, to submit themselves fully with heart and mind, like all the other faithful, to their own Bishops, and to the Roman Pontiff, to follow and reproduce their teachings, to second heartily their initiative, to respect their intentions,

and to make them respected. . . . Writers who act otherwise. . . . would be false to their noble mission."

Cardinal Vaughan writes :—

"Catholic journals are perfectly free to take any line they please in matters purely political and national, in literature, science, art, the debatable ground of sociology, and other subjects which have not been decided by the Church. Herein they are free as all are free. There can be no desire to fetter their liberty within these ample domains, when language and temper are kept within the bounds of propriety.

"But when it comes to questions directly concerning religion, such as the policy of the Church, the character and conduct of the Sovereign Pontiff, of the Roman congregations, of the Cardinals *in curia*, of Bishops in their official capacity, of the laws and discipline of the Church, of the clergy in the discharge of their ecclesiastical duties, the case is altogether different. This is holy ground.

"The Church is governed by a Hierarchy, not by a House of Commons. Her constitution is Divine, and not dependent like a political machine upon popular agitation and the see-saw of public opinion. Bishops have received a Divine mandate to rule and govern their flock. They are teachers and judges in matters of faith, moral conduct, and ecclesiastical discipline. It is chiefly for them to determine the policy to be followed in defence or furtherance of Catholic claims. The appeal against them is not to the people, but to ecclesiastical tribunals and to the Sovereign Pontiff.

"The office and the honour of a Catholic journalist is religiously to follow the lead of the Church in matters that concern the Church ; to strengthen her action upon the world ; to defend the faith and Catholic interests with skill and with courage ; *sentire cum ecclesia* in all things ; so to inform and convince his readers that they may intelligently and joyfully co-operate with the episcopate, and thus present to outsiders the spectacle of a Church knit together not only in one faith, but in the discipline of a common spirit.

"But if a Catholic journal habitually fail in its mission, by weakening respect for authority, by cooling the allegiance of Catholics, by sowing suspicions, doubts, discords, and scandals among the faithful, by opening its columns to the propagation of false and mischievous theories, by fostering a proud spirit of independence and of carping criticism in the sphere of religion, its circulation becomes noxious, like the spread of a plague or a pest.'

V.—Papal Encyclicals of the Nineteenth Century.

[Very Rev. P. Slattery, Dean, P.P.]

The nineteenth century, now so near its close, has justly been designated the *Wonderful Century*, owing to the amazing scientific discoveries and mechanical inventions for which it has been so remarkable. Most of these discoveries and inventions would have been regarded as preternatural one hundred years ago, even by learned men. The means of human communication and intercourse, now in ordinary use, between nations and continents, by the use of steam, electricity, the electric telegraph and the telephone, would have been unthinkable at the dawn of the century. The time-saving machines, which perform, in a short space of time, works in the execution of which the labour of many men would be employed for weeks, perhaps for months, are among the wonders of our age and the boast of our century. "If we take into consideration," says Mr. Wallace, "the change effected in science, in the arts and in the extension of our knowledge, both of our earth and the whole universe, and the further development of many of our recent discoveries, the age in which we live merits the title of the *Wonderful Century*."

Has the progress of religion during the century been proportionally as great as was the progress of science and the advancement of civilisation? In reply to this question it must be admitted that the progress of religion during the century has not been as marvellous as the progress of science. Nevertheless, the Catholic Church has repeatedly triumphed, within her own sphere, over hostile rulers and unscrupulous statesmen, during the past hundred years; and her influence is to-day greater and more widespread than it has been for many ages; while the missionary achievements, during the century, among non-Catholic and pagan nations, have been wonderful.

The eighteenth century bequeathed to the nineteenth an inheritance of evil, viewed from a religious standpoint. Towards its close an infidel and atheistic spirit overspread Europe, the outcome of the teachings of Voltaire, Rousseau and the Encyclopædists. Calumny, ridicule, sarcasm, and even violence, were employed to undermine in all classes of society belief in the Christian religion and in the existence of God. The Catholic Church, however, was the great enemy which the so-called philosophers attacked with all the powers of mockery and sophistry, Voltaire devoting himself to the task of *écrasons l'infâme*. Scepticism and infidelity became fashionable, and, with loss of faith, corruption of morals, widespread and

licentious, naturally followed. "The Deluge" soon came. The terrible French Revolution, the most bloody recorded in history, swept over France and Europe like an avenging angel, and society was shaken to its very foundations. The virtuous king and the fair queen of France were brought to the scaffold and guillotined; and the French Monarchy—the grandest in Europe—was overthrown by a rabble mob, and a republic, "one and indivisible," established on its ruins. The stately French Church was swept away and disappeared; the Christian religion was abrogated; and before the bar of the National Convention it was decreed that God did not exist, and that the worship of the Goddess of Reason was to be substituted in His stead. Such was the frenzy which seized the French people towards the end of the last century. This total abandonment of religion, and cessation of all Divine worship, produced the most ruinous effects on the greater portion of the French people; and this terrible evil has been bequeathed by the last to the present century, and is still existent in the France of to-day, and sadly felt.

The state of religion was almost as deplorable in other European nations as in France, for the French Revolution, in a brief time, became a universal revolution. "A revolution in France," says Napoleon, "is always sooner or later followed by a revolution in Europe." The sceptical and infidel writings of the time produced an extraordinary degree of vice and irreligion, and prepared the way for a general dissolution, not only of the bonds of religion and morality, but also of society. But the evils afflicting the Church and religion culminated when the venerable Sovereign Pontiff, Pius VI., was seized in his palace on the 20th February, 1798, dethroned and insulted, and borne away a captive and a prisoner, first into Tuscany, afterwards to Valence, in France, where he died, attended only by his confessor, on the 29th of August, 1799, in the 82nd year of his age and the 24th year of his Pontificate. A Roman Republic was established in the eternal city, and the reign of the Popes was said to be at an end.

The day on which Pius VI. passed to his eternal reward was, perhaps, the saddest day in the history of the Papacy or the Church; yet from that day we date the beginning of new triumphs for religion. By the mysterious workings of Divine Providence, the Conclave for the election of his successor was held in Venice on the 30th of November, 1799, under the protection of schismatic Russia, heretical England, and catholic Austria, whose united armies had lately expelled the French from Italy. On the 14th of March, 1800, the new Pope was elected—Barnabas Chiaramonti—who took the name of Pius, in grateful remembrance of his predecessor, whom he greatly esteemed.

Pius VII. is the first in the list of glorious Pontiffs whose virtues and exalted characters have shed a lustre on the nineteenth century. No former century of the Christian era can boast of a series of Popes so illustrious as those who have sat in the Chair of Peter during the past hundred years. In zeal and devotion in the discharge of the high duties and grave responsibilities of their exalted office; in

courage and firmness in upholding the rights of the Church and extending the benign influence of the Christian religion; in patience and long-suffering under many heavy trials and afflictions and deep humiliations; in good repute and in evil repute, they have proved themselves to be no unworthy successors of even the celebrated Pontiffs who have governed the Church in past ages. Their mission was to lift up the Church from the humiliating condition into which it had fallen at the close of the last century; to recall the nations to an acknowledgment of the rights of God and a return to Christian principles; to repudiate and condemn the false theories regarding man and human society, which the French Revolution brought before the world, and to combat and oppose the two poisonous errors of the century—religious indifference and rationalism. All their energies have been devoted to the fulfilment of this noble mission; and by means of Allocutions, Constitutions, Decrees, Decretal Epistles, Rescripts, Bulls, Briefs, Encyclicals and other Pontifical Letters, they have laboured to destroy the false philosophy and materialism of the age, whose avowed aim is to eliminate the idea of God from the minds of the people, and to withdraw them from the salutary influences of religion. Before entering upon our subject we may be permitted to give a brief exposition of the nature of the above-named Pontifical acts, in the order in which we mentioned them.

Allocutions are addresses delivered by the Pope to the Cardinals in Consistory. Generally speaking, they treat of some passing event of the day, affecting the interests of the Church or religion.

Constitutions are Apostolic Letters which ordain in a permanent manner something for the good of the whole Church, or for a part of the Church.

Decrees are Constitutions issued by the Pope, not in reply to questions addressed to him, but *motu proprio*, with or without the advice of the Cardinals. They differ from Decretal Epistles in this respect: that the latter are written in reply to questions of Bishops, priests and even lay persons, on matters of faith, morals or discipline.

Rescripts are letters in which the Pope replies to persons who ask for some favour, or for a report on some particular matter, or a request for a private individual.

Bulls are so called from the *bulla*, or round leaden seal which is attached to them, by a silken or hempen cord, for their due authentification. Until very recent times, Bulls were engrossed on strong, rough parchment, in Gothic characters and without any punctuation, and the leaden seal had on one side the representation of SS. Peter and Paul, and on the other the name of the reigning Pontiff. By a *motus proprius* of the present illustrious Pope, issued in December, 1878, Bulls are written now on fine parchment, and the ordinary Latin characters are substituted for the Teutonic. The leaden seal is attached now to the more important Bulls; all others are impressed with a red seal, bearing on its face the image of SS. Peter

and Paul, surrounded by the name of the Pope and the year of his Pontificate. Bulls are dated *a die Incarnationis*, and begin with the name of the Pope, thus—"*Leo Episcopus servus servorum Dei, ad perpetuam rei memoriam*," and are signed by certain officials of the Papal Chancery, and not by the Pope, except in the case of Consistorial Bulls. They are documents of a weighty and formal character, and are issued for the condemnation of doctrinal errors, for the celebration of a jubilee, for the consecration of Bishops, or other solemn matters. We may add that the doctrinal decisions of Bulls are infallible, being *ex cathedra* Papal pronouncements.

Briefs, from the Latin *brevis*, are more concise documents than Bulls, and are addressed by the Pope to Princes, Bishops, communities, and even to private individuals, on some important affairs. They are written on fine white parchment, in Roman characters, with the seal of the Fisherman impressed in red wax. They begin thus—"Leo P.P. XIII.," are dated *a die Nativitatis*, and signed by the Papal Secretary for Briefs.

Encyclicals are letters addressed by the Pope to all the Bishops of the world in communion with the Apostolic See, or to the Bishops of a certain country, to determine some point of doctrine, or condemn particular errors, or abolish abuses, or inform them of the impediments which persecution, or evil legislation in some countries, opposes to the fulfilment of the Divine mission of the Church. Encyclicals are the particular channels through which the Sovereign Pontiffs, especially in recent times, have chosen to convey doctrinal instructions to the Bishops of the world, and through them to all the faithful. As in the case of Bulls, the doctrinal decisions of Encyclicals are infallible. The scope of this Paper is to give a brief analysis of the more important Encyclicals of the century, for to refer to all would be impossible within the space at our disposal.

The first Encyclical issued by Pius VII. on the 15th May, 1800, two months after his election, was addressed to the Cardinals and Bishops of the world. In this Encyclical—*Diu satis videmur*—the Holy Father sets forth his designs for repairing the damage caused by the Revolution to the Church and religion. Referring to the fatal "liberties" of the time, which his predecessor had condemned at their rise, he declared "that so long as the unbridled license of the Press, of thought, speech, writing, and reading were not suppressed, so long would material force be powerless to put down the disorders of the Revolution. The roots of the evil, not being eradicated, will spread abroad, become vigorous, and seize over the entire world." Alluding to the sad condition of the Church, and especially to the state of affairs in France, he said, "We experience profound sadness and lively grief on considering those of our children who inhabit France; could our death effect their salvation, we would sacrifice our life for them. One circumstance diminishes and alleviates the bitterness of our grief. This is the fortitude and constancy displayed by several among them of every age, sex and condition. Their courage, also, in not contaminating their souls by a profane oath, in obedience to the decrees and sentence of the Holy

Apostolic See, will remain eternally engraved in our memory, as well as the renewed cruelty of ancient times wherewith these faithful Christians have been pursued."

During his long and eventful Pontificate, one of the most momentous in Church history, Pius VII. issued many Bulls and other Apostolic Letters, in which he constantly and courageously denounced the encroachment of the civil power on the rights and privileges of the Church. It does not fall within our province to recount the bitter struggle between the Pope and Napoleon I.—between the dove and the "*aquila rapax*" –in regard to the Concordat, and the government of ecclesiastical affairs in France and Italy. If the one was a noble type of the true Christian and the faithful ruler of the Church, the other was the very personification of the spirit of the world; and between the Church and the world there is a perpetual conflict. The shameless manner in which Napoleon treated this gentle and saintly Pontiff for years; his cruel policy towards him; the arrest and painful captivity of the Pope at Savona first, and afterwards at Fontainebleau; the humility and profound grief of the Head of the Church when, deceived and misled by false advisers and traitors, he signed, in a moment of weakness, the Concordat at Fontainebleau, which he subsequently revoked—these and many other incidents in his life mark his Pontificate as a very memorable one in the annals of the Church. In the end, the proud, heartless, faithless, ambitious, and tyrannical emperor—whose moral degradation of character all must admit, while his genius will be for ever admired—was cast down from his Imperial throne, never to rise again; while the meek and humble Pope, lifted up after unparalleled sufferings, returned to his capital in triumph, amidst the applause of his subjects and the rejoicings of Christendom. Pius VII. governed the Church for 23 years and 5 months, and died on the 20th August, 1823. He is justly ranked amongst the great Pontiffs of the Church. His reign is remarkable for the number of Concordats made between the Holy See and many of the European Governments. It was the age of Concordats.

The two immediate successors of Pius VII.—Leo. XII., elected on the 28th September, 1823; and Pius VIII., elected on the 31st March, 1829—directed their earnest attention, from the commencement of their reigns, to the dangers which threatened the Church during their Pontificates. In Encyclical Letters—the one issued by Leo XII. on the 3rd of May, 1824, *Ut primum*; the other given by Pius VIII. on the 29th May, 1829, *Traditi humilitati nostræ* –(they are bracketed together because the same errors are reprobated in both Encyclicals, and the later might be considered as an enlargement and supplement of the earlier one) the Popes denounced and condemned the chief errors of the day, and besought the Bishops of the Catholic world to oppose the evils which oppress the Church, evils which were well known to them, which strike every eye, and which, consequently, they should use every effort to correct, combat, and destroy. These evils were, first, the false teachings of the sophists, who, in the name of a Godless philosophy, declared war against religion, trampled under foot the authority of the Church, and held up to

hatred and contempt the ministers of the sanctuary—"veritable roaring lions who have fallen on Israel, and conspired against God and against His Christ; impious men who cry out, 'Destroy Jerusalem, destroy it to the foundation.'" The Bishops were next exhorted to oppose the second great evil—religious indifference, the besetting sin of the age, which leads to infidelity and even to atheism, and which was widespread and soul-destroying. A third object of episcopal vigilance should be the Bible Societies, which were then coming into notice. These societies were condemned, not for promiscuously distributing innumerable copies of the Bible, but for the scandalous manner in which the Scriptures were misrepresented by corrupt and mutilated translations, and gross perversions of the sacred text, for the purpose of inducing the ignorant and simple-minded to abandon the Catholic religion, or to estrange them from the Catholic Church. While watching over the integrity of the Holy Scriptures, the Bishops were invited to turn their attention, in the fourth place, "to the secret societies of factious men, declared enemies of God and princes, who devote their lives to ruin States, to trouble the whole world, and to desolate the Church." Their pastoral vigilance was called, in a special manner, to the society of Freemasonry, "whose object was to corrupt the youth brought up in colleges and academies, to undermine their faith, and by a thousand snares lead them into the paths of vice and error."

Such is a brief analysis of these two admirable Encyclical Letters, which ran in the same lines of thought, and which were bitterly denounced at the time by Protestants and infidels, but ably defended by many Catholic scholars.

Passing over less important Encyclicals, the next remarkable one to which we would invite particular attention is that issued by Gregory XVI., who succeeded Pius VIII. on the 2nd February, 1831. This celebrated document has caused more discussion, and has been the subject of fiercer controversy, than any other Papal Letter of the century, if we except the Encyclical *Quantâ curâ* of Pius IX., with its accompanying Syllabus of condemned propositions. The Encyclical of Gregory XVI.—*Mirari Vos*—was published on the 15th August, 1832, eighteen months after his election to the supreme Pontificate. In the opening paragraph of the Encyclical, the Pope states the reason why he had not yet addressed any Apostolic Letter to the Bishops of the Catholic world, in accordance with the custom observed from the earliest times. From the beginning of his Pontificate he was assailed by many calamities, and though most anxious to impart to them his designs for healing the wounds of Israel, the revolt of the States of the Church, and the duty of re-establishing public order in his dominions, prevented him from the execution of his ardent desires. Now, however, these impediments being removed, he hastens to address them at a time when the powers of darkness are winnowing, like grain, the children of election. In beautiful and stately language the Holy Father proceeds to enumerate the great evils of the day. These are perversity in governments, science without modesty, unbridled license, contempt of the sacred mysteries and the majesty

of Divine worship, sound doctrine despised and errors of every kind sown broadcast, the See of Blessed Peter cruelly persecuted, the authority of the Church attacked and ignored, the Bishops disobeyed and their rights trampled under foot, academies and universities teaching new and monstrous doctrines, the sacred bonds of religion contemptuously cast aside and the most frightful iniquity everywhere prevalent—such and many others, perhaps still graver, are the appalling evils which threaten to destroy religion and society. The unceasing efforts and continued vigilance of the Bishops should be devoted to guarding the deposit of faith, against this vast conspiracy of impious men who have leagued together to ruin and destroy it.

There was, however, one pernicious evil, the source of many other evils, which, in a special manner, he exhorted the Bishops to pluck up from amidst the faithful confided to their pastoral care—the pest of "indifferentism." This baneful theory holds that all religions are equally good, and that men can obtain eternal salvation by the profession of any faith, or of no faith, provided their lives be conformable to justice and honesty. From this poisoned source of "indifferentism," continues the Pope, flows that false and absurd maxim, that "liberty of conscience" should be guaranteed to each man; a most contagious error, which leads to an unbridled license of opinion, ruinous to Church and State; for there cannot be a more fatal evil for souls than the liberty of falsehood and of lawless thought.

With this was blended another liberty—"the liberty of the press"—a detestable and execrable liberty, for which there cannot be sufficient horror, and which certain men so loudly and earnestly demand. "We shudder, venerable brethren," says the Pontiff, "when we consider the monstrous doctrines with which we are overwhelmed, errors disseminated far and wide by an immense multitude of books, pamphlets and other publications, enormous in perversity, and giving rise to the maledictions which cover the face of the earth. Yet there are, alas! men who do not hesitate to maintain that the deluge of error, flowing from this polluted source, is sufficiently compensated by the publication of some good book, printed to defend truth and religion. But what man of sense will ever dare to say that it is lawful to scatter poisons, to sell them publicly, to hawk them about, nay to swallow them, under the pretext that there exists some remedy which has occasionally snatched from death those who used them?"

Another evil of the day which the Sovereign Pontiff condemns is the spirit of revolt against the fidelity and submission due to princes. Against this evil the Bishops are exhorted to guard their flocks, lest they be deceived by the doctrines of the firebrands of sedition and stray from the path of duty.

To the foregoing false doctrines another has to be added, namely, the teachings of those who ardently desire and constantly advocate the "separation of Church and State," and the rupture of the concord existing between the priesthood and the empire. It is a well established fact that all the votaries of unrestrained liberty fear more than all else this concord, which has always been so happy and

salutary for Church and State. The foregoing is a brief synopsis of this celebrated Encyclical, which is so rhetorical in its tone, and so peremptory in its censures.

We may be permitted to digress from our subject for a time, for the purpose of explaining the precise nature of the condemnations pronounced by Gregory XVI. against the teachings of those who advocated "liberty of conscience," "liberty of the press," "liberty of worship," and the "separation of Church and State."

After the fall of Napoleon in 1815, a new and dangerous enemy threatened the Church. This was the spirit of "Liberalism"—an offshoot of the Revolution—a despotism as terrible as the Napoleonic tyranny just crushed under foot. On the Restoration of the French Monarchy all sections of the revolutionary party united under this standard of "Liberalism," for the purpose of warring against the Church and opposing the great religious reaction which marked the early years of the reign of Louis XVIII. This new despotism allowed the existence of the Church as a social institution, but limited its action entirely to spiritual and private matters; excluding it from all public and temporal affairs, and separating the life of the soul from the life of the body, the life of the Christian from the life of the citizen. The natural order was to be supreme in its own sphere, with its principles, precepts and sanctions guiding men to the attainment of their natural ends, without any interference on the part of the Church, from whose influence the State and the citizen were withdrawn, and whose divinely ordained authority over human life in its social aspect, was repudiated and denied. Such was the system adopted by the Liberal party in their opposition to the Church from 1815 to 1830. The Press, restrained under Napoleon, poured out upon society for fifteen years an impious and licentious literature The works of Voltaire and Rousseau were printed and multiplied in various editions, and scattered broadcast over Europe, and eagerly read by an evil and godless generation. Leo XII., aided by many distinguished allies—Monsignor de Bologne, Chateaubriand, de Boland, de Maistre and others—attacked this evil system and exposed its anti-Christian principles in eloquent and brilliant works, which were translated into every European language as soon as they appeared. But the most renowned champion of the Catholic cause was the celebrated, but unhappy, Abbe de La Mennais. His great work on "Indifference on Matters of Religion" was published in the year 1818, and soon gained for him a world-wide fame as the great apologist of the time. Eloquent, fearless, vigorous in style, bold in thought, sublime in diction, and majestic in the sweep of his matchless rhetoric, he recalled the glorious traditions of the golden age of the French Church, and became the idol of the day. He founded a new school known by the name of Catholic Liberalism, in opposition to the infidel Liberalism that oppressed the Church. This School came into existence in France in the year 1830, and had for its organ the journal *L'Avenir*, whose motto was *Dieu et la Liberté.* Soon a body of devoted and enthusiastic disciples gathered round the master, and the Catholic world applauded the glorious triumphs in polemics achieved by this band of illustrious writers. But,

unfortunately, La Mennais and his impetuous followers pushed things to extremes, and adopted for their programme, in order to conciliate the infidel Liberal party and win them to their side, "The Modern Liberties," as they were styled—"Liberty of Conscience," "Liberty of the Press," "Liberty of Worship," and the "Separation and Mutual Independence of Church and State." This programme was daily advocated and developed in the columns of *L'Avenir* by writers of great talent, with all the grace and attractions of a matchless style, and the ardent devotion of enthusiastic youth. Many Bishops condemned the programme as contrary to the traditions of their Church, and the reading of the journal in their dioceses was prohibited. The Editors of *L'Avenir* appealed to Rome and expressed their readiness to abide by the Pope's decision. Rome answered by the Encyclical "*Mirari Vos*," and the doctrines advocated by *L'Avenir* were condemned. All the defenders of the proscribed system submitted, with the exception of their leader, who revolted against the Papal sentence and became a rebel.

Now, in what sense did Gregory XVI. condemn the "modern liberties"? Before answering this question, we may be permitted to make one remark. There is no expression in human language which has a greater number of significations, and which, accordingly, better favours equivocation, than the word "liberty"; nor is there one which more powerfully excites the noblest aspirations, or flatters the most depraved instincts, of the human heart. When it is said, then, that the Pope condemned "Liberty of Conscience," "Liberty of the Press," "Liberty of public worship," a charge of the most serious character is brought against the Head of the Church. But has the Pope really condemned these liberties, understood in their true and genuine sense? We answer, unhesitatingly, "No." The word "liberty" is used in an equivocal sense in those catch phrases; and the Pope condemns the words, not in their true meaning, but in the sense in which the upholders of the "liberties" employed them. Hence the words are used as a quotation in inverted commas, to show that the Pope condemned them in the sense in which their authors used them. What, then, did the upholders of "liberty of conscience" mean by this phrase? They meant that tenet which claims for every one the right to think as he wishes; to believe as he wishes; to choose in religious matters any opinion he wishes. This doctrine demands for error the same liberty as for truth; for false teaching the same freedom as for the teaching of Christ. If we admit the doctrine taught by the Redeemer to be incontestably true, and necessary for the salvation of men and the safeguard of society, how can we demand, in the name of liberty, the same right for those who attack that doctrine, with every dishonourable weapon, as for those who have been commissioned by God to propagate and defend it? Apply this theory to any other public or social interest; apply it, for example, to the public health! Would any sane one hold that, because a person can claim liberty to sell wholesome food, it would be unjust to deny freedom to the poisoner to sell his drugs, and to carry on his nefarious trade? And yet religious errors are more ruinous to

the souls of men than are deadly drugs to their bodies. Again, this "liberty of conscience" is equivalent to the assertion that either God has not revealed to men the truth, which they are bound to believe; or that we cannot believe what He has taught. The first would sweep away the very foundations of Christianity; the second would be atheism. Once more, assert "liberty of conscience," and you will be obliged to tolerate and defend every kind of stupid folly and rank impiety; you will be forced to allow the same liberty, in a Christian State, to Mormonism, Mahomedanism, Confucianism, and Luciferism as to Christianity itself. No wonder, then, the Pope condemned "liberty of conscience," understood in the sense held by its advocates, not only as an absurd and erroneous opinion, but also as an insanity.

"The liberty of the Press," which was denounced in the *Mirari Vos*, is not that free and healthy spirit of journalistic criticism of public men and public affairs or events, but the unrestrained license—the false and pernicious doctrine—which claims for the press the right to print, publish, and scatter broadcast blasphemous or obscene writings, infidel or godless works, in which religion, virtue, morality, everything pure and holy, are ridiculed, laughed at, and scorned. Such a "liberty" would be rather a tyranny, hateful in itself, and baneful in its consequences. To claim for the press the right to suppress truth and teach error, to publish falsehoods, to destroy religious influences, to deny the Divine authority of Revelation, or the existence of God, to advocate principles subversive of law and order, to incite people to rebel against Church or State—would be a liberty "detestable and execrable," and worthy of condemnation. It was in this sense that the Pope reprobated the liberty of the press, and we are sure all reasonable persons would uphold the condemnation; for this is not liberty, but unbridled license, by which feeble minds are made the slaves of falsehood, and honest intellects are misled by perverse intellects. Even in our own free Colony we restrict by law the "liberty" of the press.

The separation and mutual independence of Church and State was condemned, because it meant the denial of the social sovereignty of Jesus Christ—the Founder of the Church, the Lord and Ruler of the earth—over States and peoples. It is this error which constitutes the danger of this tenet of Catholic liberalism. The Church always and everywhere asserts the supremacy of the law of God for the State as for the individual, and the incompetency of the State to meddle in spiritual matters. What, then, the Pope condemned was the independence of the State of the laws of God, and of His rights over civil society, and the express or implicit denial of the essential rights of our Blessed Lord, as the God-man, the Saviour and Prince of the human race.

We have one remark to make here. While admitting the justice of the censures passed on "Catholic Liberalism," "it by no means follows," says Brownson, "that the attitude assumed in the presence of the 'modern liberties,' by Catholics who inhabit countries where these liberties are the only safeguard of the rights of truth, is

illegitimate or disloyal. Without in any way acting contrary to the decisions of the Church, these Catholics accept, such as it is, the constitution of the society in which they live; they endeavour to utilise its advantages and to diminish its inconveniences; and, while firmly resolved to fulfil the duties which it imposes on them, they boldly claim the rights which it confers. It is thus they act; and what is there in their conduct which is not perfectly praiseworthy? Who can blame them for preferring a *regime* of honest liberty under which they live, to that hypocritical and bastard *regime* which is imposed by European Liberalism?"

The next Encyclical issued by Gregory XVI. to which we would briefly refer is the "*Singulari Nos*," published on the 25th June, 1834, in which he condemned "*Les Paroles d'un Croyant*," a book written by the Abbe de La Mennais in the previous year. In this seditious work, which immediately gained an immense notoriety, the author, in words of burning eloquence and extraordinary brilliancy of style, advocated theories which proclaimed his complete and final rupture with the Church. The Pope condemned the book—"little in size, but immense in its perversity"—in the severest terms, and exhibited to the world the author in his true colours. The unhappy La Mennais, casting off all restraint, became in a short time a democrat and revolutionist of the worst type; and he, who a few years before was the powerful champion of the Church, the zealous defender of her rights, and the determined adversary of Gallicanism, now scandalised Europe by his miserable apostasy and total abandonment of the Christian religion. "He fell," said Madame Swetchine, "and no one but an angel or a priest could fall so low." Gregory XVI. died on the 1st June, 1846, universally regretted, like his predecessors of the century. He was a great Pope, and has won for himself an honoured name in history. Fifteen days after (June 16, 1846) his successor was elected—the renowned and celebrated Pius IX.

Pius IX. issued his first Encyclical, "*Qui pluribus*," about five months after his election—9th November, 1846. In the opening paragraphs he announces to the Bishops of the Catholic world his elevation to the chief Pontificate, contrary to his thoughts and expectations, through the hidden designs of Divine Providence. On his election to the Chair of the Prince of the Apostles, he desired nothing more ardently than to address the episcopacy with the deepest feelings of affectionate charity, with the view of inflaming their zeal, so that with greater vigilance and earnestness they may watch over the flock committed to their care, and fight against the evils of the age. They are all aware, doubtless, of the fierce and formidable war waged everywhere against the Church by men linked together in nefarious companionship, endeavouring with all their might to disseminate monstrous doctrines amongst the people. "Opening their mouths in blasphemy against God," they teach that the sacred mysteries of religion are false and of human invention, and that the Catholic Church is opposed to the well-being of society; nay, they tremble not to deny Christ Himself and God. Appealing to human reason as the sole

authority, they extol it at the expense of faith, which, they say, is opposed to it, than which there could be no more insane and impious statement. For though faith is above reason, there can be no real disagreement, no true hostility between them, as they both flow from one and the same fountain of immutable and eternal truth.

There were other monstrous errors and frauds denounced by his predecessors, and which he, in the plenitude of his Apostolic authority, also condemned. These were, first, secret societies, which, emerging from their native darkness, bitterly attack the Church, and strive to trample on the rights of the ecclesiastical and civil powers; and, second, Bible societies, which translate the Sacred Scriptures into the vulgar languages, and scatter an immense number of copies, at great expense, among even the least instructed, while perverting, at the time, the true sense and meaning of the Word of God by false and erroneous renderings, with the view of destroying the authority of the Church or diminishing her influence. In the third place there was that other horrible system of "Indifference" to every kind of religion, by which impostors pretend to secure the eternal salvation of all by the profession of any religion whatsoever; as if it were possible that there could be any participation of justice with iniquity, any association of light with darkness, any agreement between Christ and Belial. Lastly, there was the plague of bad books and pamphlets—ably written but full of fallacies—which deprave the minds of the incautious, and work the greatest possible injury to religion. Against this overflow of errors and unbridled license of thinking, speaking, and writing, the Bishops should fight valiantly, and boldly defend the cause of God and His holy Church, so fiercely assailed, as becomes the place they hold and the dignity with which they were invested.

Passing from the evils of the day, the Pope exhorted the Bishops to inculcate on all Christian people the obedience and submission due to princes and rulers; but above all to use great care in the training and education of candidates for the priesthood. They were not to impose hands, hastily or lightly, on any except those who were adorned with virtues, and approved of by the prudent and wise. Finally, the Holy Father said he was greatly consoled by the many proofs he had of the charity of the Bishops towards God and man; their great love of the Church; their courage and prudence; their tender compassion towards those who wander in the darkness of error, or ignorance; and that, consequently, he had unbounded confidence that they would spare neither care, nor counsel, nor labour, to fulfil religiously the duties of their pastoral office, and watch over the safety of the flocks confided to their care, lead them into rich pastures and bring them to the haven of eternal salvation. With the Apostolic benediction, the Holy Father closes his beautiful and instructive Encyclical;—regarding which we have one remark only to make—that the errors condemned, and the evils of the period denounced, in this letter, are the same as those reprobated by the three predecessors of Pius IX.

Omitting any detailed reference to the touching Encyclical dealing with the Irish famine, in which the Pope deeply sympathises with the people of Ireland in their temporal miseries and dire distress; omitting also any reference to the Encyclical of 2nd February, 1849, given at Gaeta, during the Pontiff's exile, in which he requests the Bishops of Christendom to gather the traditions of their respective Churches regarding the doctrine of the Immaculate Conception of the Blessed Virgin, and to communicate to him the result of their investigation, and, above all, to know what they themselves may think and desire in reference to this subject—omitting any further reference to these documents, we would wish to dwell for a time, and in a special manner, on the famous Encyclical "*Quantâ curâ*," issued on the 8th December, 1864, with its accompanying Syllabus of 80 condemned propositions, comprising the principal "errors" of the day. The publication of this Encyclical and Syllabus raised a great tempest at the time, and caused a furious outburst of meaningless bigotry and intolerance from the infidel and the anti-Catholic party. Both the Syllabus especially—were misrepresented, condemned and denounced in the severest terms. It is, indeed, wonderful how false were the interpretations put on these propositions, and how grievously many eminent scholars, Mr. Gladstone included, erred regarding their true and real meaning.

In the Encyclical "*Quantâ curâ*" the Sovereign Pontiff reminds the Bishops of the great care and pastoral vigilance of his predecessors—the Roman Pontiffs—in discharging the duty entrusted to them of feeding the lambs and sheep of the flock of Christ, and guarding them against poisoned pastures. They have had nothing more at heart than to lay bare and condemn, by their letters and Constitutions, all heresies and errors contrary to Divine faith, to the teachings of the Catholic Church, to the purity of morals, and to the eternal salvation of souls. Following on their footsteps he, in his first Encyclical of the 9th November, 1846, and in two Allocutions—one on the 9th December, 1854, the other on the 9th June, 1862—condemned the monstrous errors prevailing at the time, to the loss of souls and to the detriment of civil society, errors which were opposed not only to the Catholic Church, but also to the natural law, and to right reason itself. Now, he is compelled again, in the discharge of his pastoral office, to condemn other errors proceeding from the same polluted source, amongst which may be enumerated the impious and absurd principle of "Naturalism"; according to which, human society should be governed with no more regard to religion than if it did not exist; or, at least, without making any difference between the true religion and false ones. In consequence of this false idea of social government, continues the Holy Father, men do not scruple to maintain the erroneous opinion, which his predecessor called an "insanity" (*deliramentum*), that "liberty of conscience" and "liberty of free worship," are the right of every man; that all well-regulated States should allow citizens to have the right to proclaim their opinions, how dangerous soever they may be, openly and publicly, by word of mouth or writing, without limitation or hindrance by Church or

State, by ecclesiastical or civil authority; that the will of the people, manifested in any manner, constitutes a supreme law, independent of all Divine or human right; and that, in the political order, deeds done, and because they are done, have the force of right. Other errors of an evil character are also severely denounced—such as the cruel hatred against Religious Orders, which evilly-disposed persons say have no adequate reason for their existence; the abolition of law prohibiting servile work on Sundays, on the pretext that such prohibition is in opposition to the principle of public economy; the Socialistic doctrine that the family or domestic society derives all its reason of existence from the civil law; and that, consequently, all the rights of parents over their children emanate from the State, especially the right of instruction and education. The chief aim of these false teachers is to remove completely, from the salutary and moderating influence of the Church, the instruction and education of youth, so as to defile and deprave them by pernicious errors and all sorts of vices. Hence the reason why they persecute the clergy as the enemies of light, civilisation and progress, in order to take away from them the education of youth, forgetting the immense services they have rendered to Church and State and to Letters. They, moreover, proclaim that the supreme authority given to the Church and the Apostolic See by the Redeemer is subject to the civil power, and that the laws of the Church have no binding force in conscience, unless they are promulgated by the State. Finally, these enemies of truth deceive the people by means of pestilent books, pamphlets and newspapers, which are full of lies and profane doctrines; and some of them, animated by the spirit of Satan, have dared to deny the Divinity of our Lord Jesus Christ. Amidst this perversity of depraved opinions, the Holy Father, filled with solicitude for the interests of religion, has deemed it his duty to raise anew his voice, and to reprobate all and each of the opinions and doctrines mentioned in his present Encyclical, and to command all the Children of the Church to hold them as condemned and proscribed. He also exhorts his venerable brethren, the Bishops, that, taking the sword of the Spirit—which is the Word of God—they would strive more and more to combat these fatal errors, and impress on the faithful that true happiness is found only in the service of God and in the faithful discharge of their Christian duties The Pope concludes this instructive Encyclical by granting a plenary indulgence, in the form of a Jubilee, up to the end of the year 1865.

Accompanying the Encyclical was the Syllabus of "Errors," containing eighty propositions, taken out of the Papal Documents in which they were condemned by the Pope during his Pontificate. It was compiled by direction of the Holy Father, and sent with the Encyclical to the Bishops of the world by the Papal-Secretary of State —Cardinal Antonelli. The "errors" were comprised under ten sections. The first section comprised errors concerning Pantheism, Naturalism and absolute Rationalism; the second, errors regarding moderate Rationalism; the third, errors referring to Indifferentism and Latitudinarianism; the fourth, errors concerning Socialism,

Communism, Secret Societies, Bible Societies and Clerico-Liberal Societies; the fifth, errors regarding the Church and her rights; the sixth, errors relating to Civil Society, considered both in itself and in its relation to the Church; the seventh, errors concerning Natural and Christian Morality; the eighth, errors referring to Christian Marriage; the ninth, errors concerning the temporal power of the Pope; and the tenth, errors having reference to modern Liberalism.

In examining the "*Quantâ curâ*" we find that most of the "errors" condemned in that Encyclical were also proscribed in the "*Mirari Vos.*" Indeed, Pius IX. remarked that if the "*Mirari Vos*" was received as it should have been, there would be no necessity for issuing the "*Quantâ curâ.*" There is one error, however, which we find mentioned in the latter Encyclical, to which no reference had been made, as far as we know, in any preceding one—we mean "Naturalism." This error advocates the theory that human society should be governed without any regard to religion, or at least without making any difference between the true religion and false ones. The upholders of this tenet maintain that the best and most progressive form of government is that in which the State is indifferent to religion, placing all creeds on an equality before the law. The Pope condemned this theory as a rule of action, the best in itself, normal and legitimate under all circumstances; for it involves the equal rights of truth and error, faith and heresy. But while condemning this error *theoretically*, he by no means censures the *practical principle* on which even Catholic Governments may act, that in the existing circumstances of a great number of Christian States, all religions should be tolerated equally, without any reference to their orthodoxy or heterodoxy. The Church may adopt this state of things, and make the best of it; for when nations are hopelessly divided in religion, toleration becomes an absolute necessity.

As to the Syllabus of "Errors," though it caused a great deal of noise and much excitement on its appearance, and was universally condemned by the Protestant and infidel world, now, and for many years past, the sound public opinion of educated non-Catholics assents to every condemnation therein contained with very few exceptions, while it has been the death of "Catholic Liberalism," and an antidote to the false philosophy of the nineteenth century.

There is one other Encyclical, the "*Quanto conficiamur moerore*," of Pius IX., to which we would briefly refer. It was addressed to the Cardinals, Archbishops, and Bishops of Italy on the 10th August, 1863. Referring to the doctrine of exclusive salvation, the Holy Father says:—"We know and you know that they who are unavoidably ignorant of our most holy religion, and who, carefully observing the natural law and the precepts engraved by God in the hearts of all men, and living to obey God, lead an honest, upright life, may, with the help of Divine light and grace, acquire eternal life; for God, who perfectly sees, searches and knows the minds, souls, thoughts and actions of all men, in His sovereign goodness and clemency permits not that he who is not guilty of a voluntary fault should suffer eternal

punishment." What a crushing declaration of Catholic doctrine is this Papal utterance to the false and fierce denunciations of those ignorant or malicious persons, who unblushingly assert the Church teaches that all persons, without her visible pale, are doomed to everlasting woe!

We pass by the many other remarkable Encyclicals of this illustrious Pope, who died on the 7th February, 1878, universally regretted and mourned. Pius IX. was one of the grand men of the century; great in his sorrows, in his triumphs, and in his virtues; and his reign—the longest of any of the successors of St. Peter—will be for ever memorable for its wonderful achievements, principally in the spiritual order. The definition of the Immaculate Conception of the Blessed Virgin, the publication of the "*Quantâ curâ*," to which was attached the famous Syllabus of "Errors," the convocation of the General Council of the Vatican and the confirmation of its Decrees, shed an imperishable lustre on the name and fame of this saintly Pontiff.

The successor of Pius IX., the present reigning Pontiff, was elected on the 20th February, 1878, and took the name of Leo XIII. He is, unquestionably, the greatest Pope of the century. His first Encyclical,* which was awaited anxiously by the Catholic world, was issued on the 21st April, two months after his elevation to the See of Peter. It was thought that the new Pope would enter into a compromise with the Italian Government regarding the Papal States, and that a *modus vivendi* would be established between the Vatican and the Quirinal; but this Encyclical dispelled all hopes of an amicable arrangement between the two powers, until ample reparation was made for the injustice inflicted on the Holy See by the usurpers of the States of the Church. In announcing his elevation to the Apostolic dignity he tells the Bishops how sad was the spectacle presented to him of the evils whereby the human race is everywhere oppressed; the widespread denial of primary truths, upon which, as on a solid foundation, society is supported; the spirit of lawlessness against legitimate authority, and all laws, human and Divine; the insatiable desire of temporal possessions, and the total forgetfulness of those that are eternal; the shameless audacity of those who boast to be the champions of liberty and right, whereas they are the greatest enemies of both; the deadly poison which courses through the veins of human society, allowing it no rest, and threatening it with fresh and disastrous convulsions. These, and the many other evils of the day, he attributes to the rejection of the authority of the Church, which presides over the human race in the name of God, and is the safeguard of all legitimate authority. Hence, the enemies of public order, well aware of this, have conceived no means better calculated to destroy the foundations of society than by persistently attacking the Church of God, and endeavouring, by foul calumnies, to bring her into odium, as if she were the enemy of the human race; hence, too, the unceasing efforts to destroy the supreme power of the Roman Pontiff, the

* *Inscrutabili Dei.*

champion and the custodian on earth of the immutable laws of eternal right. From the same source have emanated the enactments of those laws which attack the constitution of the Church, and which he grieves to see prevail in many countries; the contempt for episcopal authority; the impediments in the way of ecclesiastical ministrations; the dispersion of religious orders; the secularisation of Church property, devoted to the support of the ministers of religion and the poor; the public institutions consecrated to charity withdrawn from the salutary government of the Church; the unbridled license of teaching and publishing pernicious doctrines, while the right of the Church to control the training and education of youth is violated and trampled under foot; and, finally, the seizure and occupation of the civil principality, which Divine Providence conferred upon the Roman Pontiff so many centuries ago, that he might exercise freely, and without hindrance, the power given to him by Christ for the eternal salvation of souls.

"This sad catalogue of evils is recited, venerable Brothers," continues the Holy Father, "not for the purpose of adding to the sorrow which this unhappy state of things is calculated to inspire; but to impress upon you the extreme gravity of the situation, which calls for your zealous solicitude to labour in defence of the Church of God and the dignity of the Apostolic See, outraged by so many calumnies in this impious age."

Referring to human civilisation, which rests on the eternal principles of truth and the immutable laws of right and justice, the Pope says that the Church has always inculcated these principles, and that the Roman Pontiffs, especially, have rendered great and distinguished services to the cause of human society. It was the Holy See which gathered and preserved the fragments of antiquity, which shed a ray of light, as a torch, upon the civilisation of Christian times, and which was the anchor of safety in those violent storms by which the human race was tossed about. The Popes have been the bond of concord, uniting nations separated by distance and diverse customs, the common centre to which all men came to seek, not only doctrines of faith and religion, but also peace and counsel in their difficulties. It is the glory of the Sovereign Pontiffs that they have been a bulwark against the relapse of human society into ancient superstition and barbarism. But while all peoples have benefited by the benign influence of the Apostolic See, Italy, in a special manner, owes to the Roman Pontiffs the glory and greatness which distinguished her amongst all other nations. They protected her more than once from the assaults of her enemies, and so guarded the Catholic Faith that it has ever been preserved intact in the hearts of the Italian people. If, then, the hopes of Italy and the whole world are based on the useful and salutary power of the Apostolic See, and the bond that unites the faithful to the Roman Pontiff, nothing can be more important than to preserve entire the dignity of the See of Peter, and to draw more closely together the members and the head, the children and the father. To effect this end he will never cease to maintain the rights and the freedom

of the Holy See, to use every effort to preserve the obedience due to his authority, and to obtain the restoration of that position of affairs in which the counsels of Divine Wisdom had formerly placed the Roman Pontiffs. It was neither through ambition nor a desire for dominion that he seeks this restoration, but solely on account of the duties imposed upon him by the oath which binds him, and also because the Temporal Power is necessary to preserve and defend the full liberty and freedom of the spiritual power. Hence he cannot avoid renewing and confirming all the protestations and declarations of his predecessor, of holy memory, against the occupation of his civil principality, and against the violation of the rights of the Roman Church.

Addressing the princes and rulers of nations, he adjures them, by the august name of the Most High God, not to reject the aid which the Church offers them at a time when it is so needful for them to receive it; but to draw near, in a spirit of peace and concord, to this source of authority and safety, and to become united, more and more, with the Holy See in the bonds of a sincere respect and deep love. To his venerable brothers, the Bishops, he makes an affectionate appeal, exhorting them to inflame the hearts of the faithful confided to their care with a love of religion, so that they may be attached more closely to the chair of truth, receive all its doctrines with submission, and reject all the opinions, even the most widespread, which are opposed to the teaching of the Church. Following in the footsteps of his predecessors, who have never omitted, when necessary, to condemn the current errors and reprove them with apostolic censure, he confirms and renews all these condemnations, praying, at the same time, to the Father of Light that all the faithful may think and speak in accord with him. With an exhortation to the Bishops to preserve that admirable union and concord existing between them and the Apostolic See, a union which is his joy, his encouragement and support, he imparts to them the Apostolic Benediction. This noble Encyclical was received with great joy by the Catholics of the world. It was not an impeachment of the Italian Government, as was expected, nor an attack on any political party or movement of the age; but an earnest and paternal appeal to the nations to apply the remedies he prescribed against the evils affecting society which all admitted and deplored.

The next important Encyclical to which we would call attention was issued by Leo XIII., on 28th December, 1878, on Socialism, Communism and Nihilism. This Encyclical,* which attracted a large share of public attention at its publication, was intended as a solemn and timely warning against a class of men who were bent on overturning all law and social order, and were threatening the direst calamities against Church and State. Though addressed to the Bishops of the Catholic Church, and through them to their flocks, it could not fail to impress the rulers and statesmen

Quod Apostolici Muneris.

of the age with the gravity of the situation, and the dangers menacing the future stability of some of the most prosperous and civilised nations of the world. The determined, and often successful, attempts made on the lives of rulers gave an undeniable proof of the savagery of these societies, which neither the civil law, nor the efforts of statesmen, could suppress at the time.

In the opening paragraph of his Encyclical, the Holy Father reminds the Bishops that at the commencement of his Pontificate he addressed a Circular Letter to them, pointing out the deadly poison which was creeping through the innermost frame of human society and leading it to destruction. At the same time he intimated the most efficacious remedies by means of which society ought to be restored to health and escape the dangers that threatened it. The evils then deplored have since increased so rapidly that he was constrained to address them once more, and speak to them of that sect of evil men who were called by various and barbarous names, Socialists, Communists, and Nihilists who, scattered through the world, were bound together by unholy ties, and, boldly showing themselves in the light of day, strive to uproot the foundations of Society. They leave nothing entire, or intact, which has been wisely enacted by human and Divine laws for the security and adornment of life. They refuse obedience to the higher powers, and preach the perfect equality of all men in every thing that concerns their rights and duties. They dishonour the natural union of man and woman, and endeavour to break asunder the sacred bond by which domestic society is held together. Allured by the desire of earthly goods, they assail the right of property, sanctioned by the law of nature, and aim at holding in common whatever has been acquired by the title of lawful inheritance, or by skill, labour or frugality. They publish these opinions at their meetings, inculcate them in pamphlets, and scatter them far and wide by means of the press; the result being that the majesty and authority of Kings has been made so hateful to a seditious populace, that traitors, impatient of all restraint, have more than once lifted their hands against the rulers of nations. The Pope goes on to trace the cause and origin of these poisonous doctrines, which he attributes to the denial and rejection of Revelation and the subversion of the supernatural order, as being contrary to reason; to the rejection of the Author and Redeemer of the human race, who, insensibly, and little by little, is banished from the Universities, Lyceums, and Schools, and from every public institution connected with the life of man. As a consequence, the rewards and punishments of a future and eternal life are forgotten, and the ardent desire for happiness, innate in the human heart, is confined to this present life. Such doctrines being widely spread, and so great a license of thought and action being everywhere extended, is it any wonder that men of the humblest class, weary of the poverty of their homes or workshops, should desire to seize the abodes and fortunes of the rich; and that there now should be neither peace, nor tranquillity, in public or private life, and that Society should be brought to the brink of destruction?

It is to be lamented, continues the Sovereign Pontiff, that those to whom has been committed the public welfare have allowed themselves to be deceived by the machinations of wicked men, and intimidated by their threats; whilst they have harboured suspicions and even hostile dispositions against the Catholic Church, forgetting that the efforts of the sects would be powerless if the teachings of the Church, and the authority of the Roman Pontiffs, had been always duly respected by princes and people. The Church, while wisely impressing upon subjects the duty of obedience to princes and rulers, while teaching that all men are equal, in the sense that all have inherited the same nature, are called to the same exalted dignity of sons of God, are destined to the same end, will be judged by the same law, and receive punishment or reward according to their deserts, proclaims that an inequality of rights and power proceeds from the very Author of nature Himself; that His Providence has ordained that all should occupy their proper places, the lower beneath the middle, the middle below the highest, so that all may gain their end. Resting on the precepts of the natural and Divine law, the Church is most careful for the preservation of public and domestic peace; exhorting rulers to use the power entrusted to them—to save and not to destroy; enjoining on fathers and masters a prudent and moderate exercise of paternal and domestic authority, that, not exceeding due bounds, they may control their children, servants, and employees, and see that labourers shall have their just hire. While thus inculcating the duty of obedience to lawful authority, and upholding the rights of private property and ownership, the Church has not forgotten the poor, but, like a good and loving mother, has provided for their wants, and has ever held them in great honour, seeing in them the person of Christ, who considers that what is done for them is done for Himself. She comforts them in every way, builds homes and hospitals in every part of the world to shelter, nourish, support, and protect them. Moreover, she earnestly admonishes the rich to give of their superfluity to the poor, and threatens them with the judgment of God if they refuse or neglect to relieve them in their necessities. She everywhere cheers and solaces the hearts of the destitute, by placing before them the example of Christ, "who being rich became poor for our sake," or by recalling to their minds the words in which He declared the poor to be blessed, and bade them to hope for an eternal reward. "Who, then," says the Pope, "does not see that this is the best means of composing the differences between the rich and the poor? For, as the evidence of actual facts demonstrates, if this principle be set aside and rejected, it must necessarily follow either that the greater part of mankind will fall back into the condition of slavery, which for a long time obtained amongst pagan nations, or else that human society will be agitated by continual outbreaks, and desolated by plunder and rapine, as we have witnessed even in our own days." The Holy Father, in concluding this interesting Encyclical, appeals to his venerable brothers, the Bishops, who know the nature and origin of the evils threatening the world, to strive with all their energies to imbue the

minds of all with sound Catholic doctrines; to labour that the faithful, from their tenderest years, may accustom themselves to cherish a filial love for God and reverence for His holy name, render due obedience to the laws, moderate their desires, and uphold the order established by God in civil and domestic society. Lastly, as the followers of Socialism seek their disciples especially in that class of men who are artisans, or who work for hire, and who, wearied with their toilsome lot, are most easily allured by the hope of riches and the promise of wealth, it is fitting to encourage societies of tradesmen and workmen, which, founded under the guidance of the Church and the guardianship of religion, may teach their members to be content with their station, and induce them to lead quiet and tranquil lives. With the Apostolic Benediction, given on the days consecrated to the Nativity of the Lord, the Pope concludes his celebrated Encyclical on Socialism, Communism and Nihilism.

We have one remark only to make regarding this instructive circular letter. It proclaims doctrines and precepts which all educated and reasonable men must admit to be just and prudent; and which, if put into practice, would be very effective in counteracting the evil teachings of Socialism. Some years after the publication of this Encyclical, the Pope, in replying to the question—"What he thought of the progress of Socialism in Europe of late years"—remarked, "If by Socialism you mean the efforts that are made to improve the condition of the poorer classes in a progressive, prudent and reasonable manner, I reply that it is impossible to pursue a more noble aim. Such was the work of Christianity, which inaugurated an era of clemency, pity, and true fraternity, at a time when cruel paganism ruled supreme master. But if you understand by Socialism the parties to which that name is given in France or Germany, I think they will be sterile, and will remain powerless, so long as they do not lean on religion for support."

The most famous, and, from a social point of view, the most important, Encyclical published by Leo XIII. was issued on the 15th of May, 1891, "On the Condition of Labour," *Rerum novarum*. Of the many great Encyclicals published by the reigning Pontiff, this is considered to be the greatest of all; and any exposition of the Circular Letters of the century would be incomplete were no reference made to it. It was received with immense joy by working men, and created a profound impression throughout the whole world. No document so dignified, so powerful, so statesmanlike, or so full of human sympathy for those who toil and suffer has been issued by the Holy See for ages. It was at once worthy of the intellectual greatness of Leo XIII. and of the terrible social problem—how to ameliorate the condition of labourers and of the poor—which he discussed in a most learned and conciliatory spirit, that earned for him the title of the Workmen's Pope. We can give but the merest summary of this noble Encyclical.

At the outset, the Holy Father acknowledges the importance and difficulty of the question he is going to treat, and of the pressing need of a solution. The

growth of industry and the surprising discoveries of science, the changed relations of master and workman, the enormous fortunes of individuals and the poverty of the masses, and, finally, the general deterioration of all classes, render the discussion not easy nor free from danger. However, a remedy must be found, and that quickly, for the misery and wretchedness pressing so heavily on the vast majority of the working classes and of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organisation has taken their place. Hence, by degrees it has come to pass that working men have been given over, isolated and defenceless, to the callousness of employers and the greed of unrestrained competition. The custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, have brought about a condition of things by means of which a small number of very rich men have been able to lay upon the masses of the labouring poor a yoke little better than that of slavery itself. Now, what is to be done for the amelioration of this state of things? What is the remedy for these evils?

The Socialists propose a scheme which, however, cannot be adopted, for it advocates the abolition of private property and of individual ownership; and that possessions should become common, and be transferred from private persons to the community, to be administered by the State or by Municipal bodies. The Pope rejects this scheme as futile, which if carried out would be the ruin of the working man, who would be the first to suffer. Moreover, the scheme would be unjust, for it would rob the lawful possessor, and cause complete confusion in the community. The Holy Father then discusses, at great length and with much care, the right and justice of private property. Private property, he says, is the natural right of man, for when a person engages in remunerative work, the impelling reason and motive of his labour is to obtain property, and to hold it as his own possession. If he lives sparingly, saves money, and invests his savings for greater security in land, the land in such a case is only his wages in another form, and should, consequently, be as completely at his disposal as the wages he received for his labour; and it is in this power of disposal that ownership consists, whether the property be land or movable goods. Man, being older than the State, has the right of providing for the life of his body prior to the formation of any State. To affirm that God has given the earth for the use and enjoyment of the whole human race, is not to deny that private property is lawful. God has given the earth to mankind in general, not in the sense that all without distinction can deal with it as they please, but rather that no part of it has been assigned for ever to any one in particular; but that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual peoples. There are persons who hold that, though it is right for private persons to have the use of the soil and the fruits of their land, still it is unjust for any one to possess, as owner, the land on which he has built, or the estate which he has cultivated. But those who assert this do not

perceive that they are robbing a man of what his own labour has produced. For the soil that is tilled and cultivated, with toil and skill, utterly changes its condition; it was wild before, now it brings forth in abundance. Is it just that the fruits of a man's own sweat and labour should be possessed and enjoyed by another? As effects follow their cause, so it is just and right that the results of labour should belong to him who has bestowed the labour. Socialism—that is a community of goods—must be, therefore, utterly rejected, as a scheme for ameliorating the condition of workmen, because it is opposed to the law of nature, to the common opinion of mankind, to the practice of all ages, to the principles of the civil, and the sanctions of the Divine, law.

Another scheme suggested for remedying the evils of the time is the unrestricted interference of the State. This scheme is also condemned as a great and pernicious mistake. It is true that the State may, in some cases, interfere in family or private affairs. If the family be in great difficulty, utterly friendless and without prospect of help, then the State may interfere by granting public aid; or if within the walls of the household there occur grave disturbance of mutual rights, the State would be justified in forcing each party to give the other what is due. But rulers of States must go no further, for paternal authority can neither be abolished by the State, nor absorbed. "The child belongs to the father," and if the State should set aside parental authority it would act against natural justice, and threaten the very existence of family life. Unrestricted State interference is not only unjust, but it would certainly harass and disturb all classes of citizens, and subject them to an odious and intolerable slavery. It would open the door to envy, evil speaking and quarrelling; the sources of wealth would run dry, for no one would have any interest in exerting his talents or in industry, and the ideal equality, which it is said to bring about, would in reality be a levelling down of all to the same condition of misery and dishonour. It is certain, then, that Socialism cannot heal the evils of the day. Socialists may try their utmost to that end, but all their striving against nature is vain. There naturally exist among mankind manifold differences of the most important kind. People differ in capacity, skill, health, and strength. Unequal fortune is a necessary result of unequal conditions. The other pains and hardships of life have also to be borne; for to suffer and endure is the sad lot of humanity; and no strength nor artifice will ever succeed in wholly banishing from human life the ills and inequalities which beset it. Nothing is so useful as to look at the world as it really is, and to seek elsewhere for a remedy for its troubles. This remedy is religion.

It is religion that teaches the labouring man to carry out, honestly and fairly, all equitable agreements freely made—never to injure capital; attack an employer; use violence in representing his own cause; or engage in riot or disorder Religion teaches the rich man and the employer that their workmen are not their slaves –that they must respect in every man his dignity, as a man, and as a

Christian—that labour is nothing to be ashamed of, but an honourable employment; and that it is shameful and inhuman to treat men like chattels—to make money by, or to look upon them merely as so much muscle and physical force. The employer must never tax his work-people beyond their strength; or employ them in work unsuited to their age or sex. His great obligation is to give to every man that which is just. Though it may be difficult to decide what wages may be considered adequate, still, all masters should be mindful of this: that to exercise pressure—for the sake of gain on the indigent and destitute, and to make one's profit out of the need of another is condemned by all laws—human and Divine. If these precepts were carefully obeyed and followed out, they would be enough, of themselves, to keep down all strife between master and workman—capital and labour. But the Church aims higher still, and lays down more perfect precepts: She tries to bind class to class in friendliness and good understanding, and tells those who have received from the Divine bounty a large share of blessings—whether external and corporeal, or gifts of the mind—that they should use them for the perfection of their own nature, and, as ministers of God's Providence, for the benefit of others. Such is the scheme of duties and of rights which the Gospel sets before the world. And would not all strife quickly cease if society were penetrated by ideas like these?

But has the State any part to play in the work of remedy and relief? It has a very important part to act. The proper office of the rulers of States, and of wise statesmanship, should be to make sure that the laws and institutions, and the general administration of the Commonwealth, shall be productive of the well-being of the community and of private prosperity. Now, a State chiefly prospers and flourishes by morality, by well-regulated family life, by respect for religion and justice, by moderation and the equal distribution of public burdens, and by everything which makes the citizens better and happier. How ought the State to deal with disputes between capital and labour? When workmen, says the Pope, have recourse to a strike it is frequently because the hours of labour are too long, or the work too hard, or the wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such a paralysis of labour not only affects masters and their workmen, but is extremely injurious to trade and to the general interests of the public. Moreover, on such occasions violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperilled. The State should, therefore, pass laws which would forestall and prevent such conflicts between masters and those whom they employ. Another duty of the State is to enforce the cessation of labour and work on Sundays and certain festivals; for in all agreements between masters and their working people there is always the condition, expressed or understood, that there should be allowed proper rest for soul and body. This rest from labour was not to be understood as mere idleness, or an occasion of spending money and of wicked excesses, but a sweet repose, disposing people to forget for a while the

business of daily life, and to turn their thoughts to heavenly things, and to the worship which they so strictly owe to the Eternal God.

We now, continues the Holy Father, approach a subject of great and urgent importance, and one in respect of which, if extremes be avoided, right principles are absolutely necessary. This is the question of wages. We are told that wages are regulated by free consent, and, therefore, when the employer pays what was agreed upon he has done his part, and is not called upon for anything further. But this mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves altogether out of view. Let it be taken for granted that workmen and employers should, as a rule, make free agreements, and, in particular, should agree as to the wages; nevertheless there underlies a dictate of nature, more imperious and more ancient than any bargain between man and man—namely, that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity, or fear of a worse evil, the workman accept harder conditions, because an employer or contractor will afford him no better, he is the victim of force and injustice. In these and similar questions, however, such as, for example, the hours of labour in different trades, and the sanitary precautions to be observed in factories and workshops, it is advisable, in order to supersede undue influence on the part of the State, especially as circumstances, times, and localities differ so widely, that recourse should be had to societies or boards, or to some other method of safe-guarding the interests of wage-earners, the State to be asked, should circumstances require, for approval and protection. Employers and workmen can of themselves effect much by means of such associations and organisations as afford timely assistance to those in need, and draw the two orders more closely together. The most important of all, according to Pope Leo, are the Working Men's Associations, for they virtually include all the rest. History attests the excellent results which were effected by the Artificers' Guilds of olden times. They were the means not only of many advantages to the workmen, but, in no small degree, of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we live—an age of greater education, of different habits, and of more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should become more numerous and more effective. There are many Catholics, worthy of all praise, who, understanding the requirements of the time, have endeavoured to better the condition of working people, and to infuse the spirit of justice into the mutual relations of employer and employed. They have cast in their lot with the wage-earners and spent large sums in founding benefit and insurance societies, by means of which working men may acquire by their labour, not only many present advantages, but also the certainty of honourable support

in the future. Let the State watch over these societies of citizens, banded together for the exercise of their rights; but let it not thrust itself into their peculiar concerns and organisations, for things that move and live by the spirit within them may be killed by the rough grasp of a hand from without. Above all, let these associations look to God; let religious instruction have a foremost place in them. Let the working man be urged and led to worship God, to the practice of his religion and to the sanctification of Sundays and festivals. Let him learn to love Holy Church, the common Mother of us all; to obey her precepts, to frequent the Sacraments, and to lead a holy life. At this moment the condition of the working population is the question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. We have now, said the Pope in conclusion, laid before you, venerable brethren, by whom and by what means this most difficult question may be solved. Everyone must put his hand to the work which falls to his share, and that at once, lest the evil, which is already so great, may become by delay absolutely beyond remedy. As regards the Church, its assistance will never be wanting, be the time and occasion what it may. Every minister of religion must throw into the conflict all the energy of his mind and all the strength of his endurance; and, with your authority, venerable brethren, never cease urging upon all men the teachings of Holy Church, and, above all, cherish in themselves, and try to arouse in others, Charity, the queen and mistress of all virtues. With the Apostolic benediction the Holy Father brings to a close this most important Encyclical.

We are constrained, by reason of the space at our disposal, from giving even a brief summary of the many other remarkable Encyclicals issued by Leo XIII. during the twenty-two years of his glorious Pontificate. Most of them treated, not so much of doctrinal and dogmatic subjects as of social and political questions. We give a list of them taken from the *Unità Cattolica* of November, 1885. The "*Æterni Patris*" of August 4th, 1879, provides for the restoration of philosophic teaching according to the doctrine of St. Thomas Aquinas, and of his method of reasoning—*philosophandi ratio*. The "*Arcanum Divinæ Sapientiæ*" of February 16th, 1880, treats of marriage, condemns divorce, and explains the true doctrine of the Church regarding the Sacrament of Marriage. The "*Grande munus*" of September 30th, 1880, extends to the entire Church the festival of SS. Cyril and Methodius, the Apostles of the Slavs; the "*Sancta Dei Civitas*" of December 3rd, 1880, recommends the works of the Propagation of the Faith, of the Holy Childhood, and of the Schools of the East. The "*Diuturnum illud*" of June 29th, 1881—a splendid Encyclical—sets forth the origin of sovereignty, and the great advantages rendered by the Church to princes and to nations; the "*Etsi nos*" of February 15th, 1882, is addressed to the Bishops of Italy, and dwells upon the state of the Church in that country, and of the duties of the clergy and of the people, who have not done as much as they might have done for the advancement

of the sacred cause of religion. The "*Auspicato concessum*" of September 17th, 1882, relates to the centenary of the birth of St. Francis Assisi, and glorifies his institutions; the "*Cum multa sint*" of December 8th, 1882, addressed to the Spanish Bishops, praises the zeal of that very Catholic people, but recommends the hierarchy to strengthen concord by authority and prudence. The "*Supremi Apostolatus Officio*" of September 1st, 1883, consecrates the month of October to our Lady of the Holy Rosary; the "*Nobilissima Gallorum gens*" of February 8th, 1884, enlarges upon the condition of the Church in France, and exhorts the Bishops to carry on their mission with fortitude and prudence. The celebrated "*Humanum genus*" of April 20th, 1884, renews all the condemnations of preceding Pontiffs against Freemasonry, inculcates the practical means to deter those not already affiliated to it, and accords special favours to those who, having formerly belonged to the sect, may be induced to repent and abandon it. The "*Immortale Dei*"—one of the great Encyclicals of the century—of November 1st, 1885, is a magnificent *résumé* of all those preceding it, a new and most signal benefit done to the world by his Holiness, who, in this Circular Letter, casts into the midst of the existing darkness, perils and insecurities, a sublime ray of Catholic light, vainly looked for from parliaments, congresses and conferences. The "*Pergrata Nobis*" of September, 1886, which was addressed to the Bishops of Portugal, and in which the Pope referred to the great services to religion rendered by Portugal, though a small nation, and pointed out the evils afflicting the Church in that country, and the remedies by which they are to be cured. The remarkable Encyclical "*Libertas*," of the 20th June, 1888, which, in a certain sense, was the complement and expansion of the "*Immortale Dei.*" In it "liberty of conscience," "liberty of worship," and "liberty of the Press" are defined with great precision. The "*Paterna charitas*,' of the 25th July, 1888, addressed to the Armenian Bishops, exhorting them to return to the unity of faith, and to restore the old harmony existing between their predecessors and the Apostolic See. The "*Exeunte jam anno*" of the 25th December, 1889, issued on the occasion of the Holy Father's priestly jubilee, in which he feelingly refers to the remarkable manifestation of loyalty and devotion towards his person and office which the celebration elicited. The "*Quamquam pluries*" of the 15th August, 1889, recommending a heartfelt devotion to St. Joseph, the Patron of the Catholic Church. The "*Sapientiæ Christianæ*" of the 10th January, 1890, dealing with the duties of Catholics, as citizens, and explaining the principles of Christian wisdom, to the end that men's lives may be conformed to them. The Encyclical of the 15th October, 1890, to the Bishops and people of Italy, in which the miseries the Revolution has brought on the country, are set forth in most forcible terms. The "*Providentissimus Deus*" of the 18th November, 1893, on the study of the Sacred Scriptures, a very remarkable document, in which the venerable Pontiff offers admirable advice to the Bishops of the Catholic world on the method of studying and of teaching the Sacred Scriptures. The "*Præclara gratulationis*" of June

20th, 1894, addressed to the princes and peoples of the whole world, inviting those who are separated from the Catholic Church to lay aside their religious differences, and to return to the unity of faith, to the One Fold, and to the One Shepherd. This Encyclical is as remarkable as any in the noble series of similar letters issued by Leo XIII. The "*Satis cognitum*" of the 29th June, 1896, on the Unity of the Church, a learned theological treatise, was an answer to the inquiry on what terms reunion with the Catholic Church—a subject that then absorbed many minds—was possible. The Encyclical fully explained the grounds on which the reunion of Christendom could be effected—by unqualified submission to the Roman Pontiff.

We omit further reference to the other Encyclicals of Leo XIII. on the Holy Rosary, on the Manitoba school question, on devotion to the Holy Ghost, &c. No Papal letters have ever had so many appreciative readers as those issued by the reigning Pontiff. They are all masterly productions—faultless in style, elegant in diction, and wonderfully adapted for the evils and requirements of the times.

Under the Pontificate of Leo XIII., the Papacy wields almost greater influence than during the Middle Ages. Hundreds of Catholic Bishops, tens of thousands of Catholic Priests, and hundreds of millions of Catholic laity are united in the bonds of faith and love with the See of Peter. "When Leo was chosen Pope," says Archbishop Ireland, "the Papacy, despoiled of all temporal power, was shut up in solitude within the walls of the Vatican. Moreover, hostility to the Church was widespread among the nations of Europe. Italy was confiscating schools and monasteries ; Germany, armed with the Falk laws, was imprisoning priests and Bishops ; France was preparing her anticlerical decrees ; Russia was peopling the Steppes of Siberia with exiled Catholics. Governments that did not persecute, showed no regard for the Church or her Pontiff. Where there was peace, it was the peace of neglect, if not of contempt. No wonder that the question was asked—Is not the Papacy at the end of its power and mission ? What is the Papacy to-day ! It lives, it reigns, it triumphs. Spoliations and persecutions serve only to reveal its strength ; the strange transformations of the new age but develop its power of adaptability to all times, and prove its perennial life. Leo brought to his work brilliant intellect, indomitable energy, great knowledge of the world, high statesmanship, and undaunted courage. To-day the Papacy is recognised as the first and greatest moral power in the world. The Vatican, as seldom before in history, occupies the thoughts of men, and moves peoples and governments."

VI.—The Relation of the Church to the Non-Catholic World in Australia.

[Right Rev. Dr. Delany, Coadjutor Bishop of Hobart.]

THE subject of this paper has not been voluntarily chosen. Pleasant as it undoubtedly is to extend the right hand of grateful acknowledgment to our fellow citizens of every denomination, it is possible, nevertheless, to overlook rights or minimise breaches of charity, even of justice, under the influence of grateful emotions. Exaggerated compliments are really an offence, and yet few would choose the office of faithfully holding up the mirror to their acquaintances.

I have never heard a Catholic Bishop or priest complain of his lot in being amongst the people of Australia. Long before I came to these Colonies, I had repeated opportunities of hearing from Bishops and priests visiting the Old Country how the Church was faring out here, and in every instance that I can recall, the bright encouraging account was enhanced by what was said in praise of Australians all-round.

Some amongst us expressed themselves from time to time as if they thought that the social virtues which grace Australians were the outcome of a particular evolution; and that, consequently, older memories had better be all buried out of sight. But the truth is that Australians have been exceptionally fortunate in the time of their birth as a people. They came into this world just as great principles, which for long ages had been painfully struggling towards the light, began to enter fully into the public life of nations. In older lands those principles at once encountered formidable opposition, for their advent meant ruin as well as resurrection. Even the people of the New World were too much the vassals of prescription to be able to enter upon their inheritance without much bloodshed. In Australia there has been no war of independence, because there has never been any encroachment on liberty. In Australia there has been no internecine struggle of the disinherited against age-long monopoly. But yesterday a virgin continent, the land lay open to all; and, as they came, animated with the love of freedom and social justice, they entered upon their inheritance in peace with themselves and all the world.

Australia is a land of peace and gladness. In its social atmosphere there is a something like the breath of Spring—something that quickens the pulse and brightens the eye, that draws people together in genial mood and sets them looking ever for the bright side of men and things. No people are so unwearied in cordial appreciation of all desert, whether corporate or individual; and no people are more sincerely sympathetic in those frailties that sometimes surprise the well-meaning.

Such is one leading quality of Australian character—a benevolent brightness. Such likewise is the special character generated by the Catholic Church. Catholic England was Merrie England. If the elements which the Church strove to combine were of their nature refractory—if her ideals were rudely arrested in their realisation by regal violence, feudal turbulence and baronial greed, nevertheless the all-pervading spirit of the time was one of inextinguishable glee. In spite of Lollard acrimony, Chaucer's times are as genial as a morning in May. It was the same throughout all the nations of the North in the days of Catholic unity. Even into the precincts of the sanctuary we trace the radiant humour of the time. The great constructive genius of that age relaxes at every turn in some quaint touch of light-heartedness, which shows how sunny the hearts of the people must have been. As for the Catholic South then and later, its very excess of gaiety has been an unpardonable scandal to prudes and puritans; and, finally, even to this day, Catholic Ireland has, it is well known, often touched the deepest sympathies of the whole world for the easy cheerfulness with which its people bear misfortune not wholly of their own making.

Yet another circumstance in the making of these colonies has come to facilitate intercourse between Australians and the Catholic Church. Australians, as I have observed, are animated by a love of liberty and social justice. Well, the pioneers of Catholicity, priests and laity, into whose hearts had burned memories of civil and religious disabilities, memories of social wrong, came instinct with hatred of class privilege, uncompromising advocates of equal opportunities for all. In this respect, the priest has outstripped the layman. Whatever his personal idiosyncrasies, be he blunt or self-contained, rough or polished, he is sure to possess two qualities especially dear to Australians. He is truly in earnest about his calling, and he is, in all relations with his fellow-men, as frank as he is earnest. What he detests with all his soul is caballing, intriguing, any and every device to compass success by secret ways. His life is an open book. He carries his very failings on his sleeve. Timid wiseacres would, perhaps, be appalled at the prospects; but he has a sturdy confidence in the sanity and fairness of his fellow-men, and, with the overwhelming evidence before our eyes, the consideration which the Catholic priesthood universally enjoy, who can question that it is best to be frank with the people, that none know better how to balance generous aims and arduous deeds over against occasional failings?

Thus far I have dealt only with conditions which are of a nature to lead to amicable relations between Australians and Catholics. However, it must be admitted that these conditions are compatible, in idea at all events, with wide-spread inacquaintance with the Church's own mind, her aims and ideals; compatible, that is to say, with false, even hateful, notions about the Church as an institution. And, of course, when this happens to be so in fact, men must really detest what they believe to be detestable, and they will, in spite of their better selves—or rather not

in spite, but because of their very goodness—wish and strive to prevent the advance of what to them appears fraught with so much evil consequence. And from the peculiar nature of the Church as an institution claiming Divine origin and Divine guidance through all her days—assuming, in consequence, a tone of certitude and an air of authority in situations where every one else deems it wise to hold his peace, and let things proceed along their way—it is all but impossible for those who see the Church only from without, who mistake her mind, not to consider her in many ways preposterous, and many of her claims unendurable.

As a matter of course, the majority, by a good deal, of Australians are far from seeing eye to eye with Catholics in regard to the origin and constitution of the Church. Many of them even regard the Church's claims as wholly inadmissible on purely dogmatic grounds. There are men who take a sour view of Catholic progress, and foresee nothing but evil to come of it. A section of them consists of members of societies whose *raison d'etre* is opposition to Rome. And from time to time the public are treated to a series of onslaughts upon Popery which serve to remind friend and foe alike that the old strife lives yet at least in some smouldering embers. But the important fact to note here is that nearly all such attempts to discredit the Church in the esteem of the Australian public recoil with more or less injury upon their authors; certainly the net result to the Church is always satisfactory.

For Australians are much more than tolerant of the Catholic Church. In half a century the Church has accumulated an enormous amount of wealth in lands, buildings, such as churches, presbyteries, colleges, schools, hospitals, orphanages, homes for the aged, the blind, the deaf and dumb. And the annual cost in the up-keep of them is almost staggering, taken in the aggregate, and considering that all the money both for foundation and maintenance has to come pretty well from voluntary contributions. The Catholics of Australia are not certainly the depositaries of the nation's wealth; yet no other denomination can show an annual expenditure to approach ours, especially on works such as schools and orphanages, and homes, which do not properly fall under the head of religious service. No doubt the Church has within its system an unequalled economic resource. Our Orders and Congregations of men and women enable us to cope with difficulties on a vast scale. And the general body of the Catholic laity, especially those who work for their livelihood, are generous, magnificently generous. Yet, when all is said, we must own, and indeed we are proud to own, that not a little of the money which stands to the credit of Catholic institutions comes out of the pockets of Australians who are not themselves Catholics.

Catholics in these colonies have but one grievance—that which results from the system of public instruction. The hardship varies in degree in the several States, but, without doubt, it is a very real hardship throughout. I am not at present discussing its injustice with a view to emphasizing the urgent need of redress,—certainly the redress would be as beneficial to the body politic as to the Catholic

body,—but here my purpose is rather to reconcile the existence of such a hardship with what I have been drawing out to the credit of Australian generosity.

The people of these colonies have made up their minds that their children shall be educated. They desire furthermore that the poverty of the parent shall not debar the child from the fount of knowledge. Could anything be nobler for a people to set before them? Could anything be more in consonance, I will add confidently, with the tradition and spirit of the Catholic Church? For the moment, the people of Australia may not quite see that their educational enthusiasm brings them really into kinship with the Mother and Teacher of Christendom; but they will yet see it, I am confident. In their very love of social justice they have determined to steer clear as far as possible of sectarian preference. They have relegated the entire management of education to the State, with the injunction that it shall not concern itself about religion. And in our actual state of religious division, it would be reprehensible of the State to adopt any one form of religious teaching. The real root of the evil lies in the fact that we do not enjoy religious unity. The people are just; but they are not equal to a great demand of statesmanship. They cut the Gordian knot instead of patiently and skilfully untying it. Education is secured after a fashion; but religion is being sacrificed, and the results must be disastrous in the long run. Nevertheless, many of us believe we can discern, even in the present untoward character of the laws regulating education in Australia, a special permission of Providence, whereby to reveal the unique spirit of the Catholic Church.

And this naturally leads to the question which must often trouble our minds when we think about our fellow-countrymen. Convinced as we are that for them, and for all this glorious world of the Young South, no blessing could equal that of the full possession of Christian truth as it is held entire and unalloyed by the Catholic Church, and esteeming them as we do for their admirable qualities of head and heart, how can we help sighing after the day that shall see us all united in the possession of the faith once delivered to the Saints? For it must be sorrowfully admitted that religious divisions open the door to secularism and indifferentism, and that already we are confronted with ominous statistics having reference to the very life-spring of the nation. If the people of Australia came into the bosom of Catholic Unity—as, of course, they should, if at all—from individual conviction, they could bring with them qualities very different from the effete, acrid people of the old world: they would find themselves singularly at home in the spacious atmosphere of the haven of peace.

But what are the actual prospects of such a blessed consummation? What are we doing, and what are we leaving undone, towards that end?

I shall not deal now with the question as to how many converts are received annually into the Church in these colonies. So far as I am aware, no statistics are kept beyond the baptismal entries, and these should be separately kept and

posted in each parish to enable us to say what the aggregate conversions are each year. But enough has come under my personal observation for some years in two colonies to warrant me in saying that, taken all round, the actual total is respectable. Many of these conversions are occasioned by marriage, but this does not alter the fact that for the most part they are genuine.

But what it is important to note is this, that year by year the Church is drawing into her net, or to change the figure, is leavening with Catholic faith an ever-growing number of families, which for generations were alien and hostile. I have repeatedly tabulated the names of candidates for Confirmation in many districts, and have been surprised at the large percentage of other than Irish origin. No doubt in most instances the faith of the children is due to the Irish mother or grandmother; but the fact still remains, and is very significant, that the faith is thus assimilating material which has been all but refractory.

This fact is helping likewise to neutralise the general prejudice against the Church as a sort of national badge. It has certainly been God's Will to plant the Church in these colonies through the agency of the Irish, both priest and people; and no zeal for Catholicity, no Australian patriotism calls for the repudiation of a debt registered in the Book of Life itself. If the Church is to prosper in Australia, she will be bound not to forget the rock out of which she has been hewn; undutifulness cannot but displease Him who attached a blessing to the fulfilment of the Commandment which bids us honour our father and mother.

But the converse truth is equally important to remember. If God has granted our race the privilege of planting His tabernacles in these new lands, He has not thereby enfeoffed His inheritance to us for all time. Our glory no man shall take from us, but we must not presume to trespass on divinely set franchises. No man ever lived who possessed warmer human sympathies, stronger race feelings than St. Paul; yet he fought stubbornly for the freedom of other races than his own, whom it was his mission to lead into the inheritance of the truth. And for this reason—which has always weighed so much with the Catholic Church—we hail with delight the rapid enrolment into the ranks of the Catholic Church in Australia of names that recall the Severn and the Thames, the Humber and the Tweed, side by side with my fellow-countrymen from the banks of the Blackwater and the Shannon. Even though Irish mothers have drawn them into the Church with cords of Adam, their very presence helps on an important work: it serves to bring into relief the Church's Catholicity.

I think theologians are in general so logically severe that they fail to catch the significance of the subtle play of force which usually precedes, and sometimes for a long space, that final resolution by which a man courageously submits his will to the intimations of God's Will calling him from his kindred and his father's home into a strange land, even though it is the Lord Himself who shows it. With all the consolations and attractions of Grace, nature remains nature. The time of separation

is a time of pain. Duty is not less keen for being duty. And in this state of exceeding sensitiveness it is hard to over-estimate the martyrdom of a spirit chafed by a blunt understanding. I know well that the priest who has the instruction in hand is usually most considerate: indeed I have never heard anything but words of warm recognition from converts regarding the priest who showed them the way home. But his duties brought him into intimate relation with them, and his sacred calling inspired and prepared him with tenderness for the occasion. The possible pain would come from others. And what is true of individuals looking with yearning towards the white tabernacles of Jacob holds true of that indefinite aggregate who in some measure must from time to time cast a glance in our direction. Most of the miseries of the heart have their root in misunderstandings, and conversion to the Catholic faith engages the heart as well as the mind. It is therefore of great moment that in every way possible the broad Catholicity of the Church should be brought home to the people of these colonies, and that they should feel that nothing but the necessary years stands in the way between them and their maturity into a full-grown Catholic people. As a matter of fact, this is the ideal entertained by the Church, and cherished with no less warmth by the Hierarchy of Australia. Everything is most happily conspiring to build up a Church that will be most truly Catholic, and shall be none the less flesh of their flesh and bone of their bone with the people of Australia.

What are we doing to help on the conversion of Australia? A great deal. I am quite sure that nothing better could be projected to secure that end than what is embodied in the legislation for the Church's daily action such as you have it in the decrees of the last two National Councils of Australia. As far as circumstances allow, that legislation is being faithfully carried out by Bishops, priests and people. Impatient zealots will chafe at the slowness of our movements; they forget that great masses though slow in action have an irresistible momentum. The Church is wiser than her monitors. Her achievements are enduring. Her programme for one and all of her children here as elsewhere embraces many activities. I could not here attempt to enumerate them, and least of all dwell upon them singly. Some will form the subject of treatment at other hands; but one and all they are familiar to us, and what we really have to remind ourselves often is to put our whole heart, our whole mind and our whole strength into our several parts in that vast and complex action whereby the Church stands ever before the world the apostle, the prophet of God announcing the good tidings of Peace and Salvation.

VII.—Catholicism and Modern Constitutionalism.

[John M. Reiner, Elizabeth, N.J., United States, America.]

It is the aim of the writer to show that at all times, and in all ages, religion or irreligion was a potent factor in the formation of civil government, and in shaping its underlying principles. In a word, that the government under which various individuals in a community banded themselves together for mutual protection was affected by the religion which those individuals professed, or which permeated the times in which they lived, so that religion or a decline in religion worked for good or evil in the government itself.

Such a task would at the first glance seem superfluous, addressed to an assembly for which this paper is intended. For Catholics, instructed by the mouth of infallible authority, know that religion, that disposition of human nature which depends in its development upon its close relation to God, dominates and permeates all the energies of life, and breathes its spirit into all institutions which these energies bring into being, the institutions and politics of civil government not excepted. The very word Religion, not, as defined by the stoic Balbas, derived from *relegere* or *religere*, but as explained by Lactantius, "*Hoc vinculo pietatis obstricti Deo et religati sumus, unde ipsa religio nomen accepit,*"* indicates a binding of the creature to God, which has as its consequence the high destiny of man, and thus expresses that all the powers of man's nature as they develop themselves in their various activities and relationships in life, man's relation in civil government included pre-eminently, find no sufficiency in themselves, but strive for the supernatural. Catholics knowing this, need not, therefore, be instructed or reminded of the relation existing between religion or irreligion and civil government.

But it must not be forgotten that conceptions and institutions are conveyed to the human mind through the *apparatus verborum*. Such an *apparatus verborum*, carefully chosen and as carefully guarded, always existed and still exists in the Church of God for that purpose. That same *apparatus verborum*, under the guidance of the Church, was also introduced into the code of Jurisprudence, very marked traces of which can still be found in the laws and institutions of England. But since the misfortune which befell the human family in the introduction of Protestantism in the sixteenth century, which either wholly or

* Div. Inst. IV., 28.

partially destroyed existing institutions and marred those which resisted its attacks, the apparatus of speech was demoralized, corrupted and deformed because it was made to represent and to convey conceptions and institutions newly fabricated for which it was not intended.

In that better age before Protestantism, everyone knew what he wanted and why he wanted it; everyone understood the relations of human institutions to the teachings of the Church. The words: Government, Constitution, Liberty, Progress, Patriotism, were well understood and had a definite meaning. Since the sixteenth century, however, and especially in our own times, since a host of barbarians were permitted to invade the fast declining Republic of Letters and the now confused Empire of Jurisprudence, these words not only cover a multitude of meanings but also "a multitude of sins," used by an atheistica[1] or at least anti-Catholic world for the purpose of leading the unthinking and careless Catholics captives into the modern Babel of Confusion which they have erected in our midst.

That this confusion is not an outgrowth of Catholicism need not be emphasized. But this is not a palliative cure for the pain of knowing that even Catholic writers and leaders of thought have not remained unaffected by it, and that men of thought and prominence in the Church, all over the world, labour with a zeal worthy of a better cause to make modern Constitutionalism speak the language of the Church, to justify its principles by plentiful but irrelevant quotations from the Fathers, and to dress it in the garb of a *Defensor Ecclesiæ*.

It is for this reason that the writer thinks it opportune, and perhaps profitable, to draw attention at the end of the nineteenth century to the influence of religion or irreligion on government, and to point out the genesis of modern, and especially American, Constitutionalism, and what relation it occupies to Catholicism. The writer also hopes for a gracious acceptance of his words at this time from the fact that Australia is now to become a federated government, with a Constitution of which the American press speaks in eulogistic terms, on account of its alleged similarity to the Constitution of the United States, which is here regarded as the most inimitable of all Constitutions and the mother of them all.

Irreligion, Nationality and Government.

The human family was originally united by the ties not alone of blood, but also and chiefly by the knowledge of one true God, whom it worshipped, and who predominated and permeated its consciousness, and directed its actions, and of which He was the supreme ruler and protector. But this unity soon received a severe shock, and was almost wholly destroyed by what is now known as heathenism, which consisted in the alienation of one portion of that united humanity from the true God, and seeking after a God "according to the vain imaginations of their heart."

This portion of the former united family still retained some distinctive religious conceptions, a mythology, and in general a common religious consciousness, a marked and specific religious cult with sacrifices and sacrificatory feasts. This was the commencement of reformation of religious communities, which developed into the commonwealth, and finally led to the formation of civil or military government.

As to the time when heathenism commenced, St. Thomas and some modern theologians think that it commenced with Nimrod, whom St. Thomas regards as the father of heathenism, because his name signifies "rebellion." It is, however, more than probable that heathenism dates back far beyond the time of Nimrod, and that he has received his name, Nimrod, not on account of a rebellion in religion, but in an uprising against other communities which he succeeded in subduing, and over whom he established himself King. In the book of Genesis we are told already in the time of Enos, the son of Seth, "men began to call upon the name of the Lord." The word "likro" translated "to call" can properly be rendered "to preach." The best Jewish commentators, both ancient and modern, translate: "Men began to call their idols by the name of God." All of which lead to the conclusion that an apostasy from the true God commenced quite early, which led to the formation of communities, and culminated in the establishment of a kingdom under Nimrod, which is mentioned for the first time in connection with his name in Genesis x., 10.

That heathenism is contemporaneous with the development of national and finally governmental institutions, finds full confirmation in its name. All nations who were estranged from the worship of the true God, and worshippers of idols, were called in the Old Testament *Goim,* signifying nations. The Church adopted this name from the Jews. With the Jews this name became an appellation for all that was vicious and wicked. The Church gradually removed this Jewish harshness, arrogance, and dogmatical narrowness, and yet followed the existing use of the term by designating the heathen—who, while called to participate in the benefits of Christianity, had as yet not entered the Church by the reception of her Sacraments—by the name of τὰ ἔθνη or οἱ ἐθνίκοι in the New Testament and in the writings of the Greek Fathers, and *Gentes* in the Latin Fathers. All of which couples nationality with irreligion.

An entirely different order of things is to be found among Israel. Here, too, there was a Commonwealth, a separate nation, but not a State. There existed a theocracy, which was a specific creation of Jehovah. Israel lived under the special guidance and protection of God. Theirs was a well ordered community, based upon ethico-religious principles, and kept together by the voluntary submission of all to one idea of order. Israel was also a "Goi" nation, but, as much as its national life was not the direct result of religious apostasy, it was called Goi Kadosh, a holy nation. The Jews were sometimes called Am (people); then the heathen, in contradistinction, were designated as Amei Haaretz, the people of the country. But

as soon as the Jews reached the downward movement of a religious decline their elders came to Samuel and said, "Make us a king to judge us, as all nations (Goim) have." They place themselves on a level with those who also experienced long before them a religious decline. The spirit of the Goim has come upon them, and they wish to arrange their civic relations like unto the Goim. God in His mercy still warned them against the bitter consequences of the choice of a king, but they insist in their demand by saying: "Nay, there shall be a king over us, and we will also be like all other nations." That God the Lord looked upon their demand for a king as a result of religious decline, is quite clearly expressed in His words to Samuel (who was much grieved at what he regarded as a personal rejection of himself): "They have not rejected thee, but Me, that I should not reign over them." As soon as the religious and ethical principle which permeated the whole commonwealth under the theocratic State ceased to be the decisive factor, the establishment of kingship took place.

The Evil Consequences.

Both in the history of Israel and of the heathen nations we see the evil consequences resulting from irreligious influences upon government. There was a difference in the result, but only in degree. Israel's king was chosen by the consent of God, and was anointed by His prophet. But the more they descended in their religious life, the weaker they became as a nation, and the more dangerous became their position among the nations of the country around and about them. Under the leadership of Moses and Joshua, and even the judges, they easily withstood the attack of their most powerful enemies. But later in their history, Israel is often defeated and led captive into a strange land and among strange people; Israel could not maintain itself for any length of time in its national independence. True, religion was never kept at such a low ebb as among the heathen nations, for God had decreed that Israel should be, for a time at least, the depositum of His Divine revelation, and that it should stand among the nations as a type and witness for what was promised to come. But when the fulness of time came, and He who came out of the house of David accomplished His Divine mission on earth, Israel's independence ceased altogether.

Owing to the high destiny of man as determined by God, his natural relations and activities in life can not achieve any permanent greatness once these relations are severed from the spring of life and life-giver, from God, and when these activities are no longer infused with the spirit from on high. To that fact the whole history of the heathen world bears witness. Heathenism could not establish a permanent State, for it could neither keep the natural elements of its subjects in suppression nor much less aid in directing them into higher channels. The State

deities and sacred shrines proved themselves to be lacking in any abiding influence upon the State. The uttermost it could accomplish was to afford temporary consolation to those who were willing to be deceived in forgetting the height from which they had fallen, the precipice towards which they were marching, and the high mission assigned to them by their Creator and God. Every effort put forth and all the means employed by the State to advance even the material welfare of its citizens proved ineffectual. Heathenism in its irreligious ignorance could not comprehend that the natural and spiritual in man are so intimately interwoven that to deal with the natural in disregard of the spiritual means to separate them, and a separation means material and spiritual death. The best of its institutions and laws were powerless to impart the proper inspiration to struggling nations; these laws and institutions always harboured a demon somewhere whose delight it was to blight the hope and to chill the aspirations of the nations and to drive them to despair. In its international code of laws the heathen State could not lift itself above materialism and disgusting selfishness and repelling arrogance.

Nor was the impotency of the State less marked in its efforts to advance the higher activities of intellectual pursuit. The heathen was not able to point out for these pursuits, object and direction. Whatever it has accomplished in the intellectual world, in art and science, was the product of a natural impulse not guided by higher ideas, and like a torrent rushing from the mountains, it refreshed the earth while it destroyed the crops in the valley.

Such was the condition of the nations of the earth in their civic life at the coming of the Son of Man, whose mission it was to uplift the human family from sin and misery and from the consequences upon their various relations in life, of which civil government was a part of most vital moment.

Catholicism and the State.

It is the mission of Christianity to conquer the world. "The earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein," and this not only because "He hath founded it upon the seas and has prepared it upon the rivers," but also and chiefly because He redeemed it with the precious blood of the God-man Christ, Lord over all. This conquest is not to be a geographical one only; not only are the countries and the peoples of the earth to become subject unto Christ and His Church, but all the inner motives of individuals and nations, and all the institutions which aid them in their earthly developments and enable them to move on towards their appointed supernatural destiny. The redemption of the world by Christ deals chiefly with the immortal soul. But it cannot well be conceivable unless the whole of man is made subject to Christ. The Divine Graces operating in the redemption of the immortal soul are a creative and

vivifying act of God, for "The spirit breathes where he will." But the permeation of these Divine forces of the whole of life and human institutions is more or less a work of ages, and is, therefore, more or less subjected to the condition of times.

This great, gigantic, and superhuman work was undertaken by the Church. The foundation of this great work of regeneration of human society is the teaching of the Church as to the origin of authority. That society in order to accomplish its mission must possess a unifying principle, and that this principle consists in authority and a concrete personality as the bearer of this authority, goes without saying. But whence does that authority emanate? The Church answers that question in the words of Holy Writ: "For there is no power but from God; and those that are, are ordained of God." All power on earth has its origin in God, who has established an order not only in His Spiritual Kingdom, but also in the material world. Authority in the State therefore is from God, and he who wields that authority wields it by the ruling of Divine Providence that so guided the affairs of the nation that he was chosen, or appointed as the bearer of that power and authority. This doctrine designates at once the origin as well as the nature and essence of authority. For if authority comes from God, then the duty to be subject to this authority is not an external thing—force—but is of an ethical nature, something which binds the conscience, for "He that resisteth the power, resisteth the ordinance of God," and therefore we are commanded to be *obedient* "for conscience' sake."

But if the origin of authority is in God, and if the bearer of that authority is the recipient of that power by the rulings of Divine Providence "by Divine Grace," then it follows that, with the right to wield authority, he has also the duty to wield it in such a manner as behoves him who is a participant in the authority of God. Not only by the Will of God, but also in accordance with the Will of God, must authority be executed and used. The bearer of authority in the State has a right to use his authority, because God so willed it; but he must use it *as* God wills it. In a word the authority is not absolute, not independent of the immutable laws of God any more than is the private life of the individual. God himself set the immovable limits to that authority, which are His Divine laws. The power and authority in the State in the hands of the ruler is given for the good of mankind, and what that is, does not depend upon the changeable ideas either of the ruler or the subjects; but is defined by the laws of God as deposited with His Church, the exponent of His Divine Will immediately appointed by Him.

Thus the Church defined her position on the origin and nature of authority and established a unifying and vivifying principle for the maintenance of society, an ethical bond between the subject and the State. In this doctrine, the principles of true liberty, progress, patriotism and true constitutional government are contained, and all these the Church in the course of time carried out in practice to such a high degree of perfection that even her enemies marvelled and bowed down in admiration.

True, up to the time of Constantine, when it was a struggle of life and death with the Church, much could not be accomplished. And even in the time of Constantine, and long after, it was only the Emperor who was a Christian,—not the State. Individual efforts to improve the order of things, to remove excesses, were manifested, but their influence was vitiated by the heathen subjects, and at the best these undertakings for the better, formed Christian oases in the desert of the times. But soon the Church with her Divine powers approached the powers of the State, and a change took place of such magnitude, so intense, that we can truly call the State Christian, at least in its ideal. This took place in the Middle Ages. Not only was there a regeneration of the heart of the family of the individuals, but also of the natural powers of man, and of all the earthly institutions. The State, the school, science and art, labour and commerce—all were breathed upon by the spirit from above, the spirit of Christianity. It was a sanctified world.

The Church began her work of regeneration of society at the downfall of the Roman Empire, "The solemnest epoch in the lifetime of man." . . . . "The sweatdrops of terror fell, and made echo in their fall. The loosing of the chariot-steeds of barbarism was heard afar." All tottered and sunk, but "The Church sunk not." "All political power," says a Protestant writer, "was overwhelmed in its weltering wave. The Church alone sinks not." . . . . "Can we conceive a more exalting proof of a superintending wisdom in the affairs of men, than the provision whereby religion was made to guard that imperilled treasure?"* And "that perilled treasure" which the Church guarded was not put into a napkin, but was made to bring forth glorious results. The Christian State, the Christian king, the Christian laws, all the work of religion and its salutary influences. Neither space nor the occasion will permit a detailed narrative of the achievements of the Church in the upbuilding of the Christian State in the Middle Ages, but of these times the celebrated Protestant historian, Johnnas von Miller, says:—

"Those were brilliant and glorious times, when Europe formed one Christian country, when one Christendom inhabited this civilized portion of the globe; and one common interest bound together the most remote provinces of this widely-extended spiritual Empire. . . . . How very beneficial, how well adapted to the exigencies of human nature were these religious institutions, is proved by the vigorous expansion of all human energies—by the harmonious development of all moral and intellectual faculties, which they promoted by the prodigious height which individuals attained to in every department of art and science, and by the universally prosperous condition of commerce, whether in intellectual or material merchandise, throughout the whole extent of Europe, and even to the remotest India."

Yes, those were glorious times, when the laws of God were the standard for king and subject, when labour was respected and capital protected, and each one had his place, and the work of beneficence and the redemption of the slaves went on without hatred or bloodshed.

*"Use and Study of History," W. T. M'Cullagh.

The authority to rule endued with a sacred right and stamped with a Divine character was regarded by the ruler as given for the purpose to protect and guard the rights of the individual and the people in their various relations. On the other hand, the obedience given had nothing of the nature of servitude in it, but was free and noble because of the knowledge that the authority emanated from God, and that both ruler and subject were carrying out a Divine plan. The ruler saw in those who were subject to his authority, his weaker brethren whom he rendered a service in protection; the nations saw in their rulers an elder brother, honoured of God, for their sake, whom they obeyed because of God to whom both were subject. And the nations participated in the government through a national deputation which as we shall see hereafter was again placed on a high level in harmony with the dignity of the principle whereby one ruled and the other obeyed.

Thus the Christian State fashioned itself according to the Divine pattern, the Church, and her in-dwelling spirit; and in the main, European society succeeded so well that even Montesquieu had to acknowledge: "It is a wonderful thing this Christian religion. It seems ever to have its attention directed heavenward and yet its management of earthly affairs is the best."

The work of regenerating society was a most laborious task, accompanied by almost insurmountable difficulties, and very often interrupted by such barbaric elements as were still fermenting in the new order of things; but in the course of time a complete separation of these disturbing elements was approaching, and the Divine spirit was fast gaining the mastery over the remnant of the old chaos. And one can well imagine to what heights of glory society would have climbed, had it been permitted to develop its civilisation under the salutary influence and steady guidance of the Church.

Protestantism and Constitutionalism.

But the envy of the evil spirits would not permit the world to enjoy in tranquillity its hard-won victories of civilisation, and in the sixteenth century society was attacked by a new heresy, now known as Protestantism, which threatened its very existence. It is, indeed, most painful to enter into a contemplation of the history, development, and results of that movement. Blessed, yes, thrice blessed, is he whose cradle stood under the shadow of the Tabernacle, whose youth was spent in the Divine Paradise, the Church, where Divine fragrance always invigorates and refreshes, and where there is perpetual blossom even in the dust. But such a one may, perhaps, never as fully realise the dangers of Protestantism as he who, like the writer of this paper, had once actively participated in that heresy, and whose best life was spent in that system where the odour is that of the valley of Gehenna, and who had to cut himself loose from cords of almost superhuman strength, and to wind his way through piercing thorns to the bosom of Mother Church.

Indeed, all the heresies that ever disturbed the peace of the Church separately and collectively cannot be compared to that one single heresy of *Protestantism* in its deadly effect upon the human family. Its cardinal principle is the negation of all authority. Protestantism denies the Divine authority of the Church, and regards her authority as usurpation. The authority of the Church, so that new heresy declares, is not a Divine institution immediately established by Christ, and hence cannot claim to rule and guide, *jure divino*. The origin of ecclesiastical authority, it insists, is in the Christian congregation, and it is by this inherent right that the congregation chooses its official, called "the minister of the word," who officiates and acts in the name of the congregation, and his teachings must be the expression of their faith resulting from private judgment. There we see the first appearance of the pernicious principle of "the sovereignty of the people" in the domain of religion. But inasmuch as no error can exist when it remains consistent and true to itself, therefore, had Protestantism remained consistent, and carried out in practice the principle of popular sovereignty with logical severity, it would have died in its infancy. But it did not remain consistent. First, the authority which was claimed to reside in the people in religious matters was transferred to the prince, who, as the new theologians taught, was the mouthpiece of the Christian community, and in whose name he governs in all matters spiritual; and the words of Holy Writ, "There is no power but from God," were taken advantage of to maintain that the ruler of a principality is the divinely appointed officer of the civil as well as of the religious community. That was its first saving inconsistency. The other one was the written Creed, like the Augsburg Confession, the Schmalkader Articles, the Helvetia, the Heidelberg Catechism, the Canons of the Synod of Dort, and numberless others. Here we have an ecclesiastical domain, the principle of "the sovereignty of the people," with a written creed now called "The Constitution."

Soon, however, the civil rulers, with ecclesiastical power added to civil power placed in their hands, made full use of it for their own selfish aggrandisement; they became absolute rulers, exercising a tyranny unbearable in the extreme. The unconscious logic residing in every human being soon asserted itself. If so, the people reasoned, the authority in the religious community is not of God but inherent in us, where does the authority in the civil community come from if not from the people? No man has any right inherent in himself to rule another unless that power be given to him by someone. Now, if God is not the one who confers that power in religious communities, nor does He in civil society. In the former, the authority emanates from the people, so it must be the case in the latter. I say that this was the reasoning process of the people, which is not quite accurate. The masses had a vague feeling that something was wrong, and they reasoned it out with the club, the sword and bloodshed. The new philosophers, Montesquieu, Hobbes, Rousseau, Locke, Kant, Fichte, have reasoned on the subject, and given the world the "blessed" results of their labours.

Modern Constitutionalism is a modification of "sovereignty of the people," in civil government, as the written creed in Protestantism was the modification of the same principle in ecclesiastical government. In both cases, it rests on a materialistic and atheistical point of view. Authority in both cases, although unthinkable and unhistorical, is maintained as entirely separated from God and deprived of its ethical character. The very theory of a division of powers in the government, in legislation, judicial and executive, has its root in materialism. This mechanical apparatus of perpetual suspicion and one "branch of the government" checking the other, where dishonesty or corruption is always assumed in advance, is not supposable from any other view-point. The modern constitutional system is unable to find any other security against misuse of power, for a higher guarantee does not exist and would not fit into that system. To thoroughly understand that system, one should study the Constitution of the United States and its precursory, the Declaration of Independence, and watch its results in practical life.

The Declaration of Independence, which is a *mixtum compositum* of the system of Social Contract, diluted by the confused reasoning of an untrained statesman, assumes a contract in existence between the Government and the governed, which is the consent of the latter to be governed by the former. This fiction, which is the leading thought in modern constitutionalism, which cannot be proven historically, and which in the very nature of things could never have taken place, is the grand foundation of the three-headed system, called three "branches of government." And now comes the Constitution itself, the Protestant paper-pope in civil government.

It has already been indicated in this paper that the apparatus of speech has suffered much since the introduction of Protestantism because of the severance from the institutions which that apparatus was to convey. This fact is clearly to be noticed in modern constitutionalism, the unhallowed child of Protestantism. Let anyone dwell upon the words "a written Constitution," and reflect and ask himself how one can properly predicate writing of a Constitution? It is admitted that there is an unwritten Constitution. Now where, and in what does the one differ from the other? "Our British Constitution," says a well-known English publicist, Edward Freeman, "was never composed in the sense in which this may be said of the Constitutions of other countries. There was never a time when the English people drew up their political system in a formal constitutional act, to carry out an abstract theory, or to imitate any other Constitution of the past or of the present."* In a word, the English Constitution is not the work of a certain period, not the result of debates and controversies among a promiscuous gathering of delegates, a compromise, a trimming process; but it is the result of labours and national struggles, a product of historical developments, a growth and hence a Constitution. Now a written compact which was drawn up at a certain time as the result of political "give and take," not historically developed, but artificially fabricated, is not and cannot

*"The Growth of the English Constitution from the Earliest Times."

be said to be a Constitution. That describes the so-called Constitutions of our days and especially the American Constitution. It is not an historical growth; it is an artificial production; a uniform made for a nation, when that nation needed some garment to cover its shame, and made so hastily that it does not fit.

This is by no means a pedantic insistence upon words. Words indicate something, and here, the writer insists, it indicates the Protestantic character and mode of procedure. When Protestantism was left without an authority, it substituted the Bible, sometimes with Luther as "the mouth of Christ," and sometimes with a drawn up creed made overnight as a compromise. When America was left without a Constitution, a document was drawn up and called a Constitution. And it is exactly the character and principles of Protestantism in modern Constitutionalism which the writer wishes to point out.

Modern Constitutionalism makes "the sovereign people" execute that sovereignty through the laws. Through the laws the collective will of the people evinces its superiority over the individual will. The essential function of the people's "sovereignty" consists in the law-making power, which is therefore its prerogative. This prerogative, however, is exercised by the people through their representatives chosen for that purpose. Here, again, the confusion arising from the word "sovereignty" could easily be shown if the writer were not limited to a certain space. However, the people's representatives in the enactment of laws are guided by majorities. The majority is the standard both in the elections and in the House of Legislature.

Let us examine in the light of Catholic teaching this modern theory. St. Thomas defines law as: *Ordinatio rationis ad bonum commune ab eo, qui curam habet communitatis, promulgata.* If the law is an "*ordinatio rationis*" then it has its origin not in the will but in reason. The will of the ruler or of the people is only admissible in so far as that will is in conformity with reason, and that because reason, if enlightened, operates conjunctively with Divine reason. The law in the heart of man must be an echo of the external laws of God. If the law is not conformable to reason, then "*alioquin voluntas principis magis iniquitas esset, quam lex.*"

The object of the law according to St. Thomas is "*ad bonum commune*;" it must be the good not of a few, nor, as expressed in America, "the most good for the most people," but for the good of the general community.

Judged by this standard, modern Constitutionalism must be judged to be in its spirit and practical operation anti-Catholic. The modern conception of law is that it is not the expression of a Divine law, but according to Hobbes, "*reges quae imperent, justa facere imperando, quae vetent injusta*," and in the place of the king, the word people is now substituted. What the people will, that is law and justice, for the people cannot be unjust to themselves. There is no higher law than the law enacted by the collective will of the people through their representatives. This collective will, directly and indirectly, is manifested either by an accident

known as "a majority vote," or when that majority is not an accident, then "a majority" by bribery. This being the case, the laws enacted are not "*ad bonum commune*," but for the good of a certain party at the time in power by "a majority vote." This modern conception of the law deprives it of its sacred character; very often it is not even the product of ordinary deliberation. Here, again, the materialistic-atheistic principle comes prominently to the foreground. In the material world, everything is composed of atoms; so in modern Constitutionalism, everything depends upon a number of atoms in the form of ballots, which principle is expressed in the 60 Thesis in the Syllabus: "*Auctoritas nihil aliud est nisi numeri et materialium virium summa*," and which is there condemned as against the doctrines of the Church.

The division of government into "three branches" already referred to, this material mechanism which creates three subjects of authority, and which proceeds upon the assumption that one authority must supervise and check the other, has brought into existence another and final safeguard in American Constitutionalism. By a most vicious reasoning, the Constitution in this country vests in the United States Supreme Court, the highest tribunal in the land, the power to interpret the Constitution and declare whether a law enacted by one of the States or by the federal house of legislation is constitutional or not. This is again Protestantism. The Bible, which Protestantism declared to be a sufficient guide in doctrine and morals, soon showed its insufficiency, and was, therefore, re-enforced by the Augsburg Confession, the work of a few theologians with Luther and Melancthon at their head, or the Westminster Confession, another fabrication of Presbyterian theologians; or the Heidelberg Catechism, dictated to a few divines by a prince of the Paltz.

But the result of this entirely new creation in modern Constitutionalism is to destroy all conception of law and to degrade it in the eyes of the people. A law is a positive command to do or not to do a certain thing. But nothing is law here until the Supreme Court says that it is a law to be observed, and there is not a law passed which is not objected to by the minority party or by some individual, usually a rich corporation, who is affected by it, upon the ground of its constitutionality. And the occurrence is by no means rare where the Supreme Court reverses itself on that question.

The conception which prevails here about the sanctity of law and the position of the Constitution may, perhaps, be illustrated by the following: A few weeks ago a High Church episcopal minister refused to officiate at a marriage on the ground that the bride was a divorced woman and her husband was still living. The most important and widely-read Protestant periodical, *The Independent*, comments upon the action of the minister as follows:—

"General consent allows that causes which necessarily and permanently annul marriage should allow divorce, and permanent divorce ought to allow re-marriage. The Church cannot in these matters

go against common sense. If a man drives his wife from his home by his cruelty, she should be allowed to obtain legal divorce with right of re-marriage, and *the conscience of the people, enlightened by Christianity, and put into law in nearly every State,* allows it, and certainly this is true in the case of unfaithfulness to marriage vows. To forbid re-marriage is not merely anti-scriptural, but evidently wrong, and tends to encourage license and immorality."

After the development of the recent scandal in Cuba, when the American officials were looting the Cuban treasury, and thus, while teaching the Cubans the art of "self-government," they also taught them how to govern for self, one of the most prominent American statesmen in a speech criticising the action of the administration at Washington, said :—

"The lamentable part of this whole matter is that he who invokes constitutional limitations to restrain this wild delirium is no better than a traitor against his Government. After awhile the traitors will probably be in the majority, and then, as heretofore, in this uncertain world of ours, treason will again become respectable."

The ministerial editor of *The Independent* sees in law nothing else but the general consent of the people, and makes "common (?) sense" and the "conscience of the people" the source of all law. The American general and politician makes constitutional interpretation dependent upon the majority. Whoever is in the majority has the Constitution on his side, and the one in the minority is always the traitor, until the accident called "majority vote" places him in power, and then the Constitution speaks in accordance with his wishes. How then can the object for which government is instituted among men, namely, to unite the wills of the various individuals and to guide them toward a common end, be obtained? There is nothing stable, nor is there a principle of unification in existence in Constitutionalism; there is only a temporary, unreliable and accidental coalition of party camps brought about by accidental results. An authority which has not its origin in God, but depends upon "the consent of the governed," and that "consent" a mere fiction, cannot unify the free wills of rational beings for any length of time towards a common object.

The boast that Constitutionalism can best protect liberty is not well founded. An infringement on liberty takes place when rulers and magistrates, led by false ambitions and by passion, use their power for their own selfish ends. How is this to be avoided in modern governments. Authority is not any longer responsible to God. The difference between the tyranny of absolute governments, which the Church has never sanctioned, and Constitutionalism, is that in the former it was the tyranny of one individual, and in the latter it is that of numbers, instigated by crafty and unscrupulous politicians and agitators. In a word, Constitutionalism needs conspirators. Tyranny is not excluded, but it appears in the garb of deception and under another name. But this only makes the task of suppression of tyranny more difficult, and the source of tyranny is not always within reach or known. Each so-called "branch" of government places the blame upon another "branch." So it is with all sorts of corruption. Formerly, corruption in government was confined to a few in high places; in Constitutionalism the conspirators are

many, and they carry their political miasma into all circles of society and they spread like poisonous weeds. What a crowned head would never have dared to do is now being done with impunity in the name of the people.

Enough has been said to show the influence of religion and irreligion upon civil government, and also that the underlying principles of modern Constitutionalism are not compatible with Catholic teachings as to the origin of authority. Constitutionalism is the work of human vanity, Lucifer's pride and short-sightedness. It is unhistorical, mechanical and materialistic. The worst of it is that it is anti-Catholic. It is nothing less than Protestantism in civil society. The writer is fully aware that in these utterances he is swimming against the tide, but he seeks approval not at the hands of the people, not even at the hands of some individual Catholic writers, but at the feet of Mother Church, and he is willing to be condemned when she is condemned.

Catholics are instructed by the infallible Church as to their duties towards the Government to which they owe allegiance, and their loyalty and patriotism, even under the most difficult circumstances, form one of the brightest pages in the history of the world. But we are living in a most peculiar time. In America, where the Catholic Church had to fight her way every inch of the most difficult journey, and achieved most remarkable victories, Catholics are sometimes compelled, or they at least think that they are compelled, by public opinion and by the deceitful devices of Protestantism, to make too many concessions. Catholics, in order to disprove the charge of disloyalty, were often shortsighted enough to speak the language of the Canaanites about "modern progress" and "modern civilisation," and gradually some writers undertook to prove, by ingenuous reasonings and stupidly, by the Church Fathers, that the Constitution of America is only a new edition of the Charter of the Church, and the United States the new Temple of Liberty, and the Declaration of Independence, which has been a mere waxen nose in the hands of even American politicians, and which, in the new order of things since the American-Spanish war, was declared to have been framed for a parochial government, has been called by some Catholic writers "immortal."

The writer of this paper has recently said, in an article which appeared in an American publication only nominally Catholic, that, "since the late frivolous and wilful war of the United States against Spain, a war most infamous because brought about by an appeal to the most brutal and base instincts of the populace, under the false and hypocritical claim of humanity . . . the judgment of some Catholics has been befogged; and Catholics, too, whose education and training, and, in some instances, whose sacred vocation should have been the best security against the danger of uncatholic and misguided patriotism. Sad, because it is true; and painfully humiliating, because it must be acknowledged that we have not even been spared the spectacle of Catholic priests on the platform declaiming emptily about the great mission of the United States to carry civilisation and liberty to all

nations, and to teach them the 'art of self-government,' just as if the nations of the world who have lived under Catholic influence have never known and never learned the principles of government, and government, too, which in her matchless glory marched at the hands of the Church from victory to victory, in all things that make happiness and adorn human life."

Such empty rhetoric and patriotic bubbles have not been salutary in their effect upon the less educated Catholics, who came to regard civil government as something separated from religion. It made the laity and priesthood timid, walking, it is true, with their fists in their pockets, but smiling upon the "immortal" Declaration of Independence and basking in the sunshine of the Constitution, but never asserting their rights, lest they might be regarded as "disloyal to the Constitution," the Protestant "progressive theology" with its many "amendments," or be charged that they are "subject to a foreign potentate, who does not even live in this country." The Pope of Rome a foreign potentate! I wonder whether Attila would have remained outside the gates of Rome at the command of a dissenting preacher, even if he were to style himself "The Archbishop of Canterbury," or even for the Protestant "Boards of Home and Foreign Missions," with the Bible in one hand and the Constitution in the other?

This century which is now coming to a close, a century in which, under the reign of Pius IX. and of Leo XIII., now happily reigning, the Church has conquered those who dared to lay hands on her sacred altars, is yet a century which has witnessed so much humiliation befall Catholic Governments, because they attempted to wear the ill-fitting garments of modern Constitutionalism, a product of Protestantism. In this close of the century it behoves Catholics not to forget the sacred teachings of the Church on the origin of authority. Again it must be emphasized that Protestantism has brought such a confusion into the apparatus of speech, even in jurisprudence, that a critical and discriminating eye is most needful.

The future belongs to the Catholic Church and to the Catholic nations. The coming century will be a Catholic century. But the opposing forces have met for decisive battle, and we must choose our places and take service in our ranks. Already the eagles are gathering together, and from afar off we hear the bugle call to arms. The arms of our warfare are resistance, not to the government, but to the materialistic and atheistical principles of the same. The thought of a Catholic Party is uttered here in a most subdued tone. Yet in many countries it has been maintained and proved a blessing and received the approval of the Church. A united Catholic Party in America not for political supremacy, but for asserting our position and our rights, and as a means of purifying the system of its anti-Catholic principles and lifting it to a higher level, will leave the battle, like at the destruction of Jerusalem, between the Jews and Gentiles, or, rather, between two anti-Christian parties, and Catholics will march out of the tottering city singing psalms, which city will be rebuilt upon the cornerstone placed there by the hands of God, where

authority will be recognised as emanating from God, and where the Government will receive its sacred character from the Church of God whose interests it will protect.

Jerusalem has fallen, Rome has fallen, but the Church sinks not, for she has not allied herself with the interests of either. This century has been a century of defeats for Catholic nations, and a victory for irreligion over civil Governments. But those who can trace the footprints of God in the history of this century, will follow these footprints as a shining lamp upon their path, making their holy faith a potent influence in the affairs of State, and thus help to make the coming century a Catholic century, in which the praise of God and the Lamb shall be heard everywhere.

VIII.—The Philosophers and Free Will.

[Rev. C. O'Connell, S.J.]

We are all of us familiar with the grand things that have been said, and truly said, of the position which man has achieved for himself in this world. He found himself on all sides surrounded by formidable enemies; he was not provided by nature with the bodily powers—the strength, the swiftness or the natural weapons—without which it might seem a hopeless task to assert his position as lord and master among all that lived on earth. And yet he has succeeded in doing so. Almost at the beginning of his history we find that, by force or skill, he had driven from the most desirable parts of the known world all those animals whose presence might be seriously dangerous to him and reduced to subjection those that were allowed to remain.

Nor was this all. One after another, the powers of nature were pressed into his service and made to do his will, until he became at last what we now see him to be, in some sort, the lord and master of this lower world.

But this after all is but as nothing compared with the higher dignity that has been claimed for man, even in the natural order. It would be a comparatively slight thing if he was greater than his surroundings, only with that kind of superiority which the strong wind has over the tree which it tears up by the roots—or that superiority which the swollen river has when, undermining and bursting through its banks, it seizes everything movable within reach and rushes with it headlong to the sea.

Almost from the beginning the question must have presented itself to him: As I am lord of this kingdom outside me, am I also master of myself, of—my own powers—of the kingdom that is within? Am I free?

This question—the question of Free Will—over and over again decided, has down to our own day again and again presented itself for decision. No one will deny the importance of it, though its opportuneness at this Congress may not be so clear. However, before I have done, I think that I shall be able to show that it has, as the French say, an "actuality," on account of which it deserves the attention of every Catholic who takes an interest in modern science and its relation to Catholic dogma.

The question then is this—Is the Will of Man Free? Freedom is an immunity from bond or obstacle to action; and so there may be as many different kinds of freedom as there are different kinds of hindrance by which our actions might be hampered. For our purpose it will be enough to treat of obstacles or hindrances of two kinds and, therefore, to deal with two kinds of freedom.

In the first place, I may be unaffected by any outward influence tending to produce or prevent in me any actions against my will. Actions to this extent free are called voluntary, and that degree of freedom is called freedom from constraint. Evidently the acts of the will itself must possess that kind of freedom, otherwise the same act would at one and the same instant, and in precisely the same sense, be voluntary and not voluntary.

It is equally clear that the acts of the other faculties might or might not possess that imperfect kind of freedom. For there may exist, and in fact there does exist, an external agent with power to influence the will itself, so that an act of which I may say with truth, "I do it and do it willingly," may nevertheless be attributable to another rather than to me, since the power of acting otherwise than I do act, and even the power of refraining from action, may not be mine.

If, when all the circumstances in which I find myself at the moment of action are taken into account, there still remains to me the power of acting differently, or even of refraining from action—I am then possessed of a higher kind of freedom—which philosophers and theologians call freedom from necessity.

About freedom from constraint there is no controversy; it is evident that every day of our lives we perform actions with full and complete consent of our will. It is about freedom from necessity that serious difficulties have been raised.

I shall take for granted that the second kind of liberty is the only one really worthy of the name, because he who at any moment is not possessed of it is not really master of his action. In what follows, therefore, when I speak of Freedom of the Will, I mean freedom not from constraint only, but also from necessity. Any act, no matter how willingly performed, I shall not look upon as free, unless the agent at the moment of performing it had the power of acting otherwise, or, at least, of refraining from action.

This is the ordinary and natural meaning of the word. It is the meaning suggested by the Inspired Writer when he attributes merit to a man, not for having kept the law, but for having done so when he might have transgressed "*qui potuit transgredi et non est transgressus, facere mala, et non fecit.*"

It must be remembered that there is no question as to the existence of a liberty of the will applying to each and every act of ours. Many of those acts are out of question, because of want of the deliberation necessary to make us aware of the real nature of what we do. Many of them escape, to a great extent, the direct control of our will. The heart beats as if it was part of a machine. If my eyes are open, and receive light from surrounding objects, it would be vain for me to order them not to see. Even faculties like the memory and the intellect will not always readily obey the command of the will. The only actions about which we have to enquire are those that proceed directly or indirectly from the Will guided by the intellect.

It need, I think, surprise no one, that just as so many so-called philosophers have strained every nerve to show that objective certainty is unattainable by the mind of man, so they have denied the glorious privilege of Freedom to his Will. Neither should it surprise us that the same Church which has condemned all attacks on the worth of man's intellect, no matter from what quarter the attacks might come, no matter how laudable might seem the motives of those who led the attack, that same Church has ever shown the same readiness to resent any attack on the Freedom of his Will. Through a long series of years she has defended the two things on which the natural dignity of the human being depends.

She defends them still to-day against a generation which, while it boasts of the greatness of man—while it will hear of nothing superior to man—while it goes the length of proposing Humanity as the only thing worthy of the adoration of man—still refuses to its idol the privilege of Free Will.

Among those who denied Free Will, some did so because of their theological views as to the nature and consequences of the Fall of Adam. To these I shall not further refer, except in so far as what shall be said of the philosophical opponents of the doctrine may prove applicable to them also.

Others rejected the doctrine that man is free because according to them everything is ruled by Fate. Others again denied man's freedom, believing that the particular conjunction of the heavenly bodies which took place at the moment of a man's birth either influenced his life and determined its course, or, at least, foretold what the course of that life was to be.

In either case they thought it impossible to admit liberty. The conclusion would evidently follow, if the influence of the heavenly bodies that preside over the birth of each of us was an overmastering one—and this view would practically be the same as that of those who hold that everything is ruled by Fate. If the planets merely foretold the course of human life, the same practical conclusion was drawn, though, as we shall see, incorrectly drawn.

To these opponents of Free Will, we must add the unhappily long list of philosophers, who admit the existence of nothing but matter. If there be no soul, of course there can be no Free Will. Everything that happens would in that case be the outcome, the resultant, of the various physical forces acting on matter. Now the great characteristic of such forces is this: Their resultant cannot be free. It is fixed absolutely and inevitably, once the intensity, the direction, and the point of application of the forces are given. I may note in passing that this argument can be turned against the materialist, if we know of even one case where the resultant is not fixed and determined by the data; for then, on his own showing, other forces besides those inherent in matter must have come into play.

The Pantheists arrive by a different road to the same conclusion. For them all is God, and they cannot admit the existence of a really independent will in the individual man. In fact, the earlier Pantheists hardly sought to defend themselves

against this charge. Spinoza, for example, frankly admits that according to his view, the human will is not really free, but is bound by necessity. The more modern Pantheists, in words, admit Free Will, but, in reality, deny it. What they admit, turns out to be nothing more than freedom from constraint.

All this is not Ancient History ; the very wildest and most exaggerated of these views are held in our own day, and held as truths that cannot be called in question. Even here in Sydney, I should not wonder if one could get his horoscope calculated, and at any rate he will find it easy enough to find sages who will undertake to lay bare the future for a comparatively small sum, with or without an inspection of his palm.

I take from Father Meyer's work on "Natural Law," two quotations to show how absolutely some German philosophers of the present day scout the idea of Free Will. In the *Vierteljahreschrift für Wissenschaftliche Philosophie*, in 1884, one writer declares, in the following terms, that all our actions are calculable according to mathematical laws :—

"Accordingly, to put it mathematically, every act is a function of four factors: the character, which is constant; the external circumstances; the theoretic knowledge of them; and the clearness with which they are presented."

The other quotation is from Hartmann's "*Philosophie des Unbewussten.*" He declares that man has only an apparent liberty, and gives as proof sufficient that—

"The newer philosophy has with one voice so far decided concerning Free Will, that there can be no question of a practical freedom of a single act of the will, in the sense of unconditional freedom."

And lest these words should not clearly enough condemn Human Liberty, he adds :—

"Because this, like every other natural phenomenon, is subject to the law of causality, and follows *necessarily* from the actual mental condition of the man at the moment, and from the motives that act upon him."

Among the various grounds on which Free Will has been denied there is one so different from all the others that I think it better to deal with it separately. Some have denied Free Will on account of the foreknowledge of every act by God. They argue thus: If God foreknows an action, then it cannot but come to pass, and if it cannot but come to pass, it cannot be free. Now God foreknows every act. Therefore no act is free.

Damiron was so startled by this difficulty, that, seeing himself forced as he thought to give up either the Free Will of man or this foreknowledge of God, and unable to resist the conviction that his own Will was free, he actually denied that God can foresee free acts. The argument is really a fallacy founded on the ambiguity of the words "*cannot but come to pass.*" They may mean "will certainly come to pass," and then the first statement: "What God foreknows must come to pass," is true. But the second statement in that case is false, as there is no contradiction whatever between the certainty of an action and the freedom of it. Again the words "*must come to pass,*" may bear the meaning "must *necessarily* happen," in which case

the first statement is false, as nothing more is required to verify God's foreknowledge than that the thing foreseen shall happen, whether freely or not.

That the certainty of an action and its freedom involve no contradiction, may be seen easily enough from a few examples. Suppose I come to the exceedingly probable and practically certain conclusion that during the coming year there will be several robberies committed in Australia. The certainty of my judgment has no effect whatever on the criminal acts. They remain exactly what they would be if I never had come to that conclusion. Why is this? The certainty is in my mind: it is a quality of my judgment. The freedom, or the absence of freedom, is in the mind of those who perform the action.

Or, again, I see someone standing. Since I see the action—it *must be* that it is so. Here, again, the certainty in my mind does not alter the nature of his act. In fact, he does not stand because I see him stand; but I see him stand because he does.

We may apply this to the foreknowledge of God. He foresees that a certain crime will be committed; but even God's knowledge does not change the nature of the creature's act. It does not happen, because God foresees it; but God foresees it because it will happen. Suppose that the Free Will of the creature prevents the action, God's prevision would in that case have been different. The difficulty dates back to the second century. It was first proposed by Celsus, and the answer given by Origen.

The other arguments against Free Will would, of course, be best dealt with by refuting the grounds on which they rest. Let us, however, adopt the plan of the philosopher of old, who, when a very subtle argument was proposed to him, by which it was made to appear that motion is impossible, walked a few paces, and then answered, "*Solvitur ambulando.*" The fact that he *did* walk proved the nullity of the argument. So when in case of Free Will it is denied, and subtle arguments are proposed to support the denial that man has the power of choice, the simple answer is, "*Solvitur eligendo.*" We really sufficiently answer every time we make that choice.

We all know that in many cases we not only can, but do, choose one of two alternatives set before us. We know, as well as we can know any fact, that in many instances while we actually select one alternative we have the power to select the other instead, or, at least, to abstain from acting, and so suspend our choice. When we are acting deliberately, we are perfectly conscious that we have it in our power to give our attention to the motives which would prompt us to adopt the directly opposite of that we are actually selecting; and, on the other hand, that we can turn away from the consideration of such motives—that we can cut short or prolong the deliberation, and so increase or decrease the power of those motives as we may elect to do.

Even when we choose a course, we often are perfectly conscious that the motives set before our minds and tending to produce the opposite result are perfectly

sufficient. When we elect to do something which conscience disapproves of, we may sometimes try to persuade ourselves that we could not have done otherwise; but when we select what conscience approves, not only are we fully conscious that we *could* act otherwise, but we often know that a determined struggle is necessary to prevent our doing what conscience condemns.

And finally, when the action has taken place, we are perfectly conscious that it is ours. This testimony of consciousness becomes still more important when we remember that consciousness distinguishes between acts in the performance of which we are free and that general tendency to happiness in which we are not free Again, if what we take for a free choice was in reality a yielding to something that necessitates of our action, the more decided that yielding—the more vehement the motion of our will—the greater would our liberty seem to be. Now, the very opposite often takes place.

Now, this is not the experience of a few carefully selected persons, or of persons who have a theory to uphold. It is the experience of the whole race. We have the testimony of all—each giving evidence about what goes on in his own mind—each, therefore, pronouncing on a matter about which no other is so competent to speak. Every man who acknowledges a difference between right and wrong—between justice and injustice—between the glory due to the hero and the shame that the coward and the traitor deserve—between the honour due to the Saint and the condemnation merited by the conduct of the thief or the murderer—every such man, I say, is by the very fact testifying that he has that power of choice in which Free Will consists. It is from his own possession of that power that he feels justified in judging others as he does.

It may perhaps be objected that at least those who, for any of the reasons mentioned a little while ago, deny Free Will must be excepted from this statement,—for how can they be expected to give testimony against themselves? Their testimony, however, really agrees with that of the rest of men. They not only act in every respect like men who believe in Free Will, but they may easily be placed in such a position that they will acknowledge that it would be folly not to do so.

Let nine counters, numbered 1, 2, 3, and so on up to 9, be thrown in a heap on a table; if they are to be arranged so as to form a number of nine digits, this can be done in 362,880 different ways. Accordingly, any betting man would consider it a very safe bet to lay £360,000 to £1 that the number 321,465,897 will not present itself. How much would the denier of Free Will offer to bet that this number will not present itself, *if I am allowed to choose*. Surely he would think it absurd to bet one penny to a pound. I do not give this as a proof of Free Will, but as a proof that the experience of the fatalist agrees with that of all other men. The experience of their own mental states and acts convinces them that I have that very power of choice which in theory they deny.

In the beginning of this paper I claimed for this doctrine an actual living interest that makes the consideration of it highly opportune at the present time. It is a province in the domain of truth, on behalf of which the Church has maintained a long continued warfare—a province which she has preserved.

In spite of the teaching of a long line of philosophers—a line reaching back to the earliest times when men began to philosophize, and coming down to our time, in spite of the teaching of the most distinguished of the reformers, in spite of Calvin's declaration that Free Will was a figment, *titulus sine re*—in spite of Luther's work, which bears the ominous title, *De Servo Arbitrio*, this doctrine has held its ground, and receives the assent not of Catholics only, but practically of the whole human race.

Not for all this, however, do I hold that it is one that should specially interest Catholics to-day. No, but because it is at the present day exposed to an attack far more dangerous than any which it has ever had to meet with in the past; and because the attack with which it is now threatened comes in a form far better fitted than the old forms to reach the masses, and so to produce on a large scale its natural effect on public morality.

The attack I speak of comes from the most advanced section of those who hold the theory of Evolution. The theory, as so presented, is plainly incompatible with Free Will. I am quite aware that it is possible to hold the truth of that theory without contradicting a single doctrine defined by the Church; and I am one of those who hold that it will be the task of the early part of the century for which we are preparing, to separate what is false or exaggerated from the mass of truth contained in that theory. But this seems to me hardly to do away with the danger. For the strongest view is often the clearest, the most easily stated, the most easily understood, the most easily remembered and applied. There is, therefore, great danger that the strongest and the crudest form of the theory may become the most popular.

We all like bold generalizations; we are all pleased to get, in a few words, a principle which purports to co-ordinate and explain what would otherwise seem to be an incomprehensible and chaotic mass of facts.

Now, in Evolution in its strongest form we have one of the boldest generalizations that ever was made. It undertakes to account for everything from the very beginning of life—when the only living thing was the simple cell—up through all the ages, up through the chain of being, till we come to the moment when man appears. It professes to explain the formation of his body, the gradual development of his mind, and to show how the same process which brought man into being developed, in accordance with the self-same law, language, society, the moral code, religion and, according to some, Christianity itself.

Surely no Philosophic System that ever was propounded was better fitted to appeal to the mass of mankind. Now it matters comparatively little by what road

the result is arrived at; but, once that we have arrived at the conclusion that the Will is not free, there is, from that moment, no responsibility—no virtue—no crime; all things are lawful, or rather, nothing is unlawful, since no law can have binding force over a Will that cannot choose whether to obey or disobey.

Those who lay down the principle may repudiate the conclusions. But there is such a thing as the Logic of History. Such doctrines have been pushed to their utmost limits before now, and if once generally admitted they will be again.

The test of such a theory will be its agreement with or its contradiction of known truth. The most obvious means of applying this test would be the comparison of the Evolutionary account of the formation of the world with the revealed account of Creation. Here, however, we meet with difficulties that, for the present at least, seem insuperable. The Biblical account was manifestly not intended to be a scientific presentation of the facts, and the Church has not pronounced on the interpretation of the History of Genesis. The Fathers *have* spoken, but manifestly they have spoken, not as the witnesses of the tradition of the Church, but as learned men, well furnished with the science of their time, each giving his individual view; they differed one from another, and so imposed no obligation on us.

Where, then, shall we find the test we need? None better can be found, I think, than this doctrine of Free Will. No reasonable man should admit, no Catholic can admit, any theory which contradicts it. This is what I meant by saying that this question, which might at first seem to possess a merely academic interest, is really full of actuality for us to-day. The Catholic who would adopt the theory of Evolution, or the closely-related theory of Heredity, or, indeed, any theory that bears on the connection of mind and matter, must first ask himself whether the form in which he holds any of those is reconcilable with Free Will; and, if not, he must remember that the very least homage we owe to known truth is not to contradict it. He must also examine carefully the arguments by which he has been convinced, and see whether they may not seem to lead to views stronger than those he feels at liberty to hold. If so, he is bound to give, at most, a qualified assent, and not assert as certain what may prove to be in contradiction with Catholic Truth.

To some it may perhaps seem that the Catholic scientist will thus be needlessly hampered in his studies or research. As well might the seaman complain that the lighthouses along the coast interfere with him and lessen the freedom with which he would otherwise have steered his course. As well might a traveller returning from foreign parts complain if it was pointed out to him that there must be something wrong with his measurements when he stated the distances between three towns as three, four, and nine miles.

We should say to the seaman: "Those lighthouses cannot hamper your legitimate freedom. You surely do not claim the freedom to cast away your ship?

We should say to the traveller: "My dear sir, it is now some two thousand years since a certain Alexandrian Greek named Euclid proved to the satisfaction of most men of unbiased minds that any two sides of a triangle must be together greater than the third. In the work of the same excellent author you will find other truths which, far from interfering with your geographical pursuits, will warn you in time, when, through haste or inadvertence, you have made some slight mistake, and so, by preventing one error leading on to another and yet another, will save you much labour and add immensely to the value of your work."

I need hardly make the application; it seems obvious enough.

IX.—Religious Toleration.

[P. Le Rennetel, S.M.]

God being our Almighty Creator, has a right to be honoured and served as He pleases. Being the God of Truth, we cannot expect Him to be properly honoured by erroneous doctrines; and, as there can be but one true religion, it would be most desirable that all nations should belong to it. Unhappily, this happy time, when all shall worship at the same altar, has not yet come, and is not likely to come for many ages. Hence in our daily life we have to face a very practical question. How are we to deal with people who we sincerely believe are abettors of false religions? What is the meaning and the extent of religious tolerance and liberty of worship? Many people would have us admit that liberty, either religious or civil, was not known before men began to shake off the sweet yoke of the Catholic Church. They forget the words of that great liberal-minded American, Benjamin Franklin: "A nation cannot be truly free, if it is not virtuous; the more people become depraved and corrupted, the more they require a master." They forget the remarks of another great champion of liberty, Montalembert: "In the Middle Ages the world was bristling with liberty. The sentiments of individual rights penetrated it entirely; and it is this which always and everywhere constitutes the essence of freedom." It was so, because men had been made to understand the great social tenet of the Church, that man is not made for the State, but the State for man. Men had heard the teaching of St. Thomas, that "Tyrannical law is not just, and hence to rise against it is not properly called sedition."* This is true not only when the Sovereign is a tyrant in civil matters, but much more so, if he attempts to interfere with and tyrannise the consciences of his subjects. The rights of conscience are so sacred, that the Sovereign who tramples them under foot is no longer entitled to the respect or the obedience of his subjects. The sooner they get rid of him the better for the nation.

Perhaps in dealing with the rights of conscience, I ought to say a few words on the liberty of Education, liberty of Association, liberty of the Press, etc., but this would carry us too far; besides all these questions are, more or less, regulated by Liberty of Conscience and Liberty of Worship.

Liberty of Conscience.

The True Religion of God must by its very nature be intolerant in its doctrine. It is the living witness of truth, and cannot for a moment make a compact with

*"*Summa*," 2, 2, 9, 42.

error. "To bid her to be silent," says Bishop Ireland, "when faith is opposed, or morals violated by subjects or by rulers, is to make the State supreme no less over mind than over body," and this would bring us back to pagan times when the *Imperator* was also the *Pontifex Maximus.*

The custodian of the Divine deposit of Revelation, the Church must preserve it pure and intact for all nations and all ages. But apart from her duty of never bargaining with errors in her teaching, what are we to understand of her conduct towards liberty of conscience? What has reason to say on the matter? Shall we say that we are physically free to embrace the truth or reject it? Anyone who believes that man is a free agent must, of necessity, admit that liberty.

But by liberty of conscience shall we say that we have a moral right to admit what our conscience tells us is wrong, or refuse to abide by what our conscience tells us is right? If so, our conscience would become the slave of our passions and caprices. There can be no moral liberty of conscience. We are morally bound to do what is right, and follow practically the old adage, "*Fais ce que dois advienne que pourra*"—do what's right; never mind the consequences. Conscience can never be indifferent towards truth, when truth has been put before our mind's eyes by the researches and the rays of reason. Adhesion to it is a clear duty. To truth man must yield, and his known obligations towards God and his fellow-men he must obey. But until his reason has been convinced, man must follow his conscience, even if it be erroneous, provided it should be so invincibly. The natural consequence of this is that no Government may force its views on us, be they ever so right; and it cannot ask an account of our inward thoughts and opinions. If every Briton is a king in his own house, man is also the absolute master in the sanctuary of his soul. For his own spiritual benefit, he may open the door to another; he cannot be forced to do it by any other living authority. If he desires to be a member of the Church, or occupy any position in it, the Church may demand that he should not play the hypocrite, and that he confess exteriorly the faith that is in him. But if inwardly he does not agree with the teachings of the Church, he has only to refuse to be a member of it, or to accept the official position the Church offers him. "The intelligence of man," says Prisco, "is called by its essence to the knowledge of truth and his will to the possession of good; but as the former cannot adhere to truth without knowing it, the latter cannot embrace good without its free consent. No force or created authority can constrain the intelligence and the will of man to adhere to a doctrine, even if it be true; and the use of force in such case is simply absurd." "To believe," says St. Thomas, "is a voluntary act, and the will cannot give its assent before the intellect has been enlightened."

The apostolate by the sword is the apostolate of the Koran—it can never be Christian. Conversion is, and can be, but the result of conviction. "It is not by the sword, or military force, that truth is spread, but by persuasion and advice."*

* St. Athanasius.

"God," says St. Hilary of Poiters, "does not want an enforced homage. He will have no constrained profession of faith."

"No wonder, then, that when in the fourth century Bishops were found demanding the blood of heretics, we see St. Martin of Tours refusing to stay in the Church with men who had been guilty of such conduct."*

What Martin, the sturdy and popular champion of the faith, had done in Gaul, St. Ambrose, the courteous and skilful defender of religion before the Roman Emperors, did in refusing to admit to Communion men guilty of the blood of heretics. (Ep. xxvi. : *De Broglie.*)

Spain itself, which was later on to start the Inquisition, in the fourth Council of Toledo, canon 57, forbids to convert the Jews by force, to baptize their children by surprise, stating that no man can be saved against his own will.

In England, when King Ethelred embraced Christianity, he did not compel anyone to follow him. "For," says the Venerable Bede, "he had learned from the authors of his conversion, that 'the service of Christ is voluntary and not forced.' *Servitium Dei esse voluntarium, et non coercitium.*"

Much later, the sweet and saintly Bishop of Cambrai, Fenelon, writing to James II. of England, says: "Above all, never force your subjects to change their religion. No human power can reach the impenetrable recesses of the free will of the heart. Violence can never persuade men. It serves only to make hypocrites." Such is, such has always been, the teaching of the Catholic Church. Sanctioned by reason, it is the only rule of conduct that can obtain with a free human being. I know that it has been denied that such is our notion of liberty of conscience. Writers looking at the misdeeds of private individuals, would like to make the Church answerable for the sins and crimes of her children. But, if sinning, they have acted against her principles, it is pity and not blame she deserves.

Now we shall pass to another question which excites as much prejudice against us as the one I have spoken of. Our enemies say: When you are in minority, you clamour for equal liberty to all; but no sooner are you in majority in the State, than you deny to others what you had claimed for yourselves. This is a very sweeping and daring assertion made by non-Catholics, especially when we recollect the words of a Protestant writer: "The spirit of persecution is the original sin of heresy." Then let us examine the views of the Church towards Liberty of Worship.

Liberty of Worship.

It is a strange thing that we Catholics, who, in all ages, have suffered so much for conscience sake, and who have walked to liberty in the blood of millions of our martyrs, should be so often accused of being illiberal and anxious to interfere

* *De Virt.* St. Martin.

with the political and religious rights of our fellow-citizens. The world might at least remember that the first time liberty of worship was proclaimed, it was the act of a Catholic, Constantine the Great. Liberty of Worship is different from Liberty of Conscience in this, that the latter applies only to the interior dispositions of man, whilst the former refers to exterior acts of religion.

How far does this Liberty of Worship apply to the different states of society? Is it to be proclaimed at all times? Does it extend to all sorts of sects?

Will it be safe to say that everyone is at liberty to follow exteriorly what inwardly he believes to be right. At first sight we would think that this liberty is to be denied to nobody. Still this principle will not stand the search-light of reason. If, owing to circumstances of birth or education, to social environments, a man happens to be a fetichist, will you claim for him the right to offer human sacrifices to his idols? Or if he be born a Hindoo, will you, when he dies, allow his widow to offer herself a willing holocaust on the grave of her departed husband? I believe that even our greatest champions of liberty would not dare to go so far in their contentions.

Does it mean the right to practise and profess any religion so long as we do not interfere with other people, and that man ought not to condemn what God tolerates? God tolerates thieves and murderers. Is that a reason why Governments ought to be blind to their doings? A man may not interfere with other people, and, meanwhile, under the garb of religion, preach doctrines subversive of the society and the family; and a Government has a perfect right—nay, a duty—to protect society against the ravings of religious madmen. Does it mean, at least, that, so far as a man professes to be a Christian, he ought to be allowed to abide by and preach his own views. But what if that supposed-to-be Christian, like the Albigenses and the Hussites, added persecution and war to his preaching?

Liberty of Worship is well defined by Cardinal Gibbons, and his definition will throw a good deal of light on the other hypotheses I have to face, so I shall give it here:—"A man," he says, "enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God. This religious liberty is the true right of every man, because it corresponds with a most certain duty which God has put upon him."

No Government has a right to interfere with the religious belief of the subject who sincerely holds he is right, and who does not attempt to force his belief on other people. The Government, above all things, must be the keeper of our liberties and the guardian of our rights.

If in a State all the subjects belong to the True Religion, the duties of the Government are easily defined. It is bound to protect religion, and to prevent anyone from injuring it either by writing, speaking or plotting. But if all the members of a community belonged to a heretical sect, will not also the Government,

for the sake of peace, have the duty to protect that sect against the interference of any other, and even against the introduction of the True Religion of Christ. In the first case, by interference, the Government would act against the fundamental principle of the sect's existence, viz., liberty of thought; and in the second, it certainly has not the right, much less the duty, to prevent the diffusion of truth, and to keep its subjects in darkness with regard to the means of reaching their eternal destiny. No doubt the first duty of a Government is to see to the temporal welfare of the people, but as all authority is from God, God cannot give any Government the right to put any hindrance in the way of the progagation of truth, and the establishing of the True Religion. But what about a mixed community, whether the Catholics be in majority or not. The Government is bound to give to all equality of civil rights, and to all the same advantages for the education of their children. Even if in such a country the Catholic Religion was the religion of the State, the dissentients must be tolerated, and not interfered with, so long as they do not try to upset the peace of the community. They have a right to tolerance, for, as Fenelon said to James II.: "Grant civil liberty to all, not in approving everything as indifferent, but in tolerating with patience what Almighty God tolerates, and endeavouring to convert men by mild persuasion." This is in perfect accord with our idea of faith. The Government cannot force its own religious views, even when true, on any of its subjects. It cannot put error and truth on the same footing with regard to protection, for error has no right by itself to be protected, but it has a right to tolerance so long as the man in error has not been disabused and enlightened.

Such, I believe, are the real views of the Catholic Church in reference to religious toleration. From them we can deduce clearly that, in a Catholic community that will abide by the principles of the Church and be guided by reason, there is no room for persecution or oppression. All the citizens can enjoy the same civil rights, all have a claim to their views being respected and tolerated, all can live at peace with their neighbours without ever allowing the blast of bigotry to destroy the happy union which ought to exist between the children of one Common Father.

Objections.—But non-Catholics will offer to this thesis two strong objections. They will say: "Your Church is the most illiberal of all churches; it is antagonistic to all our modern liberties. Only look at the Syllabus, and remember the Inquisition. The Syllabus is the most intolerant page that has been written in modern times, and the Inquisition the most cruel tribunal the world has ever seen." These objections require some explanation.

Syllabus.

In the Syllabus I shall examine only a few propositions that go counter to the ideas of liberty such as we find them in our present society.

The following proposition is condemned :—"It is lawful for any man to embrace and profess the religion which he thinks to be true, trusting to the light of his reason." This proposition is condemned, and justly so. It is simply a repetition of Pius IX.'s protest against those "who maliciously desire to derive *all* religious truths from the *sole* light of reason, and declare that a man has a primordial right to render to God the honour and the worship which he considers the best according to his own caprice." Man has no absolute right to do so. He has the right to search the evidences of religion, and the duty to worship God as He desires to be worshipped. To claim the right to worship God as we please, is to deny the existence of One True Religion, established by God for the guidance of man. The right of reason is not to make a religion of our own, but to search for the true religion.

In Proposition 78 we read :—"In a community where all the subjects are Catholics, the Sovereign should not allow the free exercise of false religions." I have already partially explained this statement, which you may call very illiberal. You will object to me as a counterpart to this : What would you say if in a Protestant community the Ruler forbade the introduction of Catholicism? The two hypotheses are very different, the one from the other. If a burglar enters a house at night, will you give him the same right to defend that house against its proper owner that you give the owner against the burglar? If a nation possesses the Truth, has it not a right to protect it against intruders? and if intruders have despoiled the owners, have not the owners the right to come and claim back their property? However this must not trouble our over-sensitive idea of liberty and equality, for although *per se* a false religion has no right to toleration, still owing to circumstances, and for the sake of peace, the Legislator may tolerate false religions, when it is in the interest of the people that he should do so.

"The Holy Father," says the author of *La Chiesa e lo Stato*, "does not condemn the hard necessity in which the State would be to tolerate and give liberty of worship to heterodox religions. Such community is not in its normal state with regard to Revelation ; and the Government must accommodate itself to circumstances. But what is condemned is, that this state of things is the best, and the most conformable to modern progress." Differences of circumstances do not alter the principle. "The Pope," says the *Civilta Catholica*, in answer to Mr. Gladstone (28th May, 1868), "does not condemn the liberty of conscience and worship *in se*, but he condemns those who pretend that such liberty is the right of every man, and that this right must be proclaimed in every well-constituted society. The Pope condemns the right to the thing, whilst Mr. Gladstone makes him condemn the thing itself."

Such are the tenets of the Syllabus towards the subject we are treating, and they do not appear to be opposed to, but rather sanctioned by, sound reason.

Inquisition.

Protestants and infidels of all shades unceasingly point to the Spanish Inquisition as a stain on the fair brow of the spouse of Christ. They represent it as one of those ignominies perpetrated by her, for which she will never be able to find any excuse; nor can she wash away the blemish which on account of it will stick to her name till the end of time. They speak of its horrors as recorded by Llorente, forgetting that Llorente is essentially a biased authority. A traitor to his country, and a traitor to his conscience, he finds his delight in misrepresenting everything Spanish and everything Catholic. He himself admitted that, in order that his statements might not be contradicted, he had burnt most of the documents referring to that tribunal. And we have proofs, irrefutable proofs, that some of his statements are false. Hence we have every reason to be on our guard, and not to admit without corroboration what he advances.

Was the Inquisition a purely political, or a purely religious, or a politico-religious tribunal? There are masterly minds supporting each of those three opinions. When I say that Dr. Hefele, Leo, Guizot, Lenormant, de Maistre, Ranke, and even Llorente himself, assert that it was a mere political tribunal, we must admit that this opinion has serious evidences in its favour. "The Inquisition," says Ranke, "was the means of completing the absolute authority of the kings." "It was an act of self-defence," says Lenormant, "against the dangers threatening the monarchy and the nation, against the conspiracy of the Jews and the Moors." When I see Pombal, the great persecutor of the Jesuits, speaking of it in the highest terms of admiration, it does not appear to me to have been a religious tribunal, although it had the mantle of religion, and its Judges were monks, mostly Dominicans. We must not forget that they were not appointed by the Pope, but by the King. And they were never allowed to condemn anyone to death, but simply to hand over to the secular tribunal the man who had been found guilty.

The Popes soon discovered the cruelty of the tribunal, and we see them protesting against its rigid actions. Pope Sixtus IV., says *Chambers' Encyclopedia,* "protested against the doings of the tribunal; but notwithstanding his protest, the Spanish Crown maintained its assumption. Then the Popes, feeling their protests unsuccessful, were compelled through prudence to tolerate what they were powerless to suppress. Seeing this, Paul III. exhorted the Neapolitans to resist its introduction in their country. Pius IV. addressed a similar exhortation to the Milanese."

Only a few remarks on the working and the number of the victims of the Inquisition, and I have done.

1. The Inquisition had no right to bring to its bar any man who had always been a Jew or a Moor. Their powers extended to Morescos or exteriorly-converted Moors, and to the Christianised Jews.

2. Clement VII. by a special decree ordered that the properties of the Morescos should not be confiscated, but retained for their children.

3. The celebrated Auto-da-fe, represented as public meetings where Bishops, priests, and lay people were watching the agony of the unfortunates writhing in the fire. The Auto-da-fe were nothing of the kind. They were simply the spectacle of those who, having abjured their errors, came publicly to make an act of faith, and promise for the future to lead the lives of true Christians.

As to what refers to the penalty of fire, we must remember that it was the ordinary death penalty of the time for many crimes in all European countries. "Witches," says F. Smith, "were punished at the stakes in England and Germany. It was also the punishment in England for high treason, and in the case of a woman who murdered her husband. In England it was even decreed under Henry VIII. that poisoning should be punished by boiling to death, and this decree applied also to women."

But what about the number of the victims of the Inquisition? De Maistre, who is a very careful writer and exact historian, says that the number of capital punishments during the centuries of its existence did not come to three thousand. Mr. Legge, a non-Catholic writer, in the *Scottish Review* (April, 1891), declares that "instead of eight thousand mentioned by Llorente for a certain period, he cannot find more than two thousand—an average of forty a year." Compare this with some records of English tribunals. Hamilton, in his "History of Quarter Sessions," gives the gaol return for Exeter in 1598. He finds that during that year seventy-four persons were hanged in the gaol. James Stevens gathers that "if the average in each county had been twenty a year, this would make eight hundred a year for the whole of England—that is, 11,200 in the fourteen years, against Torquemada's supposed-to-be 2000 for the same period." Mr. Mackay (I continue to quote F. Smith) says that, "after the passing of the Act against witches, under the promptings of John Knox, till the accession of King James I., 17,000 witches were burnt in Scotland, and 40,000 in England perished in the same manner between 1600 and 1680." And, as Mr. Legge justly remarks, "even in supposing that the victims of the Inquisition would have been as numerous as certain people pretend, they would hardly have afforded the witch-hunters sport for fifty years." It is well to notice here, in passing, that the witches were put to death on religious grounds. What about the thousands upon thousands of Catholics who, at the same period, suffered for their faith in England, Scotland, and Ireland? Persecutions in those times were, unfortunately, the order of the day; and the dominant party, declares Prescott, whether Catholic or Protestant, never ceased oppressing in the sixteenth and half of the seventeenth century.

Hence, I conclude that, instead of throwing our misdeeds of the past at each other's face, we had much better live in union and peace. The historian, in turning the pages of our history, finds many things that do no honour to any of us. In

days gone by people had different views, other ideas than our own, and we can hardly do them justice by examining their actions with the microscope of our nineteenth century education. Rather than quarrel about what is over, let us live in mutual esteem, helping each other in a world which has none too much of happiness, and during a life which is far too short to be misspent in ramblings, quarrels, uncharitableness, and disunion.

X.—Theological Studies for Laymen.

[Very Rev. E. J. Kelly, P.P., St. Brigid's, North Fitzroy, Melbourne.]

"*Possunt, quia posse videntur.*" *

The subject which I propose to treat seems to me a crying need of the times. Besides, the populations of our various States are now settling down, after the wild chaotic condition of early Australia, to a more ordered and regular life, with more of that leisure so necessary for intellectual progress. The felicitous idea of our Congress is already a proof of this transition. Hence the appositeness of the subject.

It was suggested to me by the reading of St. Gregory Nazianzen's celebrated panegyric of his brother Cesarius. This Cesarius, I may state for those who do not know, was a layman, a doctor of medicine; indeed, he was reputed to be one of the most skilful physicians and one of the most learned men of his time. He lived at the Court of Constantinople during the reign of Constantius, and afterwards of Julian, Valentinian and Valens. His brother, St Gregory Nazianzen, pronouncing his eulogy at the funeral obsequies, not only paints his remarkable virtues in periods of imperishable eloquence, but, incidentally, also draws a portrait, a type, of what the layman, the educated layman, the professional layman, the layman of high station and attainments, should be. He paints him in his moral life and intellectual acquirements such as to make him, amidst the allurements and occupations of a court, an exemplar for all the ages to come, at which high-minded laymen have but to look and copy, just as the Italian peasant at the present day comes to the statue of the Apollo Belvedere in Rome to measure its peerless limbs and compare their proportions with his own.

What generally happens with the young man going out into the world is that at first professional studies and occupations engross his time and attention to the exclusion of almost everything else. But the time comes when there is a rude awakening. In his daily company, in his newspaper literature, in his books—whether for study or for recreation—nay, even in the questionings of his own thoughts, the idea grows upon him that a vast untrodden world of religious information lies yet

(* "Virgil," Aen. VI. 231).

before him; that the lispings of childhood do not suit the conversation of men of the world; that hostile influences are arraying a multitude of objections against his cherished tenets, objections the solutions of which he does not know; aye, and even among friends, and in his own communings, many a notion of religion is found blurred and vague, and calling for further elucidation. In a word, to his more mature mind and altered circumstances the solid meat of deeper research—to carry on the apostle's simile—must take the place of the intellectual milkfoods of childhood.

The average layman leaves our primary schools—thanks to the admirable religious course prescribed in our official programme—very well equipped with knowledge of his Church's doctrines. Only the rudiments, I admit; but, still, he knows them well. At least, I speak of my own city, in which I know effective school inspection ensures thorough grounding in the elements of both the ordinary Catechism and Bible and Church history, and I am sure it is the same elsewhere. So I feel justified in saying that the average Australian layman, even he that goes through only the primary school curriculum, and is without the advantages of college training, goes forth, with his mind as well equipped with rudimentary knowledge as anywhere, to meet the hostile forces arrayed in the world against Religion.

But this is not enough. Such elementary knowledge will never suffice in the bivouac of life. He must improve and perfect himself. He must lay upon the foundations of elementary principles a superstructure of fuller, more accurate, more extensive, knowledge of all that relates to doctrine and its history. When questioned or attacked, a blush and silence will not do. He must be able to satisfy his own mind, as it is a "reasonable" service and faith that is expected of him; he must be able to meet the honest inquirer with a satisfactory explanation, at least upon notice given; he must be able to parry the thrusts of aggressive anti-religious foes, and even carry the war into the enemies' camp by a study of the shiftiness of heresy and the shallowness of unbelief.

All the work of a lifetime, I admit—*hoc opus, hic labor!*—but I fail to see how anyone not attempting it is doing his duty to his country, his Church, his fellow-citizens, or himself; as also I fail to see how anyone valuing his faith, and finding himself, through membership in the Church, the "heir of all the ages" in a far higher sense than the English poet sang, could fail to be deeply interested in a study, the beauty and attractiveness of which are so great that even outsiders often cannot resist the mysterious influence of its charms.

There is another class to be benefited: a class very common in Australia. I allude to what are called "self-made men." All honour to them I say. The "self-made man" may be described as one whose abilities transcend his educational opportunities. He is one who, notwithstanding his deficiencies, has become a marked success in life from a temporal point of view. We meet them by hundreds in every part of Australia; men often full of intelligence, bristling with natural talents; but,

alas! the Fates were not kind to them in youth, and when they have lifted themselves, in spite of every drawback, and by indomitable energy, into a proud position of independence, and perhaps, leadership amongst their fellows, then they begin to feel their educational shortcomings, to envy the more favoured ones, and perhaps, if they turn the same energy into this as into the other walks of life, to be devoured with the desire, if not too late, to repair by private application the defects of early training.

Assuredly, this is a noble auditory; this grand army of intellectual youth and successful (if neglected), self-made men; and one worthy to stimulate apostolic zeal. To be of service to them, to encourage them, to act as finger-post and guide them a little on their way, by indicating to them the easiest and richest literary religious pastures, such is my ambition! They have the abilities; most of them have at least sufficient education; and many, I am sure, have the desire of self-improvement; so all that is wanted is a guide. If there were only one such man of good-will in existence, I think some form of guide book ought to be available to put into his hands.

It has happened to me, what, I feel sure, many other priests have felt, the painful experience of seeing parishioners or fellow-citizens, supposed to be Catholics, men in high position, whose talents have carried them to the very fore-front in the world of letters and politics, and yet who, whenever necessity or choice brought them to speak of religion, betrayed such a fearful ignorance of the commonest rudiments of religion as to bring a blush to the cheek of every priest reading their hopeless efforts reported in the press. If these men are men of good-will, they should be furnished with a manual that will rectify their judgments; if not men of good-will, they must, at any rate, be left without excuse.

A story is told in Melbourne that in the boom times, when wealth was pouring in golden showers on lucky speculators, one man arose to opulence and position, who was unprovided, as I have described, with the intellectual equipments requisite for one in his new rank. Determined to live up to his new social position, he built a mansion, furnished it sumptuously, and provided it with everything that the ingenuity of architects could devise. Amongst other things he found a room set apart for a library. But there the trouble arose. He knew as much about books as—— well, let us draw a veil over that! But, falling back on his business instincts, and thinking, like many another upstart, that there is nothing like the imported article, he sent off to London an order to one of the largest bookselling firms for "so many *tons* of books" to be sent out to his residence. He had calculated the shelf-space, and ordered accordingly; the selection of the books to be left to the firm, which probably relegated it to one of their clerks.

If anyone had spoken a few years ago of putting theology within the reach of the laity, he would have raised a laugh of incredulity. Not only was it a difficult science, but it was enshrined in the Latin tongue. Theology was regarded as an

obscure and unknown region, full of mystery, inspiring awe, and perhaps tinged with a slight suspicion of superstition, whither only the most venturesome dared penetrate: as the heart of Darkest Africa or the icy terrors of the Poles.

We know the cause. The strange dearth of theological literature in the English tongue was the result of the crisis or long-drawn agony of the Penal Laws—England's fatal frenzy against the Christ, corresponding to France's Revolution, less violent only because spread out over a longer period. While the Frenchman, the Spaniard, the Italian was being brought up on literatures that were saturated with Catholicism, our forefathers had enough to do to escape the halter, the rack, and the prison of penal times to have leisure to create a vernacular literature. It was a great thing if they contrived to exist, and hand on the Faith to their children. To write books and print them—ah, it is not the man whose one study is how he may keep his head on his shoulders that has time or mood for such business as this.

But now all that is changed. The coma of centuries is shaken off. We have come out in the open. Since our religion was emancipated and the spirit of the age has become one of universal toleration, the English language has ceased to be the exclusive domain of heresy, and for the last few years especially, and at the present hour, a torrent, a perfect Niagara of high-class theological literature, is pouring forth from the open throat of the printing press, and is sweetening the waters and fertilising the lands wherever the English tongue is spoken. Theology, Philosophy, History, Controversy, Biography, Political Economy, Science, Piety, Novels even—all are treated. Books are pouring forth on all these subjects so closely on the heels of one another that it is difficult to keep pace with them. Britain, Ireland, and America are vieing with one another in the tumultuous work of production. Many of these works are of a very high order of merit, and are only waiting to be made known to the average layman to satisfy his natural craving for knowledge on the higher subjects, and to put him at his ease in disputation with others. They are written in English and thereby made accessible; they are attractive in form, so as to make the driest subjects more than readable; and, at the same time, they are comparatively inexpensive, and therefore easy of widespread circulation.

What the layman wants, then, is a guide to help him in his choice of books and course of reading.

Just as the law student, when beginning his course of Jurisprudence, goes back to the origin and studies the elements, the first principles, of Civil Law in the "Institutes" of Justinian—just as the physician, the surgeon, the biologist, masters the first elements of Practical Anatomy in the structure of the frog, and applies the principles learned therein to human and other organised structures, first in those in a state of health, and subsequently the pathology of the same—so also the theological student has first to master a parent science, the science of Dogmatic

Theology, whose deep and far-reaching principles he must first possess before he can be trusted to wander through the pleasant but slippery paths of the dependent sciences.

Sciences always thus group themselves about some parent stem. Thus Physics and Chemistry, and especially the laws of motion, underlie all the natural sciences; Astronomy is built on Mathematics, and Ethics supposes Psychology. Similarly, the science of Dogma has cognate and derivative ones, and, when it is once known, the mastering of the other ecclesiastical sciences becomes a comparatively easy matter; without, it is like entering the labyrinth without the thread of Ariadne to give the clue for escape.

It is the science of Christian Doctrine. It is the systematic presentation of the teachings of Christianity. It is the scientific study of the great truths of Religion, the Unity and Trinity of God, the Creator and Remunerator, the Deity of Christ, the constitution of the Church, the world of grace, of the Sacraments, of original sin, etc. It is grounded on the bed-rock of Scripture and Tradition, is guided by authority, is illustrated by philosophy, and explained by analogies from the world of nature. It investigates the proofs on which the Divinity of Christian Faith rests; it defends the Faith against controversial onslaughts; it explains the relation between Faith and Reason, and develops the similarities between the laws of the natural and the supernatural spheres. It is a compact *corpus* of truths, of perfect proportions, the members of which adhere to one another with irrefragable tenacity, and blend one into another with admirable harmony. It has its history, divided into Patristic, Scholastic and Modern Periods. It has schools and systems and a terminology all its own. Not once only, but twice in its history has it taken up the systems of philosophy prevailing in the world, and made them its own and built up the Faith on them. I mean the systems of Plato and Aristotle. Its subject-matter begins with one Eternity and ends with another. It has approached and settled difficulties that baffled all human science and philosophy, and has attracted the genius and the attentive study of the greatest minds the world has seen. It is justly regarded as the Queen of Sciences.

"Theology," says Father Faber, "is the counterpart of physical science. It can tell us quite as wonderful things of the angels whom we have never seen as astronomy can of the stars we can never reach. It can send light farther into the invisible world of spirit, than the microscope can into the invisible world of animal existence. The science of the laws of grace is a parallel to the science of the laws of life. The history and constitution of the Church is as startling in its wonders as are the records of geology. With the help of Revelation, the Church, reason, and the light of the Holy Ghost, Catholic theologians have explored spirit with at least as much certainty and success as modern science has explored matter. The immense intellect of man was once directed upon the life of God, His perfections, His Incarnation, and His communications of Himself. Revelation gave it countless infallible axioms,

and that greatest glory of the human mind, Catholic Theology, was the result. The same immense power is now brought to bear upon the currents of the ocean and the circle of the winds, upon electrical phenomena, and the chemistry of the stars, and the result is wonderful enough in the system of modern science. Yet it is hardly so wonderful, even as an exhibition of mental power, as are the *Summas* of scholastic theology."*

Such is the noble study I would propose to the intellectual portion of the laity. No doubt a deep knowledge of all its intricacies is the special office of the clergy; but a knowledge of its principal data is at least becoming in a layman. And a modern writer remarks that—"It is curious to observe the number of distinguished lay scholars who, in the last three centuries, had made a special study of theology, just as so many to-day in Germany and other countries take to Biblical studies."†

Remember, please, you who object against the novelty of introducing the layman into the inner sanctuary of theology, that I am addressing myself to men of proved abilities. To say nothing of educated ones, I have known "self-made men" (of the kind I have described) attack late in life, and master the dreary science of Political Economy, and become quite familiar with Adam Smith's "Wealth of Nations." As soon as they found themselves launched into politics, and incapable, unless versed in the principles of what has been called pre-eminently "*the* dismal science," they hesitated not, but attacked it, learned to apply it to the political situation, and became authorities thereon. Similar abilities turned into the study of Revealed Religion will bear equally admirable fruit.

When the great De Rossi—the founder and finisher of the great science of Christian Archæology—first attempted the study of ancient inscriptions and pictures in the Catacombs of Rome, he realised soon how difficult the task of deciphering them was without an accurate knowledge of the theology underlying those mysterious words and scenes disinterred from the bowels of the earth. So he promptly suspended his work of excavation and went, with all humility, to place himself in the ranks of the youthful students at the Gregorian University to learn the elements of theology. Which purpose accomplished, he returned to his archæological studies, and with such facility and success that to him belongs, perhaps, the unique glory of being the one scientist in the world that both invented and perfected the science with which his name is identified.

When Nestorius first enunciated his heretical theories concerning the Person and Divinity of the Word made Flesh, and minimised consequently the dignity and prerogatives of Mary *Theotokos,* it was the people, the lay audience listening around the cathedral pulpit, that detected the error and rejected the novelty. While the heresiarch was actually preaching such false doctrine, a tumult arose in the church, the people interrupting the sermon and protesting that such was not the teaching

*"All for Jesus," VIII. †Hogan's "Clerical Studies," p. 140.

they had received from their ancestors in the faith, and spontaneously they burst into song, and made the cathedral vaults resound with canticles in praise of Our Lady's Divine maternity. The declamation of the populace spread outside the building, and soon crowds gathered, and processions were formed, and banners borne, and hymns sung, and meetings held, and day and night the faithful people ceased not to vociferate their enthusiastic protest against the wrong done to Mary's name, and their protests were afterwards confirmed at the solemn Council of Ephesus. How could that populace so readily detect error even when preached by consecrated lips from a cathedral pulpit except that they were most enlightened in theology and thoroughly seized by the doctrine of the Incarnation? Though our days are popularly considered enlightened, I am afraid many heresies might be enunciated from our pulpits before the public could detect them.

Say not that that was ages ago, for if circumstances are altered and life is more complex now, so also the facilities for reading are now multiplied a thousandfold. And if you want a modern example of application besides De Rossi's, you will find it in the opposite camp. For is not more than half the army of that so-called "higher criticism," which uproots the Bible under the guise of learned patronage and the pretext of impartial inquiry, composed of laymen? Much wiser in their generation than we, these German laymen give years of unremitting labour to the study of Hebrew and the other Oriental languages to qualify them to attack the Scriptures, and with such success that they have forced the most time-serving of the unorthodox ministers of the Gospel to strike their flag and surrender the sacred text for dismemberment, nay, even to join in the work of disruption themselves. Yet, while our enemies are thus up and doing, sleepless and untiring in the cause of error, our laity remains in that condition of indifference and inactivity so eloquently described by the author of the "Triumph of Failure," and still persists in thinking that it is sufficient if the keys of sacred science remain, as of old, in the hands of the clergy. Oh, indeed now, if ever, the Church wants a strong race of laymen.

Second Section.—SOCIAL QUESTIONS.

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Second Section.—SOCIAL QUESTIONS.

I.—Notes on the Suppression of Intemperance.

[Right Rev. Monsignor Kelly, President of the Irish College, Rome.]

[The writer of this paper begs at the very beginning to express the feelings of joy and exultation with which he, as an Irish priest, greets the First Catholic Congress of Australia, and offers to His Eminence the Cardinal-President, to the Vice-Presidents, and to the members assembled, his warmest congratulations. It is, in his opinion, an event rich in promise, of great benefit to religion, and to society; it is also an admirable tribute to the World's Redeemer at the close of another century.]

The invitation of the Cardinal-President to the writer that he would contribute a paper was received with mingled sentiments of gratitude and of self-distrust. There was evident reason for misgiving as to the manner in which his part could be discharged; yet here was an opportunity of co-operating with zealous ecclesiastics and other Catholics who, far away from the centre of Christendom, labour to promote God's glory and man's happiness by propagating the teaching and the practice of the Gospel, thus proving themselves worthy ministers of the One True Church of Christ, and fulfilling their Divine vocation as "the light of the world" and "the salt of the earth."

The particular subject to be dealt with in this paper is the suppression of Intemperance.

In this suppression of Intemperance, both Church and State have a vital interest. Indeed, it is to very many, and most of all to priests, a question of supreme importance. Someone has said of Ireland at home: "Reform the vice of Intemperance, and other evils will reform themselves." This seems highly probable. It applies as well to the Irish and their co-religionists abroad. In any case it may be stated as a universally admitted proposition that, until we have a general and lasting reformation of Intemperance, until Sobriety comes to prevail amongst all classes, the ways of progress shall be greatly obstructed, if not hopelessly barred. It is so regarding Education; so in trade and commerce; so with politics; and emphatically so with morality and religion.

True, that wine and strong drinks are to be reckoned among the gifts of Divine Providence, of which all, without exception, are intended for man's use and benefit. Nevertheless, it comes to pass that by using these good gifts according to

the desires of appetite or of passion, or after the example of many, we forfeit happiness, and, according to the extent of self-indulgence, we find life embittered by a whole train of evils.

Wine and strong drink are not given for strength, but only to cheer and to comfort the heart. They are not profitable for frequent or for abundant use as bread is. Taken moderately they equalise life's charms for men, but taken to excess they are as poison, most pernicious to everything that is desirable in life and to life itself. Wisdom, speaking by the philosophers of paganism, and more clearly by the inspired writers, teaches this lesson.

Plutarch—*de Convivio Septem Sapientum*—writes:—"*Vinum quo suavius eo magis abstinendum.*" Which may be translated: "The sweeter the wine, the greater necessity for abstinence or restraint."

The Holy Spirit, by the author of the Book of Proverbs, cries out in warning to all: "Look not upon wine when it is yellow, when the colour thereof shineth in the glass; it goeth in pleasantly, but in the end it will bite like a snake and spread abroad poison like a basilisk." He goes on: "Thy eyes shall behold strange women."—Concupiscence!

"Thy heart shall utter perverse things."—Imagination and conversation depraved!

"Thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost."—Reckless and helpless in the midst of ruin!

"Thou shalt say: 'They have beaten me but I was not sensible of pain, they drew me and I felt not; when shall I awake and find wine again?'"—Reason and dignity lost; enslavement to an insatiable passion!

Such being the effects and consequences of Intemperance, we may well agree upon the following conclusions:—

1. We must take heed of the beginnings of Intemperance, and at any cost prevent its growth.

2. The examples of ruin wrought by Intemperance in our midst should be laid to heart by all.

3. We must not countenance, we must not excuse, those social customs which are more or less stained by Intemperance, which are sometimes, indeed, inseparable from drunkenness and scandal. These must challenge rather the zeal of all who love God and their neighbours, and there should be no rest, no respite given, till such customs have ceased.

4. We should aid according to our ability any and every effort for the suppression of Intemperance by means commendable in themselves and called for by existing circumstances.

Thus far our remarks have been general. What is merely general is generally unquestioned, because it does not touch the practical and particular points on which men will differ in their opinions. But to be efficient we must be practical, and to be practical we must be particular. We ask, then, what is to be done practically?

Let us see. We believe that God, the only absolute and self-existing Being, has deigned in charity to call us into existence endowed with wonderful senses and faculties, and destined to praise, reverence and serve our Creator according to the law of His Own Perfection. For our greater temporal welfare God has placed us in society, and that we might attain eternal happiness He has called us to be members of the Church of Christ, making us "fellow-citizens of the Saints and domestics of God." Thus we are by nature little less than Angels: in life members of a particular family, citizens of a particular State, and, in the order of supernatural grace, we are members of that mystic body, of which Christ Himself is the head, and which, by faith in Christ, is compacted in the living union of Charity. Therefore, our sphere of action is threefold, and so in practice we ask: What is to be done by us?

(*a*) As individuals.

(*b*) As belonging to domestic or civil society.

(*c*) As Christians and Catholics.

First, *let us be resolved.* Apart from determined purpose, it were vain indeed to seek direct and practical means. In this cause of ours we need to be animated by a spirit like to that of the Romans when at war with Carthage. Every one said and repeated, "*Delenda est Carthago,*" and so the dangerous rival was doomed by popular acclaim and effectively destroyed by popular effort. We must resolve that the spirit of Intemperance shall be driven out, giving place to that of sobriety. Sobriety must be secured on all occasions among all classes, in every age, with all persons. This should be our determination.

The Apostle of the Gentiles enjoins to Titus, a Bishop: "Speak then the things that become sound doctrine, that the aged men be sober, the aged women not given to much wine; the young women sober, young men in like manner exhort to be sober."—Tit. 2.

Sobriety is our aim, our final object; but to procure sobriety we have to get rid of our Intemperance. "*Delenda est.*" The love of strong drink is to be reduced to conformity with the Third Cardinal Virtue; then use must be regulated by its precepts, the intemperate must be reclaimed, and the spirit of Intemperance literally exorcised. But mind, Intemperance is a bland and persuasive vice, leagued with every evil passion. It protests against being driven out, or even interfered with, on grounds which appear plausible, and which readily captivate our willing ears. It claims to be intangible on the plea of good nature and of merriment; it is identified with hospitality and friendship; it is necessary for comfort and for health. Thus entrenched, Intemperance drives sobriety away. Children are found who desire intoxicating drink; young men who thirst for it early and late; women, even young women, who are not strangers to the strongest liquor; and so, it comes to pass, that many, very many, are found addicted to excess, numbers even to drunkenness, and numbers also are hopelessly enslaved. We find, moreover, that the drink trade, thriving mainly upon

the intemperate habits of the people, has grown to colossal proportions. We have our city slums filled with the wrecks of this bland but baneful vice. What of our prisons, of our asylums, of our hospitals? Shall this last? No, God forbid it. "*Delenda est.*" Let our hearts conceive of the spirit of sobriety, and our lives bring forth earnest and persistent efforts. "*Delenda est.*" But what efforts? Let us see.

The axe must be laid to the root of the tree. What are the roots of Intemperance? The roots of Intemperance are :—

(*a*) The traditions and customs of the people.

(*b*) The appetite or passion of individuals.

(*c*) Perhaps also the trade interests of those whose greater profits depend on increased consumption of intoxicating drinks.

These are the chief roots of our moral upas, and to these the deadly axe must be applied with vigour by us all, by every one of us as individuals, as citizens, and as Catholics. As individuals what is recommended?

1. To form by study, by observation, and by trial, sound notions and correct principles.

2. To abstain from intoxicating drinks according to the strict requirements of temperance, considering age, sex, profession, and strength of constitution.

(*a*) Children and young women should habitually abstain from even wine or beer.

(*b*) Young men should drink usually water or sober drinks, and never ardent spirits.

(*c*) Older people should abstain except at table.

(*d*) The sick or infirm should be limited to strict measure as in other medicines, and must remember that strength is proportionately diminished and life likewise shortened by excess in any degree.

3. To recognise the exigencies of the hour, never to court danger, to carefully shun snares, and, according to the safest and most perfect practice, abstain altogether from intoxicating drinks for the love of virtue, for personal security amidst surrounding dangers, and for good example. "All things are lawful to me, but all things are not expedient, and all do not edify." (1 Cor. 6-12. 2 Tim. 2-10.)

But is not total abstinence an extreme measure? Is it not impossible generally? Is it not mischievous and beyond, if not against, Temperance and Sobriety? Reason itself, apart from Divine Revelation, answers :

Total abstinence may be considered in two different circumstances. It may be regarded in itself, and it may be taken as a means to another end. Considered in itself, it is lawful, and if adopted as a means to preserve or promote virtue it is commendable and sometimes necessary. Then, it is not only feasible in the general or usual conditions of life, but so beneficial to all higher interests, to fortune,

character, health, and happiness, that experience warrants the application to ourselves of the declaration made by the Wisest of Men when he wrote (Eccles. 2, 3): "I thought in my heart to withdraw my flesh from wine, that I might turn my mind to wisdom and might avoid folly."

So far for individual action apart from religion. Now we inquire: What is to be undertaken by us as citizens? Our second practical question.

First, by way of principle, we should in society oppose whatever leads to Intemperance, while we should favour and support and aid every laudable effort in favour of Sobriety.

Practically, the customs of "treating" and of using intoxicating drinks outside meals upon pretexts of endless variety should be discountenanced. The proffered drink should be declined firmly on such occasions, and on our part should never be pressed upon others.

We should regard the atmosphere of the saloon as unwholesome, its companionship as dangerous.

To our friends we must give none but "good gifts." Leading them into temptation and putting snares or stumbling blocks before their feet, is in reason and conscience a wicked act on our part, and often a fatal scandal to our friends.

If our sports, excursions, etc., are to be enjoyable and safe, special caution in favour of Sobriety will not be out of place. If our clubs and institutes are not to be added to the list of snares for the ruin of youth, licensed bars and like facilities must be interdicted.

Secondly, we should avow, uphold and practise as sound and salutary principles—

1. That strength is not increased and life is not prolonged by stimulants, just as with the whip and the horse, the draught and the fire.

2. That, taken habitually by young men, stimulants undermine their hope; and, by adding the most exciting of fuel to the flames of passions, stimulants must need prove utterly and irresistibly ruinous.

3. That if it be so with the stronger sex, what is to be held about the weaker and gentler? Women should rarely, or never, drink intoxicating liquors. They are not good in their effects upon the characteristic and priceless virtue and perfections of womanhood. In the case of a woman the ruin is most deplorable, more certain, and all but irremediable.

4. That the intemperate man, and especially the woman who is at all "addicted," should never be taken as a trusty partner, no matter what may be the gifts of fortune or of fame, no matter how good natured, no matter how pious. Despite all these advantages, intemperate habits will grow stronger, and sooner or later will work awful ruin. Fortunes lost, families scattered, hearts broken, untimely deaths: these, all these together and all aggravated by untold trials of patient endurance during years of domestic martyrdom, are the fruits of passion for strong

drink. These say to the slave of strong drink: "We are thy works." By these, then, he or she is to be estimated; and, therefore, to accept such a partner in any serious undertaking, but especially in the contract for better or worse which binds till death, is an excess of folly from which all should shrink.

5. That if the intemperate incur the guilt of deadly sin, and the stigma of public dishonour, by spending in the purchase of drink the means given and required for the comforts and necessities of home, it must be blamable, ungenerous, unchristian, and in cases downright wicked to allure such victims to greater and faster ruin by systematic enticement. And surely national ethics condemn the principle and practice of securing an easy revenue by means of a trade which, thriving on popular vice, yields to society a dreadful preponderance of evil fruits.

6. That if social usages and popular notions are to be reformed so far as to stand well with public and general sobriety, they who contradict such baneful usages and false notions by lawful and prudent means, especially by the practice of Total Abstinence, deserve commendation. They confirm by actual experiment the principles necessary to save weaker brethren and to preserve youth from fatal snares. They afford absolutely unquestionable proof that stimulants are not, as many hold them to be, indispensable to well-being and enjoyment. They show a way by which Intemperance may effectually be stayed at any time. History records no more honoured name than that of Theobald Mathew. The benefits he conferred on his countrymen through Total Abstinence have been the theme of all who lived since his day. Had his work been maintained, how far different and far better would be our condition to-day? Ireland and her children would no longer swell the ranks of the destitute and degraded poor. Wealth, honour, and position would be her portion abroad; happiness, union, and holiness at home. Many and many have died for Ireland. Their act was noble. For the love of home and of fatherland they sacrificed life itself. Now, I say, here is a sacrifice far more profitable to our country and to our kindred than any other. Taken as a deliverance from national ills, or as a harbinger of national prosperity, nothing compares in our day with Sobriety. Who will secure it for us by the only sure and sufficient means? Will not our young men and our young women—our cherished hope for the immediate future—will they not in noble enthusiasm break the bonds of the fell thraldom of Intemperance? Will they not resolve that in their time Sobriety will reign, and that deceitful drink, treacherous drink, destructive drink, shall be discarded as a bland but mighty foe? Above all, what of parents and guardians, teachers, physicians, magistrates, and ministers of religion? How much may not be done by these? and what a grave responsibility rests on such as possess this power. Given parents, especially mothers, who will train up their children in the safest form of Temperance, who will carefully preserve them from the baneful influence of bad example,—may we not hope for a generation which will enjoy the priceless benefits which are inseparable from Sobriety?

At this point we may well ask whether the interest of the Congress has survived, and whether our exposition is still followed with willingness and with sympathy. Our standpoint has been indeed on a lower level. The teachings of Revelation and the support of Divine Grace have so far been reserved. What then of these supernatural forces? What can we do as Christians?

The advice which we have offered on the broad principles of natural virtue holds firmer in the supernatural order. It is strengthened and enforced by Divine truth: it is aided marvellously by Divine Grace.

Revelation teaches that drunkards shall not possess the Kingdom of God. No Catholic can with a safe conscience make little of the vice of Intemperance. In certain conditions it is a deadly sin, while always it is one of the capital vices. There is no sin not likely to be committed by anyone who yields to this alluring vice. He may not get drunk, yet through the influence of drink he will be led to violate grievously the Commandments of God and the Church, and sometimes all the Commandments and Precepts together. Our Divine Master, from the fulness of His Sacred Heart, said: "Take heed lest your hearts be overcharged with surfeiting and drunkenness."—Luke. The Apostle of the Gentiles wrote: "Do not err; neither drunkards, nor fornicators, nor thieves shall possess the Kingdom of God."

Religion, moreover, prohibits any word or act by which another person may be excited or drawn to excess. "Woe to the world because of scandals, and woe to the man by whom scandal cometh. If anyone scandalize one of these little ones who believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were cast into the depth of the sea." You know whose words these are. Now, to children and others drink is unsuitable and pernicious; to not a few of mature manhood it is a grievous temptation. To these, and such as these, we must not give scandal. They are obliged to abstain as the only means of avoiding sin, even though abstinence were as dreadful as the cutting off of a right arm, or the plucking out of one's right eye. What then of Catholics who for friendship, or any other plea, will allow and even encourage children to take wine and strong drinks. What of Catholics who, by alluring or forcing weaker brethren to share in their self-indulgence, lead them into temptation and sin, and, may be, irreparable ruin!

Does religious teaching and influence end here? No. Our religion cogently presses all of us to practise and to promote abstinence in every virtuous form. Our Redeemer, dying on the Cross, invites us pathetically to contemplate His sufferings, especially His sacred and saving Thirst, and by this thought He would arm us for the combat with our vicious or dangerous appetite, nay, for the struggle to attain the higher levels of spiritual perfection and generous self-denial. "The Kingdom of God is not meat and drink, but justice, peace, and joy in the Holy Ghost." "The night is past, the day is at hand; let us walk honestly as in the day, not in surfeiting and drunkenness . . . but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences."—Rom. 14-13.

Even Total Abstinence, prompted by love for our Crucified Saviour, and in imitation of His proof of love for us, adopted as a sure and salutary means of promoting sobriety in others, and preserving it in ourselves, is commended to all Catholics in the present hour. There was a time when Total Abstinence was opposed by eminently good people as inopportune, extreme, mischievous, etc. Even yet, we meet persons professing to prefer Temperance on the plea of moderation and due consideration of circumstances. But if we take for granted soundness of Faith and purity of motive, it must be admitted that Total Abstinence is the perfection of Abstinence, as Virginity is the perfection of Chastity. Total Abstinence is, therefore, always laudable; sometimes it has been enjoined expressly by God; sometimes it has been undertaken by vow. No sound Catholic can, therefore, think or speak ill of the Catholic Total Abstinence Association, in which members are required to resolve, not as by vow, but as by a firm and solemn engagement to abstain from all intoxicating drinks for the glory of God and the salvation of souls; in honour of the Sacred Agony and Thirst of Jesus, and of the Compassionate Heart of Mary,—thus discountenancing their abuse by others. In fact, we have special commendation and special spiritual favours bestowed by the Church upon the Association of Prayer for the suppression of Intemperance, and upon the Catholic Association of Total Abstinence for the same purpose, both alike founded on devotion to the Agony and Thirst of our Divine Redeemer. We cannot omit in this paper the Apostolic letter of Leo XIII. regarding the Catholic Total Abstinence Union of the United States, and we are persuaded that the First Catholic Congress of Australia will approve of our purpose to conclude this paper and confirm its suggestions by the words of Christ's Vicar on earth, which were written to our kindred and brethren in the New World, and in the identity of circumstances may altogether and most literally be applied here. We have then the Sovereign Pontiff, Leo. XIII., giving to the Church by a letter to the Archbishop of St. Paul (dated March 27, 1887), the views and sentiments of the Pastor of Pastors, upon the suppression of Intemperance by Catholics as such. Here are his words:—

"The admirable works of charity and religion by which the Faithful in the United States endeavour to promote the temporal and spiritual well-being of their fellow-citizens, afford Us the greatest consolation. It has pleased Us, above all, that by means of excellent associations, and especially by the Catholic Union of Total Abstinence, you persevere with diligence and zeal in combating the destructive vice of Intemperance. It is but too well-known to Us how destructive and how deplorable are the injuries to faith and morals to be feared from excessive drinking '*ab immoderata potatione.*' Nor can We duly praise the Bishops of the United States who recently in the Plenary Council of Baltimore condemned, in the strongest terms, this excess, declaring it to be a nursery of all sin, and a fertile root of every evil, overwhelming families with dreadful ruin, and plunging very many into everlasting torments and final perdition; declaring, moreover, that Catholics, who are addicted to this vice give scandal to non-Catholics, and greatly hinder the propagation of the true religion. Therefore, We judge worthy of special commendation the noble resolution, '*nobile consilium*' of these religious associations to abstain from every kind of intoxicating drink. For it cannot be doubted that this firm determination is an opportune and truly efficacious remedy for this very great evil, and that all will be more powerfully moved to impose this restraint upon passion by the greater dignity of those who set the example.

"But in this matter, above all others, priests should employ the greatest zeal, who, because they are called to instruct others in the Word of God, and to mould them to habits of Christian virtue, must lead the way by example. Therefore, let Pastors be zealous in driving the plague of Intemperance from the fold of Christ by assiduous preaching, and let them outshine others in setting the example of abstinence, to the end that the many and appalling evils which are being brought upon Church and State by Intemperance may, so far as lies with them, be averted.

"Given from St. Peter's at Rome, this 27th day of March, 1887, the tenth year of Our Pontificate.

"LEO XIII., Pope."

The words of Peter shall be the last of our notes on the "Suppression of Intemperance," which have been devoted to the establishing of principles rather than to persuasion. Omissions will be condoned by the indulgence of the Congress, as they may be more than supplied by the goodwill and zeal of Australia's pastors and their worthy flocks.

Having so traced out a way to what we desire and need, we may call upon Australia to advance. Let all be set in downright determination. "*Delenda est.*" All, moreover, have got to work and to pray; all must look to the Standard of the Cross, and by Abstinence, commensurate with individual necessity or ability, deal death to Intemperance, in the manner of Christ Crucified. What a noble act of homage this will be to the World's Redeemer. In it we find our most costly tribute to the Agony and Thirst which He proclaimed with dying lips; by it we further to the utmost the cause for which He died; and through it we shall most efficiently promote here and everywhere the welfare of that One True Church, which alone He founded to perpetuate His Mission, and which alone confesses Him to be Christ the Son of the Living God, who came into this world, *truly God*, and *truly man*.

II.—On Catholic Registration.

[A. L. Kenny, M.B., B.S., K.S.G.]

EVERY Catholic man or woman entitled to a vote for Colonial or Commonwealth Parliaments should be possessed of that vote, and should use it prudently and intelligently at all elections. Whilst unable to produce statistics bearing on the subject, I am certain it is safe to assert that a very large number of Catholic adults in these Colonies either do not possess or do not use their votes. So much may be affirmed from personal knowledge and from the results of Parliamentary elections. It is desirable in the best interests of the State that all persons entitled to the Franchise should exercise their right at all elections; it is equally desirable in the interests of Catholics that Catholics themselves should do the same.

Registration Societies have frequently been organised in the various Colonies to assist all who desire to secure that their names shall be inserted in the Electoral Rolls, but a more active organisation is required to induce people to attend to these matters. Need I give instances, before a Catholic Congress, in which a full and united Catholic Vote would have been at the same time in the best interest of the State and to the advantage of Catholics? If so, let me point to the present State system of Education. With the intelligent use of the Franchise by *every* Catholic adult entitled to the same, it would easily be possible to return to each Colonial Parliament and to the Commonwealth Parliament a solid Catholic party, which should be able to exercise a power similar to that possessed by the great Catholic party in the German Reichstag at the present day; this power would be no menace to the State, or to other parties in the State, but the Catholic party by its solidarity would ensure a just appreciation of the rights and interests of the body it represented. "Defence, not Defiance," would be its motto.

In order to attain this end it is necessary that some organisation should be undertaken having for its object the careful revision of the various electoral rolls, the ascertaining of the names and addresses of all Catholics qualified to have their names on these rolls, the tracing and interviewing of all those whose names do not so appear, the provision of the necessary machinery to procure the addition of those names to the roll, and if possible to ensure that upon all occasions the vote thus obtained shall be intelligently used. The Organisation *must* not in any way dictate, advise, nor suggest the manner in which the vote should be exercised; this would be entirely outside its scope; otherwise the Organisation would contain the elements of

speedy and complete disruption within itself. The voter's Catholicity may be trusted to teach him to properly appreciate the value of his right, and to avail himself of that right with prudence.

The Organisation would consist of a Central Committee for each diocese, with Parochial Sub-Committees, and should have the patronage and approval of the Bishops and the Clergy. I would have the Church, or the recognised Catholic meeting place in each town, as the local centre for each committee. The Central Committee should be at the Cathedral. The duties of the committees should be to raise the funds for the necessary expenses (Bazaars, Church Collections, Subscriptions, &c.), and to appoint individuals to carry out the general duties already suggested.

It would be found to be advisable and necessary to select persons familiar with the Electoral Acts and the working of the same, such as retired policemen, and certain other classes of Civil servants whose previous duties brought them into contact with such matters. These officials can be secured at a very low cost, and it should not be difficult to secure persons of this class who would, on account of their own feelings in the matter, work with an enthusiasm beyond the power of recompense. The work should not be spasmodic. To achieve success, it must be continuous, and not be undertaken merely when a particular General Election is close at hand.

If this great Congress did nothing more than initiate a permanent general united Australasian Catholic Registration Organisation, then it would have earned for itself from future generations of Catholics in this great Commonwealth a continuously increasing tribute of grateful praise.

III.—Some Thoughts on Capital and Labour.

[Rev. John O'Mahoney, Editor of the "Monitor," Launceston, Tasmania.]

To those who believe that whatever is, is right, and that there is no imminent danger of a sanguinary upheaval brought about by a blind and passionate resolve that the conditions of life shall, somehow, be made less unequal, all speculations upon social subjects are idle and dangerous, and every attempt to investigate the problems that present themselves, with a view of providing some remedy, is regarded as revolutionary, as being Communism, or what they are pleased to term Socialism in disguise. The reluctance to consider these subjects on the part of those who are not affected by the conditions which prevail, since they are well-to-do, appears to me to suggest an uneasy sense that the means by which they have acquired their present possessions will not bear scrutiny. But, however that may be, the problem of the modern Sphinx confronts us and imperatively demands solution. Capital, we know, is accumulating more than ever in individual hands—the conundrum of a Carnegie is how to spend his wealth—whereas labour is growing poorer, and there are thousands, nay millions, of men growing up who are not sure that their labour can be brought into the market at all, or that, if it is, it can command a price which will enable them to exist. This is the problem that awaits solution—the germ of anarchy, restlessness, discontent, and Godlessness—and which promises to be the agony and struggle of the next generation and of the generations that are to follow. The troubles of to-day—such as anarchy—a wild and wanton madness, a blind and barbaric protest against injustice, sacrificing innocent victims to affirm its principles; strikes, crippling trade, and, what is far worse, bringing famine and desolation to the workers' homes; riot and recklessness with all their attendant sins; and, let me say it at the outset, the denial to the worker of the proportionate share of the new wealth which his labour creates—all cluster round the existing relations between capital and labour. It is the greed for this wealth, which does not rightfully belong to capital or labour, but to both proportionately, that has given rise to rings of employers and unions of workers; the one fighting for a monopoly of profit and the right to sweat and oppress, and the other maintaining its claim to a share in the profit it creates. It seems to me that the primary principles of justice have long ago been discarded on both sides, and that just to the extent that the Rule of Right has been departed from, has a strenuous and partially successful effort been made to substitute for it the Rule of Might, or the ascendancy of the strongest.

The voice of those standing afar from the scenes of strife, the voice of the Sovereign Pontiff himself, has pronounced the present industrial system to be, if not absolutely corrupt, at least in need and capable of much improvement in the interest of the worker. "By degrees," writes the Holy Father in his Encyclical Letter of May 15th, 1891, on The Condition of the Working Classes, "it has come to pass that working men have been surrendered, all isolated and helpless, to the hard-heartedness of employers, and the greed of unchecked competition. The mischief has been increased by rapacious usury which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself." And again he says, "All agree, and there can be no question, whatever, that some remedy must be found, and found quickly for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes."

It is my purpose just now to ascertain whether an alteration is possible, how it should be applied, the agencies to be adopted, and the result which may possibly be achieved. Those people who object to "vested rights of property" or "rights of capital," as they are pleased to describe the existing system, being interfered with, must be left out of account, so far as any help is to be looked for in the present investigation. They declare that the working classes are very well off, and that any attempt to improve their condition by giving them an increased share—if it be admitted that they now possess any share—in the profit of their work would be to revolutionise a system which was designed to be eternal. It is well that we should note, in passing, before we dismiss such persons from consideration, that it was pointed out not many years ago by the late Lord Chief Justice Coleridge that the laws of property are merely a conventional arrangement established by nations in accordance with such principles as, from time to time, seem to be most expedient and advantageous for the community at large; but he also pointed out that the same authority which established these arrangements may, from time to time, alter them if a change appears to be beneficial. Clearly, then, the underlying rule of natural right appears to be the fundamental truth that, as a man's labour is his own, so the product of that labour is also his own property, so far, and only so far, as his labour has created it. Any further rules infringe the natural law which is, and ought to be, inexorable.

Having established this premise, and defining Capital, as far as it need be defined for our present purpose, as including all possessions of a tangible form, whether they consist of land, goods, money, or any other commodity of which the possessor can make use as distinguished from "labour"—*i.e.*, the application of men's energies

to inanimate or unintelligent objects, by which new objects of value may be created, we find that wealth of itself is not Capital, until it becomes associated either directly or indirectly with labour, for the purpose of producing tangible and profitable results, and it is in the success of these efforts—the creation of new profits—that provision is made for all sorts and conditions of people, and it is in their inequitable distribution that the error or the evil of the present system is to be found. Up to this point Capital and Labour have been partners working co-operatively, but when success has been achieved, the bulk of the profits goes to the man who has provided the inanimate Capital, or the raw material, and very little, indeed, of it finds its way into the pockets of the worker, who has applied his labour and contributed the active and skilled, as against the lifeless, factors which have been employed.

Nor does the inequality rest here, since the Capitalist not only secures the greater share of the profits, but he practically determines what the wages of the labourer shall be, taking full advantage of the competition which exists and fixing the payment at as little over and above the bare cost of existence as he can induce the worker to accept. Hence the reward of Labour is only equivalent to the maintenance of the labourer, whilst the bulk of the profits goes to provide comforts and luxuries for the employer. I am not blind to the fact that Unions of Workers have, up to a given point, maintained the wages' rate—they have never claimed a share of the profits—but I am also aware that Unions of Employers, by commanding the supply of the world's requirements and employing labour-saving machinery, as well as by possessing those indirect means of controlling the masses, have made their position secure and are able to claim the whole of the profit on manufactures *minus* the pittance paid to the workers. It is this system—equivalent almost to chattel-slavery—since, if the workers are not actually owned by the employers, the latter control their right to happiness and reasonable prosperity—that has created that undercurrent of discontent which has made itself felt even in this new land of ours.

But let us proceed to ascertain why this difference should exist between human beings, endowed by the Creator with equal and inalienable rights of life and liberty, and with equal claims to happiness. The only property that the primitive man possessed was the product of his labour, which he had remaining as a surplus after providing for his requirements, and he could do what he liked with it. This, we know, was replaced by chattel slavery, and was shattered asunder by the "rights" which the ownership of land secured. The source of supply was appropriated, the natural opportunities which God had provided were secured for a section of His people, and the rule of the stronger replaced the rule of justice. I am tempted to diverge in order to discuss this question, which is so closely connected with the relations between Capital and Labour, and greatly prevents the accomplishment of anything approaching a fair distribution of new wealth, but space

forbids, and I must be content to mention it incidentally as I proceed. Natural rights—the right of men to their personal freedom, and to the products of their own labour—cannot be conceded whilst the possession of land—the source of all wealth -and the power to hold it in idleness, enjoy the overwhelming privileges that are now accorded to them. If landed property be endowed with rights, and those rights be denied to the property of the worker, *i.e.*, his labour, and he is compelled to make it a marketable commodity, which he sells to the highest bidder, then we re-establish slavery, which we all agree (with our lips) that we have very properly abolished. But if labour be not a commodity, but a part of the life and being of the worker, and cannot be sold, then we must accord it equal rights with capital in the division of any new wealth that may be produced. The Labourer is essential to the Capitalist, but he should not be his slave, since wages are paid never out of capital but out of the produce of wages, the Capitalist at best advancing the sum, and sometimes not even doing that service.

It may be asked why, under these conditions, Labour does not bargain with Capital for a share of the profits made? The answer is very simple. "Freedom of contract" does not exist to this extent except in communities that are thinly peopled, and where the demand for labour tends to exceed the supply, which are just the communities where the evils of the unequal distribution of wealth are not very noticeable. In other cases a measure of "freedom of contract" has been obtained by combination on the part of the labourers. This very combination is an effort of strength put forth against the other party to the bargain, who, but for the combination (and sometimes in spite of it, as was shown during the shearers' strike in Queensland), would be the stronger. No idea of according the worker a share of the profits enters into the wage engagement, and the employer, being the stronger, dictates the terms of service. It is therefore evident that, just as the natural law of personal equality gave place to slavery, or the rule of the strongest, so by a similar process under our modern system of industrial production, the natural law of the personal ownership of the product of personal labour is, as a general rule, disregarded in bargains having for their object the production of new wealth by the joint efforts of Capital and Labour. In short, the rule of the strong, which in one form is slavery, or the practical ownership of men by men, has by no means disappeared from our social system. We have abolished its most objectionable outward and apparent manifestation, but it still exists as part of the practical rule of life.

It is not difficult for those who are prepared to make the necessary investigation to ascertain that the present system of wealth distribution gives the greater share of profit to the Capitalist, and if the inquiry be pursued it will be speedily found that the disparity does not end there. "The strong man armed" finds it easy, as Count Tolstoy puts it, for those who live without work to ride on others' shoulders. The laws and their manufacture are the reflex of the system which has departed from the

natural law of right, and tolerates abuses which sap the manhood, self-respect, and the very life of the community. Starting upon the assumption that the worker is not entitled to any share in the wealth he creates, but that his labour becomes for the time being the property of the employer, the old rule of purchasing in the cheapest market is adopted, and as the cheapest labour is that which will toil on for the greatest number of hours at the smallest living wage, the system called "sweating" has been grafted on to industrial life, and is in some quarters regarded as a consequential outcome of competition. This in turn forces down the standard of living and injures the health of the people. The present inequitable conditions are the result of the violation of the natural law of justice; when that is departed from, lawless acts are but the natural sequence. Anarchy and bloodshed, strikes, and the semi-starvation that they impose upon helpless women and children are very terrible, no doubt, but it should occur to those, who view them dispassionately, that they are the logical resultants of a state of affairs which, from the workers' point of view, recognises no God but the God of Mammon, and realises no responsibility for the temporal and eternal welfare of men and women. Just as surely as the departure from any natural law, whether physical or moral, brings about a disturbance of equilibrium in the field in which it operates, so surely the only mode of removing the disturbance and restoring the equilibrium is to accept the law and to return, as far as possible, to its observance. This may not undo the mischief already done, but it will at least prevent a continuance of the evil.

It seems, then, that the first step in the direction of reform will be gained in a recognition of the fact that the profit, accruing from a man's labour and above the cost of his maintenance, belongs to himself. If we can once establish this fact, and it is accepted as a truth, just as we believe in the laws of health and human liberty, we shall go a long way towards abolishing the state of industrial slavery that now exists. But it will be more difficult and more important to put the new rule, or the revival of the old rule of right, into practice. This seems difficult; doubtless, it is so, but it is by no means impossible. The "*bon père*," as Frenchmen love to call M. Harmel, has shown that it is not impossible. The Capitalist and the Labourer contribute jointly to the creation of new wealth, and must regard each other as partners, and must share in proportion to the contributions; and any such division, unless it be grounded upon the law of justice, must be unfair and unsatisfactory. Freedom of Contract in making such division may be pleaded, but it will be found after all that it is but a thinly-veiled excuse for maintaining the present starvation wages, and must lead to the frequent infringement of the law between right and wrong, and must bring about disastrous results, just as the infringement of the natural laws of sanitation leads to disease and death. There must, then, be a hard and fast rule in the division of new wealth, and to be effective it must have the full force of statute law.

It is not intended in the limits of this paper to outline any of the schemes which may be adopted for this purpose; but, before quitting this branch of the subject, it is well to refer to the common theory propounded by those who desire to leave things as they are, that, if the workers are to share in the profits, they must also share in the losses. *Prima facie* the argument seems sound, but reflection at once sweeps it away. Capital unemployed is useless, or at least non-productive, and that is not what the capitalist wants. If Capital is allied to Labour in a venture which creates no new wealth, there is nothing to divide. Labour has sustained a proportionate loss as well as Capital, and is not in such a good position to sustain it. The co-operative principle applies right through, and bears upon this as upon all other phases of the question. The partners in the enterprise share the loss. I am not venturing to outline any new social system. I merely point out that in the early stages of English history there would have been little difficulty in giving effect to some such system as that which I suggest, and which, I learn, has been adopted with satisfactory results by M. Bord, the great pianoforte-maker, and other European employers of labour. If the Legislature once proclaims the law of right to be the law of the land, the complex difficulties which have accumulated during many years of disregard of justice will most certainly disappear, if not at once, at least by degrees. There are, after all, only two rules of conduct in the affairs of communities—the rule of right and the rule of might: the rule of justice and the rule of the strongest. Those who will not, while they may, accept the rule of right, must not complain if they find that in the long run the greatest number are found to be the strongest, and if the rule of the strongest should depart as far as at present, but in a different direction, from the rule of justice. It seems that we are drifting towards this trial of strength, and that we are disregarding the moral forces which may, and indeed can, avert a bloody and devastating struggle. The duty of the Catholic Church is defined by Tradition and Encyclical, as well as by those who are entitled to speak upon the question. The relations between rich and poor, the condition of the labouring classes, the distribution of wealth—all concern the interests of Christianity, and thus come within the scope of the influence of the Church. The Holy Father has himself set us the example, and has laid down for Catholics the lines on which advocacy of the cause of the workers may be with safety and profit pursued. "Since the Divine words, 'I have compassion on the multitude,' were spoken in the wilderness, no voice," wrote Cardinal Manning, "has been heard throughout the world pleading for the people, with such profound and loving sympathy for those that toil and suffer, as the voice of Leo XIII." His Encyclical on Labour was no new pronouncement. "During his Episcopate at Perugia he issued pastorals even stronger and more explicit on the sufferings of the workers and the callousness of employers. By a happy Providence, what he then wrote in a pastoral to an Umbrian flock, he now promulgates with Apostolic authority to the whole world." And the whole world listened to the Holy Father's

voice "with a respectful attention never before given to any Pontifical utterance." The world of labour received it with especial joy, for they recognised in it the charter of their rights, and a crushing indictment of that greed of gold that pressed so heavily upon their liberty and their homes. And the results of the Pope's teaching are evident throughout the world to-day. It has been preached from pulpit and platform; it has been enforced in Church and Congress; workmen's clubs have sprung up in Switzerland, France, Germany, and Italy; the Catholic Episcopate and priesthood of Belgium have given a bright example to the world of what men, who feel a genuine sympathy for the toiling masses of the poor, may do to alleviate their lot. Rationalists like Renan may sneer at the masses of the poor—"the masses do not count: are a mere bulk of raw material out of which, drop by drop, the essence is extracted;" others may be too dependent upon the goodwill of the plutocrats to make their own the defence of the world of workers; but the Catholic priest and Catholic layman who will work and speak and write in defence of the working classes, and help them to discharge their duties and maintain their rights, are simply proving themselves true to the teaching of the Sovereign Pontiff and to the traditions of their Church. It is our duty, therefore, as Catholics—as men—to help on the cause of that humane legislation which several public men in these colonies, and notably in Victoria and New Zealand, are working hard to secure. We are a minority in the Australian Commonwealth. We cannot hope to do here what our co-religionists have effected in some of the European countries; but we can help every progressive movement that tends to ameliorate the condition of the poor, and support public men, of whatever creed, whose sympathy for the workers is genuine, and whose efforts in their behalf will, I hope, be the means of preventing in this new land of ours those evils that are a disgrace to the civilisation of Europe.

IV.—How to Deal with Our Criminals.

[Judge Heydon, Sydney.]

In this paper it is assumed that all questions relating to the prevention of crime, except so far as the treatment of actual criminals can prevent crime, lie outside the subject of discussion. In crime, as in everything else, prevention is better than cure, and the creation in the community generally of a high standard of morals and conduct; the promotion of Christian faith, of temperance, honesty, and industry; the preparation, in short, of a soil in which moral weeds cannot easily grow, is far more effectual to reduce the mass of crime in any country than the best possible system of treating criminals after they have come into existence. Crime is not altogether unlike disease, and it is a truism that the death-rate of a community is more effectually kept down by preventive treatment and strict rules of general hygiene, than by the most skilful treatment of existing disease. Considerations, therefore, of early religious training, of education, of the promotion of thrift and industry, of discouraging gambling and drinking, of treating neglected youth in Industrial Schools, and many others, though of the utmost importance in a wide view of the subject of crime, are here considered to be irrelevant, except so far as they may be applied to the actual criminal portion of the population. One general observation, however, may be made. No system of treating criminals, however good in itself, can be of much avail in a society of which the general tone is low. Every man, therefore, who leads a good life, and helps to raise the standard of the body of which he is a member, is actively working to reduce crime. On the other hand the bad citizen is the parent of crime. "The good are the salt of the earth, and if the salt lose its savour, wherewith shall the earth be salted."

This, again, suggests another consideration. It is as true of the treatment of criminals as of all other social problems, that the system adopted, however wise and judicious it may appear, is in itself a dead thing. Crime cannot be prevented, nor criminals reformed, by mere systems. Criminals are human beings, and can only be acted on by human beings, by the living and active influences of mind, character, and spirit.

> "For forms of government let fools contest,
> Whate'er is best administered is best."

Many striking examples of this have been furnished from time to time, when, under the most unhappy and destructive systems, men of noble character and

earnest Christian faith have gone amongst others of the most reckless and abandoned character, and have worked miracles of reform. Illustrations are by no means confined to Catholic countries, but one of great interest was afforded in France during the seven years beginning in 1841. Unfortunately, in that country there has been shown, both in legislation and administration, for many years past, a bitter hostility to all Christianity, and a determination to banish its influences, not merely from schools, but even from charitable institutions, and as far as possible from Society itself. The refusal to permit the Sisters of the nursing Orders to continue in attendance upon the sick in the public hospitals, persisted in as it was in the teeth of the strong protests of the members of the various hospital medical staffs, is the shortest and clearest exhibition of this unhappy spirit. It cannot be expected when the sick and dying are thus treated that any genuine Christian compassion will be shown to criminals, and it is a melancholy truth that crime, both in quantity and seriousness, has been largely increasing in that great country. In 1841, however, a different feeling prevailed. The Order of "Christian Brothers," founded by the saintly Jean Baptiste de la Salle, and devoted to the teaching of youth, was so successful in its labours in that field, that by a happy inspiration it occurred to the authorities of the city of Nismes that they might be equally successful in the very different field of prison management. The convicts there were under the control of stern warders and a strict military discipline, with the result, inevitable where human beings have to be dealt with, that a strong reaction had been provoked, and a spirit of ferocious insubordination had manifested itself. The Minister of the Interior, at Paris, at first ventured doubtfully upon the experiment of placing the youngest convicts in the local prison at Nismes under the care of the Brothers. This was at once so happy in its consequences that in the following year, 1842, the whole 1200 convicts in that large gaol were handed over to the charge of the Order. The experiment, which would appear so singular to us, was completely successful. In Mr. R. F. Wilson's book, "The Christian Brothers: Their Origin and Work," published by Kegan, Paul and Co., the result is thus described: "In the course of two months the whole character of the prison was altered. Instead of being guarded by men of fierce and threatening aspect, who were never without their swords, and who ruled by fear alone, addressing them in words of contempt intermingled with oaths and imprecations, the convicts found themselves watched over by unarmed men, who, with no means whatever of defence, moved fearlessly among them, always gentle and quiet in manner, speaking to them words of kindness, and encouraging them to resignation and hope. The sight of these men, who came and buried themselves in the prison, with the one purpose of being of use to them, and who, for no human interest, but simply for the love of God, gave themselves up of their own free will to such a hard and revolting task, first astounded them, then made them think, and kindled a feeling of gratitude in their hearts. They heard of God, of His mercy, of a life to come, of restoration

through repentance; of the hopes, even in this world, attendant on a new life of well-doing; and the power of the religion of Christ triumphed over those hardened natures."

No doubt it may be fairly said that almost any change must have produced better results than the brutal tyranny to which the Brothers appear to have succeeded; but it seems evident that if the armed bullies of the earlier management were far below the ordinary paid warders of the present day, the Brothers in their motives, their methods, their continual patience, and sweet Christian charity, were equally far above them. A reasonable degree of justice and consideration, which is perhaps what we attain to, is good no doubt, but active Christian love is indefinitely better.

After three years' trial the French Government handed over to the Brothers the care of another large prison, that at Fontevrault, with twelve hundred adult and two hundred boy convicts, and, the results continuing satisfactory, afterwards entrusted them with other prisons. The further extension of this remarkable experiment was most unfortunately interrupted by the Revolution of 1848. The new Government introduced changes of administration into the prisons which led the Brothers to the conclusion that they could not conscientiously continue in this field of labour. On their withdrawal they were thanked by the Government and the Minister of the Interior for the "remarkable improvement" which they had produced.

It does not appear that any great change of system was introduced by the Brothers. The diet, the mode of confinement, the hours of rising, of labour, of recreation, the mutual association of the convicts, are not stated to have been changed. The gaol buildings remained unaltered. What *was* altered was the spirit, the personal attitude, the influence, the tone, the sympathy. Love took the place of hate, trust of suspicion, patience of fierceness, kindness of brutality, Christian faith, hope and charity, of cynical and callous indifference. In short, the blessings promised to the eight Beatitudes followed the Brothers into the dark places of the prison.

It follows from the consideration illustrated by this historical event that by far the most important point in dealing with criminals is to place them under good personal influences. Mr. Frederick Hill, for many years an efficient Inspector of British Prisons, in his work on "Crime," says that he would expect better results in one of the worst built prisons, where no system of discipline was prescribed, but where there was an earnest and able governor, unfettered in his choice of subordinates, than in the best constructed building and under the most carefully devised plan of management, but where there was an incompetent head with ill-qualified assistants.

A corollary to this principle is that the most important part of any system of managing criminals is the training and stimulating of those who are to carry out the system. If this is well done, nine-tenths is done; if it is not well done, almost all is lost.

The first question which society has to ask when it finds itself face to face with a rebel against its laws, is—on what principle and to secure what end should the offender be dealt with? The second question is—what method of treatment will best enforce that principle and secure that end? Almost the whole of the science of penology is comprised in the discussion of these points, the true answers to which are still warmly debated and variously given.

The principle upon which the right of Society to punish is generally rested is its right to protect itself. In theory, Society claims no right of vengeance, but it does claim the right to prevent and to deter. As was said by a judge, addressing a criminal, "You are not hanged for stealing the horse, but you are hanged to prevent other horses from being stolen." In theory this is perfectly right, and should be kept steadily in view by legislators and administrators. This principle justifies mercy, even towards serious offenders, where no public interest is to be gained by severity; and, on the other hand, justifies severity towards crimes trifling in themselves, but serious in their consequences. "Vengeance is mine, and I will repay," saith the Lord; and it is hard to see what right a Christian community would have to detain a single offender in custody if it appeared quite clear that the emptying of the gaols would do no injury to the persons released or to anybody else. In fact, however, the consistent application of this rule is impossible, and will remain so while human nature is what it is. Logically, if the sole purpose of punishments is to deter, the most terrifying and deterrent punishments should be attached to those crimes which are most likely to be committed, and the lightest punishments to those which are already kept in check by other influences. Thus, as mothers are already protected against violence from their children by the almost universal and powerful bond of filial affection, parricide could safely be visited with a very minor punishment; while, on the other hand, assaults under provocation, being very slightly restrained by our natural feelings, should be very severely restrained by law. Who does not see that an attempt to measure punishments in any such philosophic manner as this would shock the public sense of justice? As the late Mr. Barwick Baker, a gentleman who in England devoted much time and attention to questions of penology and criminology, wrote:—

"Who can say whether a sentence is too long or too short? Before we can decide, we must state what is the *object* in sentencing. I say the diminution of crime is the object; but no Judges and few Chairmen of Quarter Sessions agree with me in this. All hold that the true purpose is to give an amount of punishment equal to the guilt of the offender."

Whilst one may doubt whether the writer quite correctly understood the judges whom he quotes, there can be no doubt that the view which he attributes to them is one which must inevitably have a large influence in governing the infliction of punishment. The popular and natural view, to which legislators, judges, magistrates and juries all give effect, is that a guilty man is punished because he *deserves* it. This sentiment of vengeance, of just retribution, must always operate, and it is evident that it operates in the direction of leniency as much as in that of severity.

If a criminal has been badly brought up, severely tempted, deeply injured, our feelings are moved in his favour, however black may be his crime; and it would seem that the teachings of many modern criminologists, who urge that punishments should not be attached to the crime, but to the criminal, are (it may be unconsciously) somewhat inconsistent with the theory that the sole purpose of all punishments is not to punish as an end, but to deter *by* punishing. The compromise at which they arrive between the two principles of *just* punishment and *preventive* punishment, and which seems to be both fair and expedient, would appear to be this:—For the sake of prevention you may punish, but for the sake of justice you must not punish more than the offender deserves. First look at his act, its seriousness, and the necessity of preventing similar acts; then look at his heart, and allow for his weakness, his temptations, his provocations.

To the social right of protecting one's self, Christian charity has added the social duty of benefiting others. In the field of criminal discipline this has introduced the principle that punishments should not only be such as to *deter*, but should be so carried out as to *reform*, the culprit; that he may not merely be scourged away from crime, but be won over to a sincere change of heart.

Shortly, then, the objects of punishment in a Christian country should be to prevent crime and to reform the offender, whilst practically the amount of punishment will be sometimes aggravated, and more often mitigated, by the totally independent consideration of the degree of the offender's personal guilt—that is, by sentiments of vengeance on the one hand and mercy on the other.

By what methods, then, should these important ends be pursued? First of all, what *sort* of punishment should be inflicted? In the present day, the general practice among civilised people, for nearly all serious offences, is to impose some form of imprisonment, sometimes solitary, sometimes in association, sometimes accompanied with labour indoors, sometimes with labour in gangs out of doors, and with varying kinds and methods of discipline. This is almost entirely a modern development. Our ancestors made use of a totally different sort of punishments, short and sharp in the infliction, though often very durable in their effects. Fines were imposed; mutilations of various kinds, as branding, plucking out the eyes, cutting off the nose, ears or upper lip, or tearing off the scalp, were frequently inflicted; and the punishment of death in various forms, some extremely cruel, was common. This state of things still prevails in the East, and, horrible as it now appears to us, had much to recommend it. We read in the pages of Father Ohrwalder and Slatin Pasha that the punishment of a thief in the Soudan was, for a first conviction, to cut off a foot. Is it really more cruel to do this, and at once set the man free, than to shut him up in gaol for, say, ten years? And even now sentences of ten years or more are not uncommon, and until quite recently were very common. If the question can be seriously asked, even in a country where prisoners are sufficiently fed and clothed and comfortably housed, what can be said

as to countries where the gaols are such as those in Morocco, China, Turkey, Persia, and other barbarous or semi-barbarous lands? A flogging or a mutilation, however severe, followed by immediate freedom, would be mercy compared to incarceration in such living tombs. The milder forms of punishment of this class, such as branding on the forehead or cheeks, or cutting off a portion of the ears, while not excessively cruel in themselves, had what some might still consider the recommendation of warning the whole community of the character of the man so indelibly marked. It must be remembered that it is only in a highly civilised country that anything like a tolerable system of imprisonment is possible. A modern prison is a highly complex institution. The very plan upon which it is built is the result of centuries of experience, and was first originated by Pope Clement XI. in the prison which he erected at San Michele in 1703. Its construction, with its many provisions for security, ventilation, sanitation, exercise, separate treatment, discipline, water supply, cooking, and night accommodation, would have been quite impossible to a generation without the scientific knowledge which we have acquired. Add to this the staff of trained warders, the rules of government, and the system of continual inspection and report, without which the most serious abuses would at once arise, and in spite of which abuses sometimes arise, and it is evident that a modern gaol is a product of modern civilisation, and could not have existed in earlier times.

Of the punishments of this kind, fines, occasional whippings, and the death penalty are the only ones which remain. Fines are now almost entirely appropriated to small offences. Whipping is used in some gaols (though not in New South Wales) as a method of enforcing discipline, and in certain cases may be imposed by law as a punishment for the offence. It seems a pity that it cannot be more commonly awarded, particularly in the case of juveniles. It is very curious that a punishment which is freely used in public schools with excellent results, and without producing the smallest feeling of degradation or any lowering of self-respect, cannot be applied as freely to juvenile or first offenders. The prejudice against it is probably due to the excessive severity with which it has been used. If, as at schools, care were taken that the skin should not be broken, a stinging and very deterrent castigation would be provided, without expense to the community, and without raising the difficult problems resulting from systems of imprisonment. How many hundreds of youths have been ruined for ever by being placed in the corrupt society of a gaol, who, if soundly whipped and returned to their friends, would have become useful members of society? And which is really the most merciful: some short, sharp, painful blows on the skin, or the loss of so many months or years of life in confinement?

From this point of view it seems almost a pity, too, that methods of punishment resembling the stocks and the pillory should have fallen so entirely into disuse. For minor offences, especially against order, morals, and decency, the shame of a short

public humiliation would seem to be a sufficient and an appropriate punishment. As it is, in many cases in which a small fine, with the alternative of a short imprisonment, is invariably inflicted, the disgrace of appearing before the police court and being there exposed is practically the real punishment.

As to the punishment of death, it seems to be sufficient to say that the best and most humane modern thought cannot yet see the way clear to its total abolition. It has been restricted to a few enormous crimes very destructive of social security, and requiring the strictest repression; and the necessity of combating these, with the almost insuperable difficulty of devising any tolerable alternative punishment, will probably cause this last dread sentence of the law to survive for, perhaps, an indefinite period.

Another system of punishment, at one time very common, and which still exists in some civilised communities, is the reducing of the offender to slavery, permanent or temporary. When slavery was a recognised institution, this punishment consisted in frankly giving the criminal the status of a slave. In the present day a result practically the same is attained by appealing to a different principle. It is urged that the fact of a man rebelling against society gives him no right to be maintained at the expense of his fellow-citizens, and to be relieved from the duty of earning his own living. As a man, whilst undergoing punishment, is not a free agent, it follows that any system which deprives him of liberty, compels him to earn more than enough for his bare subsistence, and confiscates the excess, is practically a system of slavery.

Such systems have two great recommendations; they relieve the State of expense, and constrain the convict to habits of industry, which are not only reformatory in themselves, but may be of great assistance to him on his re-entering the world. Very much, however, depends upon the nature of the labour. Convicts sent, as we are told that in Russia they are sent, to spend years in deep mines, where they toil all day and sleep at night, without ever seeing daylight, learn very little that can help to support them when they are at last liberated. And this reference to the mines of Russia indicates the real difficulty attending this method of punishment, viz., the excessive severity, and, in many cases, the barbarous cruelty, with which it is carried out.

The most extreme form of this system of convict discipline is afforded by some of the Southern States of America, where all, or most of, the convicts are farmed out, at so much a head, to contractors, who entirely relieve the State of their cost and custody, and who employ them in gangs—sometimes on plantations, sometimes in the construction of railways and canals, sometimes in the working of coal mines. In this way some of these States have been able to relieve themselves of the trouble and expense of any regular administration of convict prisons, and have even managed to make their convicts into a source of State revenue.

It seems difficult to defend such a system of punishment as this. Prisoners worked in gangs in the open air or in mines cannot possibly be properly looked after, except as to compelling them to work. They must be in intimate association together day and night, free to corrupt each other, to tyrannise over each other, to exhibit all the evils of a lawless and wicked society. The State must deliberately ignore its duty, and entrust to private persons, whose one interest is to make the labour which they have bought as profitable as possible, all care for the protection and reformation of the unhappy persons, of whatever sex or age, whom the State itself has removed from the ordinary safeguards of society. These *a priori* objections are more than justified by the results.

Mr. William Tallack, in his valuable work on "Penology," thus describes them :—

"This abominable system—for such it is—has for years been carried out in Georgia, Texas, Florida, Mississippi, Arkansas, Louisiana, Alabama, and elsewhere in America. The leaseholders take the whole charge of the convicts, and, in some States, re-sell their labour to railway companies, mining proprietors, and other large employers. The unfortunate wretches, thus leased out, are located from time to time in stockades or camps. The pistol, the lash, and the bloodhound are freely used to enforce discipline and to discourage escapes. Disease and death make terrible havoc in the convict ranks, which include many unfortunate children. The rate of mortality is enormous in such cases—as, for example, eight per cent., or eighty deaths out of the thousand per annum. In 1880, the Superintendent of the Texas convicts reported that out of one hundred who had been pardoned by the Governors, more than a quarter were children from ten to sixteen years of age; and nearly another quarter were hopelessly diseased, blind, crippled, or demented. Murder, rape, blasphemy, unnatural crime, and every form of vice prevail amongst these gangs."

From a summary made by Mr. Tallack of reports by Mr. G. S. Griffith, the President of the Maryland Discharged Prisoners' Aid Society, of visits of inspection in 1884 and 1885 to the Southern States, it appears that one pernicious tendency of the system is to encourage a merciless prevalence of very long sentences. Even little children in the South, and of both sexes, are committed to this virtual slavery for protracted terms, often for the most trivial offences. Out of 1243 convicts leased out in Georgia, 100 were boys from ten to sixteen years of age, and 400 from sixteen to twenty years. In one convict establishment two little boys were found under sentence of five years for stealing a box of cigars, and were in association with the most atrocious characters. Very inadequate attention is paid to the separation even of the sexes. Many wretched infants are born in them. Gross immorality is frequent, both on the part of officers and convicts. The mortality and the attempts to escape are alike excessive. At one convict establishment in North Carolina, in a period of two years, out of 1966 convicts, 237 escaped, 140 died, and nine were killed while trying to escape.

It is charged, also, against the Southern States by some writers that, by this system, and by imposing long terms of punishment on all convicts who have black blood in their veins, they have re-introduced slavery in a form more cruel than before.

Barbarously wicked as is this system, it has, no doubt, its good side. It must act strongly as a deterrent, and have a decided tendency to eradicate habits of laziness. It must, however, be most cruel in its operation to precisely those least able to resist hard treatment. To the weakly, to women, and to children, it must be little short of hell upon earth; whilst strong and robust men, able to work hard, and therefore valuable to the contractors, would probably receive some indulgence, and might even to some extent enjoy the opportunities for tyrannising and the licence of the open-air camp life. On the whole, it is remarkable that in communities calling themselves Christian, and boasting of their high civilisation, such an altogether atrocious state of things should be tolerated for a day. It is only fair to suppose that race hatred, caused by the large percentage of negroes among the convicts, has much to do with its existence; and this feeling, co-operating with custom, the saving of expense, and the heavy cost of building proper modern gaols and employing the necessary staffs of governors, warders, and matrons, may probably perpetuate the system for many years.

In the Northern States of America, under the influence of the same desire to save expense, a modified "contract system," far more humane than that just described, has been largely adopted. In this, as in the other, the labour of the prisoner is sold at so much per head to contractors, but the prisoners must not be removed from the gaol. That the contractors may turn to the best account the labour which they have bought, they are permitted to make their own rules as to the hours of work, the nature of the work, and the compulsion to work, the authorities meeting their wishes on these points as far as possible, and modifying the discipline of the prison accordingly. It is evident that this is a great improvement upon the Southern system, but it is objectionable in this, that it gives a special value to the convict of good working powers, and tends to his being favoured at the expense of the weak and sickly. It bears lightly upon the strong, and hard upon the weak. It necessarily deals with the prisoners in a wholesale instead of an individual way, and must therefore limit to a certain extent the efforts to reform them by bringing to bear personal influences adapted to the character of each. It must also interfere disastrously with any proper system of prison discipline, introducing two authorities, and hampering the State officials in any movement of reform by the necessity of considering the right of those who have bought the labour of the prisoners, and who are entitled to get as much labour for their money as possible. Another necessary consequence of the system is that the prisoners must during the hours of labour be in association with each other, and experience has shown conclusively that *all* association of prisoners is mischievous and corrupting, and interferes with the great Christian endeavour of reforming their hearts and characters.

A third system of contract labour is largely in use on the Continent. It differs from the North American system only in that the contractors are more strictly

limited in their power of regulating the labour, their rules being quite subsidiary to the general rules of discipline of the gaol.

It must be admitted that there is one great recommendation of these systems of hiring out the labour of criminals. It secures that they shall be diligently employed. The pressure of the contractor to keep the prisoners hard at work would certainly be more severe than that exercised by warders in gaols where there are no such contracts. The administration of the gaol would, necessarily, have, to some extent, to assist the contractor to get value for his money. The system, therefore, is a system of industry, and it may, perhaps, be doubted whether any reformatory agency is, on the whole, more efficacious than systematic hard work. Moreover, if the trade carried on is one which can be practised outside the gaol, the prisoners have the immense advantage of learning it properly from practical instruction, instead of from warders having almost necessarily no special skill.

It is hardly likely, however, that any contract system will be adopted in an Australian community, because there is a very strong feeling amongst the working classes that free labour should not be subjected to the competition of prison labour. How it is that a man who is sent to gaol acquires thereby a right to be kept at someone else's expense, and escapes from the duty, incumbent upon everyone else, of working for his living, is not explained. In many cases men are sent to gaol precisely because they will not discharge this duty of competing with others and keeping themselves by honest hard work. The moment before a workman—say a carpenter—goes into gaol, he may work, *i.e.*, compete with other workers. The moment he comes out he may do the same. But during the time that he is undergoing his punishment, it is considered unjust to other carpenters that he should be allowed to do anything of the kind. By some confusion of thought he is looked upon as a State labourer, and his working as a form of State competition. Oddly enough, side by side with this prejudice against any competition with labour by what is not State labour at all, there is an equally strong prejudice in favour of the competition with capital by what really and undeniably is State capital. One very cruel and oppressive result of this unfortunate prejudice is, that it is made very difficult to teach criminals how to earn their own living. Nothing can be clearer than that, if a man is hindered in his attempts at honest work, he is thrown back upon crime, and no reformatory influence is more efficacious than to prepare and qualify him to do honest work. Yet it seems only too true that, if by any judicious contract system the expense of our prisons was largely reduced, and our convicts kept to profitable labour in gaol, and fitted to continue at profitable labour out of gaol, the result would not be public approval, but public condemnation most indignantly and emphatically expressed.

The system of branding, flogging, mutilation, and other inflictions of bodily pain and disability, and the system of selling the convict into slavery for a longer or shorter term, being both practically set on one side, and the system of fines and

confiscations being admitted to be of limited and unequal application, on account of the differences between men in wealth and position, there remains only (besides the infliction of death in certain cases) the system of confinement or imprisonment—a system which, though now generally adopted, is of comparatively modern origin, and which has certain special and very serious difficulties and disadvantages of its own, which have been so far only imperfectly overcome. To discuss in detail all its features and historical developments would far outrun the necessary limits of such a paper as the present. It may be said, generally, that the consensus of modern thought, and the practice of the countries at present most successful in criminal treatment, point to the presence of three main features. The treatment should be, as far as possible, separate. It should be accompanied by employment to occupy the thoughts, reduce expense, and prepare the culprit to re-enter society. It should be relieved by bringing him under the influence of improving and encouraging human intercourse.

Before considering these features, a few moments may be given to congratulations upon the merciful reduction in sentences which has taken place, at any rate in the Mother Country and in Australia, almost within the last year or two. It is still, indeed, in progress, and it is a very happy circumstance that it has not been accompanied by any increase of crime. That great Irishman, the late Lord Russell of Killowen, Lord Chief Justice of England, whose recent untimely death we all deplore, in a recent speech stated :—

"No one who was conversant with criminals and their sentences could be unaware of the fact that we were only a very few years removed from the time when it was thought proper to inflict what he must call brutal sentences."

After instancing a case in which a late distinguished Judge, a really kind and humane man, had sentenced a woman, no doubt a life-long criminal, to 20 years for a small larceny, which term he afterwards reduced to 14 years, he went on :—

"Since those days, however, a very important change had come over public opinion, and it had been recognised by the State that prisoners—even those whose offences were of the gravest nature—were not creatures to be treated as complete outcasts from society, but as human beings."

To show how very recent and still imperfect is this reform, and with what difficulty long fixed points of view are changed, the following remarks of another eminent Catholic, Mr. Justice Mathew, made when presiding at a meeting of the Romilly Society for the improvement of Criminal Law in London on the 29th May last, are of interest :—

"During the past quarter of a century sentences had been much diminished in severity, and that diminution had been accompanied by a diminution of crime. Greater leniency of treatment had not interfered with the maintenance of gaol discipline. Much, however, still remained to be done. The proceedings of judges in former years at assizes were almost automatic. When a man was convicted of a crime, a record of his former transgressions was examined in order that a heavier sentence than any he had previously suffered might be meted out to him. This was held to be necessary for the welfare of the community. Some very astonishing cases had recently come under his notice. In one case a carter, charged with the embezzlement of a few shillings of his employer's money, was sentenced

to 10 years' penal servitude. In another, a woman of 70 received the like sentence for some act of dishonesty. She had, in the course of her life, committed many similar acts, but her total thefts, during her protracted career, represented in value probably not more than a few shillings. These cases ought to receive the consideration of the Home Office."

In a later portion of his speech he said :—

"When a man was convicted the Judge had placed before him a record of his previous convictions. But there was no one to say a word for the prisoner. The Judge ought to be informed of the man's history, of the temptations to which he had been exposed, and the efforts that might have been made to reclaim him. But there is nothing of the kind. He suggested to the Prisoners' Aid Societies (of whose work he could speak with the greatest possible praise) that as they existed for the purpose of relieving the miseries and difficulties of prisoners, they might come to the Judges' assistance in this matter."

Entirely in accordance with this are the opinions expressed by that experienced prison official, Mr. W. Douglas Morrison, the able editor of the "Criminology Series," in his introduction to the English translation of Lombroso's "*La Donna Delinquente*." He writes:—

"Do we act upon the principle so clearly enunciated by Bentham of adjusting our methods of penal treatment to the nature of the offender as well as to the nature of the offence? On the contrary, as far as adults are concerned, the existence of this principle is practically ignored. It is assumed that all offenders are the same, and are therefore affected in exactly the same way and to the same extent by penal discipline."

He goes on :—

"It should be made the business of a criminal court to enquire not merely into the alleged offence, but in cases of conviction into the condition of the offender who committed it; and the duration and nature of the sentence must be determined by the results of this enquiry quite as much as by the nature of the offence."

It is only fair to say that many undoubtedly kind-hearted and actively reforming penologists still advocate the gradual raising of the sentence for each offence, that the criminal may know that every time he plays the game he raises the stakes, and that if, in spite of this, he become a confirmed offender, he may be separated from Society. But whilst this is, no doubt, a fair consideration, it is not the *only* one,—*all* the circumstances should be considered.

It is a happy fact that in New South Wales great advances have been made in the reduction of sentences, without any mischievous consequences. It has also been the practice, for a long time, for the Judge to make what inquiries he can into the whole of the circumstances relating to the convict and accompanying his crime; and it is considered part of the duty of the police to assist him impartially in this. The greatest difficulty incidental to the prison system is that which arises from the resulting association of the criminal classes within the prison walls. This has been found to have an invariably corrupting effect. The deterring influence of imprisonment was more than counteracted by the fact that the prisoner became a pupil in a criminal school. In the case of boys and first offenders the result was often actually worse, so far as the criminal himself was concerned, than if he had been discharged without any punishment. In the community he would not necessarily come under evil influences; in the gaol he was subjected to them in a concentrated form. Whilst

this lasted, the places of punishment were not only not reformatories—they were the actual reverse—they were State schools, or rather universities, of vice, crime, fraud, and every kind of wickedness and corruption. As long as the original system of unrestricted association lasted, this was true to an almost incredible extent. Early in the present century the inmates of the women's ward at Newgate are described as "sitting about on the stones of the yard, squalid in attire, ferocious in aspect, begging, swearing, fighting, singing and gaming, dancing, and dressing up in men's clothes, so that their ward came to be described as 'Hell above ground.'" Sir E. F. du Cane says that "unrestricted freedom of communication between prisoners was permitted, males and females were mixed together, and the prisoners' families and friends, including (of course) burglars and prostitutes, were admitted to pass the day with them; not only did these add to the scenes of debauchery in the prison, but gambling was carried on, burglaries were planned, money coined, and notes forged inside the prison." Goldsmith's contemporary picture of the scenes in the prison into which the Vicar of Wakefield was cast will occur to everyone. The smallest effort of the imagination will suggest the effect to nearly every prisoner (including those awaiting trial as well as those convicted) of being thrown into such festering pits of corruption.

As early as the year 1703 a prison had been constructed at San Michele by Pope Clement XI. upon the radiating plan, with separate cells, by which isolation and separate treatment of the prisoners was rendered possible. This great reform was gradually copied, as the evils of prison association came to be more fully realised, and the model prisons at Pentonville and elsewhere in Great Britain and on the Continent are now constructed on the same general design. The separation of the convicts was at first partial. Various systems of classification were tried; then the creation of small groups, isolated from each other; but experience taught that these were but half measures, having only a half success. At last complete isolation was advocated. One of the first to urge this course was the late Dr. Ullathorne, Bishop of Birmingham, in his "Essay on the Management of Criminals." He had been at Norfolk Island as a Catholic chaplain when Captain Maconochie, the Governor, who fearing that complete cellular separation was unnatural and cruel to the prisoners, tried the merciful experiment of permitting "small groups of selected prisoners, of only half a dozen in each company, to live together, work together, and be mutually responsible for each other's good behaviour," hoping in that way "to bring into play those feelings of mutual forbearance, good fellowship, sympathy, and resistance to temptation, which are to be found combined with healthful and favourable conditions of association in freedom." This generous hope was disappointed. Dr. Ullathorne says:—

"These private associations (of five or six each) would tempt to plots and conspiracies, and give all facilities for their execution. They led, in fact, to the outbreak in Norfolk Island, although the Catholic clergy warned Captain Maconochie of the very men and of the game of hypocrisy which they were playing."

The celebrated Mrs. Fry had a similar experience when she also attempted classification by small groups. The Rev. John Clay, a prison chaplain of very great experience, said:—

"I believe it to be beyond human power safely to classify prisoners. I dare not trust even six or eight prisoners in any class or association which leaves conversation free."

To this may be added the words of the eminent American penologist, the Hon. Edward Livingston. He says:—

"Every association of convicts that can be formed will, in a greater or less degree, corrupt, but will never reform, those of which it is composed. And we are brought to the irresistible conclusion that classification, once admitted to be useful, is so in an inverse proportion to the numbers of which each class is composed, and is not perfect until we come to the point at which it loses its name and nature in the *complete* separation of individuals. We come, then, to the conclusion that each convict is to be separated from his fellows."

This may seem a stern and unnatural conclusion. Unnatural it certainly is, but imprisonment itself is unnatural. On the other hand, prison association is unnatural, because the evil elements of society there are in unnatural abundance. To cast a young woman who has stolen money into such a society as that just described as "Hell above ground" is at least as unnatural as to keep her in perfect isolation. The latter may affect her mind, but the former must inevitably deprave her nature.

It is evident, however, that the benefits of isolation are mainly negative. Some positive advantage may for a time result from the solitude: the leisure for reflection, and the realisation of past folly and misconduct. Retreats, however, must never be too prolonged, and after a short time the only recommendation of the system of isolation (setting aside for the moment its valuable punitive and deterring effects) is that it shuts out actively bad influences. Moreover, if it is too rigorous and too prolonged, it becomes more than the subject can bear, and there is danger of mental injury. How can this be avoided?

The view is gaining ground among modern penologists that the separate treatment may be complete for a certain time, and after that time may be still partially maintained by permitting association, under careful supervision, only at work and at prayers.

They are also emphatic in enforcing their conviction that the isolation of the prisoner must be made use of to bring him under positively good influences. He must be kept occupied with work; he must be frequently visited by the warder, the chaplain, and other gaol officials; and encouragement must be given to judicious and kind-hearted visitors from the outside world to interest themselves in him, and bring some wholesome human sympathy and encouragement into his life. In this manner, by regular work, well-selected books, and good company, they hope to turn the prison into a school of good instead of a school of evil, whilst the very severity (under whatever mitigations may be devised) of the separate life and treatment, will enable shorter sentences to be as deterrent as the old prolonged

terms, which were only endurable by relaxing the severity of the gaol discipline. They say, in short: Let the imprisonment be made short and sharp, and let advantage be taken of the very isolation which constitutes its severity, to bring the criminal under humanising, encouraging, and reforming influences; that he may leave the gaol with recollections of suffering indeed, but with no evil friendships, and stimulated to enter bravely upon a new life. This is a noble ideal, but, as was said in the early part of this paper, systems by themselves are dead things. The material question is—how are they worked? The measure of success will be the measure of the civilisation and the Christian charity of the community.

Unfortunately, as to the steady industry which forms such an important feature in this system, very serious difficulties are created in this community by the regrettable prejudices of outside workers. If anything made in gaols is disposed of out of the gaols, loud protests are at once raised, and the consequence is that the prison work has to be limited to providing for the needs of the gaols themselves and of certain other Government departments. It is very difficult, hampered in this way, to make the occupation sufficient in amount or in educative effect to draw the full benefit from the system.

It has long been recognised that the charitable efforts of private persons have a legitimate and useful place in the treatment of criminals. Indeed, without their assistance, the best system can hardly attain its full measure of success. Many of the greatest prison reforms, and many periods of success in the reforming of criminals, have been due to the exertions of volunteers in this field of charity. There is a certain tendency in officials, however conscientious they may be, to remain in the groove in which they have been trained, and to which they have become accustomed. Prison officials have been no exception to this rule, and reforms in prison discipline have commonly originated in the suggestions and persevering efforts of private individuals, of whom the names of John Howard, Mrs. Fry, and others at once suggest themselves. The reduction in the United Kingdom of the number of capital offences from 222 to practically only one, was mainly the work of Sir Samuel Romilly. In prison administration it is principally by visiting and bringing personal influence to bear upon prisoners, and by assisting them, when discharged, in their efforts to obtain work and lead an honest life, that good has been done by the individuals or the societies which have embarked on this admirable work.

Prison visitation is one of the works of mercy, and when judiciously practised has done invaluable good. Indeed, it would hardly be an exaggeration to say that if a constant supply of saints, endowed by nature and prepared by grace for such work, could be maintained to visit and administer to imprisoned criminals, more good would be done than by all the improvements (great as they are) of the century now closing.

This is not a mere supposition; it has been demonstrated over and over again. To refer to one case only, the miserable and degraded women, whose ward has

been already described as "Hell above ground"—the victims of a system almost as bad as can be imagined to exist in any Christian country—were formed into classes, humanised, and brought to lives of decency, and even of virtue, by the labours of one good woman, whose name in Great Britain has almost passed into a proverb—Mrs. Elizabeth Fry.

It is almost impossible that, in large gaols, the chaplains and prison officials should be able to spend sufficient time with the convicts to redeem the system of separate treatment from being a system of cruel isolation. Moreover, except the chaplain, the gaol officials are the ministers of the sentence of the law, and the enforcers of strict rule and discipline. It is rather difficult to create relations of sympathy and confidence between the punishers and the punished. Prisoners naturally look upon their warders as, to some extent, spies and enemies. Even the chaplains are liable to be regarded by the convicts as the representatives of officialism and the State, rather than as the loving messengers of Christ.

As was said by an experienced witness before the Queensland Government Commission on Prisons in 1887: "There is a terrible antipathy to preachers and parsons amongst the criminal population. They will not listen to a man because he is a parson. Yet they are open to a layman's influence if he will deal kindly and straight with them." From these difficulties the private visitor is free. His act is quite voluntary, and, therefore, of itself evidences his good-will and kindness of heart. No doubt, if he is injudicious—if he is excessively credulous, or inclined to preach or to patronise—he may do much harm and interfere with discipline, or provoke discontent. This, probably, is the reason why some prison authorities are opposed to lay visiting. But occasional mistakes of this kind can easily be corrected, especially if the visitors belong to a society to which representations can be made. And, indeed, the genuine basis of charity which must underlie the character of anyone who gives his time to the dull and thankless and obscure work of prison visitation is the best guarantee that his influence will be for good. Even if nothing else is done, a breath of outside air and life is brought into the cell, monotony is relieved, and a fresh interest created.

There is in the United States a very old body of volunteer prison visitors, known as the Philadelphia Prison Society. It was founded 113 years ago, and is incorporated by the State Legislature. It contains about 50 regular visitors, each of whom visits seven or eight prisons a month, or about two a week. This is not an excessive tax, yet the aggregate of good work is very considerable. The members carefully cultivate harmonious relations with the prison officials. It is quite optional with the prisoners whether they will receive the visitors. The Society claims to have, during its long existence, rendered personal, constant, and gratuitous care to the prisoners of fully one half of the State of Pennsylvania, visiting them continuously in their cells, giving them wise counsel, urging reformation, and encouraging and aiding them by every means in their power. Assuming a good

personal standard among the individual members, this body would appear to be almost a model of what such a Society should be. To show what good may be accomplished by even one devoted man, the case of Thomas Wright may be mentioned, a working engineer on weekly wages in Manchester. He gave his spare time to visiting the prisons, and in 17 years was able to help 941 discharged prisoners to go abroad or obtain employment at home. So conspicuous was the value of his labours that the Government offered him £800 a year as travelling Inspector of Prisons, but he declined the offer and continued his original work. Here is an example to follow. Who will establish a Prison Society in Sydney? Can a member of the same Church as St. Vincent de Paul, St. Anthony of Padua, and Frederick Ozanam give a better answer to the question at the head of this paper, "How to Deal With Our Criminals?" than this—"Visit them in their prisons!"

A conspicuous advantage of the practice of prison visitation is the natural way in which it facilitates and leads up to another great prison charity, that is, the assisting of discharged prisoners to make a good start towards an honest life.

The "Patronage Societies," "Prison Gate Missions," and "Prisoners' Aid Societies," as they are variously called, are happily growing in number in most Christian countries, and even where no regular societies exist, much informal individual work of the kind is done. In London a Catholic Prisoners' Aid Society has been lately established, and its second annual meeting, held on the 20th March last, was presided over by Cardinal Vaughan, and addressed in most interesting and instructive speeches by the late Lord Chief Justice Russell, Mr. Justice Mathew, and Mr. Ruggles Brise, Chairman of the Prison Commissioners of Great Britain. The report gives a most cheering detail of good work accomplished amongst male and female prisoners and juvenile criminals. An article in the *Month*, discussing the future of the Society, says :—

"Aiding Catholic prisoners, spiritually and temporally, on their discharge from prison, is no doubt primary work for such a Society, and it may be that, so far, it has not been able to accomplish much else. It would, however, be a great mistake for us to limit ourselves within these narrow bounds. The conditions that produce crime should interest us no less than its consequences, and might be studied in their bearings on our own people. Legislation might be watched. Moreover, many serious problems of penology are now coming to the front which we desire to take our own part in examining."

If this ambitious programme be carried out, the new Society will not have to complain of want of work.

In considering the gradual changes that have been made in the modern prison system, how it began in simple confinement, with unrestricted associations, then attempted a cruel and mind-destroying system of rigorous isolation, then swung back again to various methods of classification and partial association; and then settled down, if it can be said to have yet settled down at all, to separate treatment relieved by occupation, books, exercise, and visits from the chaplain, officials,

and volunteer visitors, one general drift seems to be apparent, which points to the direction in which future systems of punishment will develop. Criminals at one time were treated in the lump. Executed by hundreds, transported by thousands, herded together indiscriminately in the local prisons and the hulks, there were, apparently, but two ideas present to the mind of the Ruler, the ideas of banishment on the one hand, and deterrence on the other. When the establishment of American Independence closed the plantations, as they were called, to the stream of convicts which had flowed thither since the days of Charles II.; and when, in turn, the remonstrances of the Australian Colonies induced the Mother Country to discontinue transportation to these shores, and when the public conscience awoke to the abuses of the hulks in which the convicts so detained had been temporarily accommodated (and, it may be added, to the still greater abuses of the local gaols and houses of correction), the example already referred to, as set by Pope Clement XI., was followed, and prisons upon the cellular system, and with better provision for ventilation, hygiene, discipline, and general management were constructed; a commencement of separate treatment was made; and a probationary system was initiated. This was due to an awakening conviction that it was the duty of the State not only to punish but also to reform, and, although this was based in part upon considerations of expediency (to reform being often the best way to deter), it also rested upon the Christian doctrine that each individual man has an immortal soul, and is, therefore, of a transcendent value. It is this thought of the value of the individual which has guided past reforms, and will direct those of the future. The system of separate treatment naturally leads away from the conception of criminals as a class, to be treated all alike, and leads on to the making of a separate study of each one, of his character, antecedents, history, and capacities—of the special, personal, social, and economic disadvantages of which he has been the victim—and of the treatment best adapted to his individual case. In short, prisons, while still necessarily places in which perverse wills must be punished and disciplined, will assume in the main the character of moral hospitals, in which the principal object of the treatment will be to cure the patient, and where each subject will receive the same personal and individual care that a sick man receives in a hospital for bodily disease. The demand was made in the Report of Mr. Herbert Gladstone's Committee of 1895, for a system "more elastic, more capable of being adapted to the cases of individual prisoners, and more effectually designed to maintain, stimulate, or awaken their higher susceptibilities, to develop their moral instincts, to train them in industrial and orderly habits, and whenever possible turn them out of prison better men and women than when they came in." This demand must be granted. Exactly how it can be done, and through what further improvements our punitive system will develop, cannot yet be stated; but one thing can be most confidently laid down, which is, that as the influence of Christianity has accomplished and prompted the improvements of the past, so it will dictate those of the future, and without it no

advance can be made. The essence of Christianity is Charity, and the broad Christian answer (apparently vague, sentimental, and unpractical, and yet really and truly going to the very root of the matter, and fruitful in the highest degree) which a Christian will make to the question, "How should we deal with our criminals?" will be "We must learn to love them."

U.—Divorce.

[Right Rev. Monsignor O'Brien, Rector St. John's College, Sydney.]

"And because nothing ruins families and destroys the most powerful Kingdoms more than corruption of manners, it is easily to be seen that Divorce, which is born only of the depraved customs of nations, is the most formidable enemy of families and of States, and as experience teaches, it opens the door to the most vicious habits, both in private and in public life."—Encyclic. *Arcanum Divinæ Sapientiæ.*

Our Divine Lord, as recorded in the first three Evangelists, spoke four times, of the nature of the Marriage tie, and in each instance He refers only to its indissolubility. It was not necessary for Him to refer to its unity, because that was practically secured by the legislation of even pagan nations. But, with regard to the second essential condition, both the Jewish people and the Romans had fallen into grave abuses. For five hundred and fifty years, Divorce had been unknown in Rome. The stern men of old, who built up the Republic, surrounded the contract with the most solemn religious rites, and would allow no interference with the Marriage tie, and to this legislation are due, the respect and dignity attaching to the position of Roman Matron. In the later days of the Republic, the healthy moral tone had begun to weaken, and by degrees abuses (borrowed from other peoples) were introduced. At first, those who claimed the right of Divorce were looked upon with horror, but as the rich and noble continued to exercise this right the public sense of decency became dulled, and finally the practice of Divorce was general. Marriage was stripped of all religious character; it became a mere contract to be broken at will for any, or for no cause. Juvenal tells us of cases where the wife was sent away because signs of wrinkles began to appear, or because the teeth were no longer brilliantly white, and St. Jerome relates the case of a woman who had had twenty-two husbands.

The Jews also had come to regard with scant respect the Marriage bond. The School of Shammai, indeed, professed to teach and practise the law as given by Moses; but, on the other hand, the School of Hillel gave permission to the man to put away his wife, not only in the case expressly mentioned by Moses, but whenever she no longer pleased him. But now the time was come when the law of Marriage, as promulgated in the beginning, was to be again formally announced by the lips of Divine Wisdom. In the Sermon on the Mount, and again in the 19th chapter of his Gospel, St. Matthew records the words of our Divine Lord. Knowing the extreme views held by many Jews on this important question, the Pharisees, hoping

to entrap Him, came to Him tempting Him, and saying, "Is it lawful for a man to put away his wife for every cause?" Our Lord immediately called attention to the original institution of Marriage in the Garden of Eden, "Have ye not read that He who made man from the beginning made them male and female?" And He said: "For this cause shall a man leave father and mother, and shall cleave to his wife. . . . . What, therefore, God hath joined together, let no man put asunder." In these verses are clearly put forward the unity and indissolubility of Marriage, as established in the union of Adam and Eve. Not many generations had passed away when Lamech took to himself two wives, and many even of the great Patriarchs imitated his evil example. The Jews were always prone to follow the immoral practices of the peoples by whom they were surrounded; and hence we find them gradually losing sight of the sacred relationship of husband and wife. Their long stay amongst the Egyptians tended rather to destroy whatever respect and veneration might have been left prior to that period of slavery.

The abuse became so prevalent in time, that Moses was forced to take notice of it, and, as far as lay in his power, to eradicate, or at least minimise, it. Knowing, then, that he could not destroy it, he restricted it to one cause, as we see from the 24th chapter of Leviticus. Now, the Pharisees, clearly understanding from the words of our Divine Lord that the married could not be put asunder, believed they had Him in their toils, and asked, "Why, then, did Moses command to give a bill of Divorce, and to put away?" He said to them: "Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so." The Saviour then declares the restoration of the Marriage tie to its original sacred character.

The same law is expressed by St. Mark in a slightly different manner; and St. Luke shortly, but emphatically, states that "Every one that putteth away his wife, and marrieth another committeth adultery." St. Paul likewise, speaking at length in the seventh chapter to the Romans, absolutely affirms that nothing but death of one or other dissolves the Marriage tie.

In reading over the different passages in the Evangelists and in St. Paul, to which reference has just been made, one cannot but be struck with a strange expression found only in St. Matthew, by reason of which he seems to contradict the others, and to imply that our Lord still allowed under the new dispensation the same cause for Divorce which was of old conceded by Moses. St. Matthew, both in the Sermon on the Mount and in the 19th chapter, records our Lord as saying: "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery."

Now it is evident, according to the account of St. Matthew, that our Lord desired to restore to Marriage something which it had lost, otherwise why use the words "but from the beginning it was not so?" What, therefore, had it lost? It

was precisely its *indissoluble* character which the Jews had ignored. Moses gave them permission to give a bill of Divorce in one particular case, the nature of which is not by any means certain, although it is generally admitted to be moral defilement of some kind. But if our Lord, in promulgating the Christian law regarding Marriage, admitted an exception similar, or perhaps identical with, that of Moses, in what way did He restore to Marriage something essential, which the Jews had forgotten, or how is the new doctrine superior to that of Moses?

We have St. Mark and St. Luke absolutely stating that our Saviour made no exception, and St. Paul, who states that the Gospel he preaches he received "by the revelation of Jesus Christ," acknowledges no cause for Divorce amongst Christians. Now, if the words of St. Matthew constitute a cause for Divorce amongst Christians, how is it the other Evangelists and St. Paul did not know of it? What makes this the stronger is that having, according to St. Mark, told the Pharisees that in no case was it lawful for a man to put away his wife, our Lord being interrogated privately by His disciples, who were evidently surprised at this new law, emphatically declares that in every case where a man puts away his wife and marries again he commits adultery. No matter how we view them, we must confess the words of St. Matthew present a great difficulty. According to Döllinger and others the difficulty is very much lessened if we consider for whom specially St. Matthew wrote his Gospel, and the line of thought he follows throughout,—in other words, if we attend to what may be called "local colouring."

St. Matthew wrote primarily for Jews, and consequently he retains everything which relates to their existing institutions and customs. It is now distinctly believed that amongst the Jews it was firmly held that unchastity before marriage constituted what we now call a *diriment impediment*. In other words, no Jew would consider a marriage valid if it could be proved that before the ceremony the woman had been unchaste. In such case there would be no question of Divorce, but the Marriage would have been null and void, by reason of want of consent. That the word used by our Divine Lord does not mean adultery, but sin before Marriage, is now generally admitted by all; and hence His words would be applicable to, and clearly understood by the Jews, but His other words still stand firm—"What, therefore, God hath joined together, let no man put asunder." This explanation would appear to imply that the exceptional words recorded by St. Matthew should not be embodied in the great Christian law of Marriage, as put forth in the other Gospels and in St. Paul's writings. That the bond cannot be broken was and is the belief of the Catholic Church; and through her Councils, and by the voice of her Pontiffs, she has always defended the sacred character of Marriage, and taught the nations the indissoluble nature of the contract raised to the dignity of a Sacrament by our Lord Jesus Christ. She had in the beginning a long struggle, but she conquered. The immorality of the Roman Empire for centuries continued to influence the laws and customs of the people. While the Church threatened with censures

and penalties those who dared to violate God's law regarding Marriage, the civil power declared there were many causes sufficient to break the union. Thus the contest continued till the eleventh or twelfth century, when faith prevailed, and civil fell into line with the ecclesiastical law. To understand how the Supreme Pontiffs so jealously guarded this holy Sacrament from profanation amid strong temptations and grave dangers, we have only to recall the severe struggles that took place between Nicholas I. against Lothaire, Urban II. and Pascal II. against Philip I. of France, Celestine III. and Innocent III. against Alphonso and Philip II. of France, Clement VII. and Paul III. against Henry VIII., and Pius VII. against the great Napoleon.

The present illustrious Pontiff is no less anxious than his predecessors to guard the sanctity of Marriage. In his great Encyclical letter on Divorce, entitled "*Arcanum Divinæ Sapientiæ*," he says :—

"It must therefore be confessed that the Catholic Church has consulted best for the common good of all peoples in guarding with constant attention the sanctity and perpetuity of Marriage. Nor is little gratitude due to her for having protested against the civil laws that for a hundred years have been sinning in this particular; for having smitten the pernicious heresy concerning Divorce and repudiation; for decreeing those nuptials null and void which were contracted under the condition that they might at some time or other be dissolved."

The first real attempt to separate the contract from the Sacrament, or to subject both to the authority of the Civil power was made during the reign of Henry VIII. of England. A commission was appointed consisting of Bishops, lawyers, etc. The result of their investigations was published during the reign of Elizabeth, and proposed to grant Divorce in cases of adultery, desertion, cruelty, etc. Liberty to marry again was to be conceded to the innocent, but denied to the guilty party. Presumably the denial to the guilty party of the right to re-marry, was in punishment of his or her crime, for it could not be by reason of Marriage tie: if one was freed from it the other must also be. This however did not then obtain the force of law. In 1857 the Court for Divorce and Matrimonial Causes was established and the law was enforced, that for several causes specified Marriage might be dissolved, and the respective parties thereto were at liberty to marry again, as if the prior Marriage had been dissolved by death. Christ proclaimed that by no cause should the Marriage tie be dissolved, yet we see Christian powers declaring that the causes for Divorce are many, and many so slight as to be almost incredible. The sacred character of Matrimony is forgotten, and in many cases it is entered into on the condition mentioned by the Holy Father "that it may be at some time or other dissolved."

Luckock who has devoted a great deal of attention to this question gives the results of the working of the Divorce laws in different countries and they are appalling. The Divorce laws in Germany, Austria and other countries of Europe proceed generally on the same grounds; but in Sweden incompatibility of temper (how elastic this is!) is sufficient cause for dissolution; in Switzerland the judge can

dissolve the marriage if he believes "the marriage relations are greatly strained" and after two years they are free to marry; in Belgium mutual consent is sufficient, provided the husband be twenty-five years of age, and that they have lived together two years.

America is however ahead of the European countries. Each State makes its own laws. In some States the law, after determining special causes why Divorce may be granted, concludes in the words "or any other cause deemed by the Court sufficient, when the Court shall be satisfied that the parties can no longer live together." This latter paragraph sounds very like as if the contracting parties can obtain a Divorce when they come to the conclusion "that Marriage is a failure."

When we consider the extremely low tone of morality that prevailed in the Roman Empire, it seems bold to state that at no period was the true idea of marriage so lost as at the present time, and in countries professing to be Christian. Even savage tribes seem to have loftier and purer views of what marriage ought to be. Recent investigations in America clearly prove how immorality is undermining all domestic society. In North America the proportion of Divorces to Marriages in the State of Vermont was 1 in 17; in Rhode Island 1 in 12; in Connecticut 1 in 9, or, as some statistics show, 1 in 8. It is certain that if the statistics up to date could be had, the proportion of Divorces to Marriages would be even greater than the above. The average time devoted to each case is found to be, in some States, 15 minutes; and one who made a study of the question writes:—"Every person who is at all familiar with the business of the Courts has observed that at least eight out of ten divorces are granted upon uncontested hearings. Many of these, it is believed, have been obtained by persons colluding with each other." Nor are things much better in some countries of Europe. In Germany, in one town of four thousand inhabitants, one hundred and seventy-one cases were listed at the same time. In Saxony, in one hamlet, of sixteen couples who had been married in one year, only three were living together at the end of three months. In Transylvania two-thirds of the women married were divorced within a year. Mr. Baring-Gould, who gives the above statement regarding parts of Germany, also gives strange cases with respect to Vaud. He writes that on one occasion a friend of his, travelling in Vaud, sat at the same table with four gentlemen and their wives, each of whom had been the wife of one of the other husbands. They met without the slightest restraint, and as the best of friends.

From the above it is clear that once men refuse to listen to the voice of God's Church, the real conservator of Society, nay, the only one, a wave of immorality sweeps over nations, destroying every vestige of respect for decency and the honour of woman. If the union of Christendom were once established by all Churches once again listening to the voice of Peter, then (but not till then) should we see Marriage again restored to its proper place, as a Sacrament instituted by

God to sanctify man and woman and not to be dissolved save by death; then should we see in every country the Christian matron in all the dignity of her womanhood, loved and respected by her husband, and adored by her loving offspring.

Leo XIII., in the Encyclical to which we have alluded, enumerates the evils resulting from divorce: "That it lowers the moral tone of Society is evident. It destroys respect for virtue, and degrades woman." When in Christian countries the first attempts were made to introduce it, instinctively the public voice was roused against; not only was it looked upon as a violation of the positive law of God, but as repugnant to the voice of nature. In the beginning only persons of high degree dared to advise it, and afterwards, when it became law, dared to have recourse to it. Divorced people were shunned as people of corrupt morals and infamous life; especially was public opinion directed against the woman, who was looked upon as dead to all self-respect, to be ranked amongst the vilest of her sex. As, however, it grew more prevalent, it was looked upon with less disfavour, until, as we have seen, outside the Catholic Church, it is now considered as part and parcel of the contract. It is true that many Protestants look upon it with horror, and shun those who are divorced and married again as socially excommunicated; but statistics prove that in communities where the authority of the Church is not acknowledged, no class of society is exempt from its blighting influence. The knowledge that the Marriage tie is indissoluble gives to man and woman a high idea of its sacred character—"What therefore God has joined together, let no man put asunder." Grand, solemn words, and if stamped on the hearts of married people a certain preservative against wandering thoughts and desires. Take them away and the door is at once opened to sinful desire and gratification. While Indissolubility elevates man, places him on a higher moral plane, teaching him to control passion, and bear with patience the anxieties inseparable from married life, Divorce lowers him, takes away restraint, encourages caprice and unfaithfulness. That the law of Divorce has proved an incentive to crime is freely admitted by all who have studied the question. Some authors, men of good lives, think that the liberty of the contracting parties should in many cases be considered. They say it is a terrible thing to bind two beings together, without any remedy; to force them to live together until death parts them, when their daily lives are lives of discord, mutual vituperation, and increasing hatred. Well, no doubt there are cases to be pitied; but we must remember the law is from God, and every act on the part of man to change it is an act of rebellion against the Supreme Wisdom. Are not they themselves the cause, or one at least is the cause? The Church provides for this, when she teaches that there are cases in which the married couple may be separated, but as the marriage bond cannot be broken, they cannot again marry until death intervenes. Do not all laws pinch somewhere? And this particular law coming from God almost in the act of man's creation, instituted for the good of all, must continue, though some should feel its pressure severe.

Divorce not only injures the contracting parties, but it destroys family life, and in so doing strikes at the very foundations of society. It weakens the bond of union between parent and child, and in many cases leads to the repudiation of that most sacred tie—motherhood or fatherhood. It destroys all respect for parents in the hearts of children; perhaps at the very moment the child's mind is opening and ripe for the inculcation of virtue, its life is blasted by this terrible act of the parents. What shame must the children feel; how degraded, and consequently how reckless, they must become! When the divorced (as is said) re-marry, and have second families, what happens? When the children grow up, and learn that their parents have violated God's law, and that they (the children) bear the brand of illegitimacy, what respect can they have for the sacred name of Mother? Then, again, it sets the children against each other; discords, quarrels, lawsuits are begotten of Divorce. It weakens obedience to law and authority, because it is founded on disobedience to the law of God, and destroys filial reverence and respect, which must precede obedience to civil power. Can any state be more deplorable than that of a poor woman cast off, deserted, despised by a heartless wretch, whose only object is to ignore all responsibility, gratify his own selfish passions, utterly reckless of all the suffering and sorrow, misery and destitution, he may cause to those in whose defence Nature tells him he should sacrifice his life. The very brutes love and cherish their offspring as long as the latter are dependent on them for nourishment and support.

But it may be asked: Why not allow Divorce, if it be restricted to most grave causes, say two which may be easily understood? The words of Divine Wisdom forbid it. That ought to be answer for all who profess belief in the Divine Founder of Christianity. But let us hear the words of Christ's Vicar in the letter to which I have already referred:—

"The greatness of the evils engendered by divorce will be better understood when it is borne in mind that the faculty of divorce once granted, no reins, however strong, can restrain it within bounds. The force of example is great, much greater still the force of passion. Then it must come to pass that similar to a sickness propagated by contagion, or to a mass of water which has overflown its banks and spread everywhere, this rage of divorce shall increase from day to day, and shall obtain influence over the majority of minds."

Apart from the Divine prohibition, natural reason should speak to the minds of rulers, and teach them that the law of Divorce tends to the destruction of moral order. Where passion once gets possession of the heart, the voice of reason may plead in vain; passion as master of the heart is insatiable. Well may the Holy Father say "this rage of divorce." It is a species of insanity, blinding men to the dictates of the Divine and natural laws, destroying all sense of moral obligation, and hardening the heart to the tenderest feelings of nature.

VI.—Modern Divorce Legislation.

G. E. Flannery, LL.B.]

The trend of modern legislation in British communities concerning the marital relations must needs be of interest, not only to lawyers and students of sociology, but also to all those to whom the social and moral development of our nation seems worthy of the merest curious enquiry.

The independent proprietary position into which by respective Acts of Parliament the various legislatures of Britain and of her Colonies have, within the past few years, placed married women, cannot fail to have its effect on Society, and to change or modify to some extent the basis of our social structure.

Whether this effect and this modification will be for good or ill is a speculation upon which it is not intended to enter in this paper.

However far-reaching may be results of legislative interference with the common law regulating the proprietary relations of husband and wife, it is at once evident that measures of this description must be of but secondary importance to enactments aimed at and affecting the personal relations of husband and wife—to legislation on the subject of Divorce. Such legislation in British communities is of comparatively recent date. It was confessedly experimental, and is by no means uniform. The Imperial Parliament has not kept pace with the Colonial Legislatures, which, following in the first instance the precedent set by the Matrimonial Causes Act of 1858, have considerably added to and extended the law of Divorce. The history of Divorce in New South Wales law, which may be fairly taken as typical of the law of self-governing colonies, shows clearly the tendency of colonial legislation in this regard. A comparison of the law of New South Wales on this important subject with the law of England will show the immense divergence which this tendency of the colonial legislatures has already caused between the Divorce laws of England and of her colonies. This divergence is, as has been already stated, by no means peculiar to the law of the colony of New South Wales, but the law of New South Wales may be taken as an exemplar of the effects of attempted solutions of a problem which legislatures have apparently proposed to themselves as a soluble social question.

The first English Act of Parliament dealing with Divorce was passed in 1857 (20 and 21 Vic., C. 85). Prior to the passing of this Act, the theory of the law of England was the same as the doctrine of the Church of Rome. Marriage was

regarded as sacred, and the tie was indissoluble. The Canon Law was the law of England in 1856, just as it was the law in 1556. Attempts had been made during that period of religious disturbance, vulgarly called the Reformation, to introduce a greater license of Divorce, but without success. In the *Reformatio Legum Ecclesiasticarum*, a code of ecclesiastical law had been put forward by a Royal Commission, at the instance of the leaders in England of the Reformation movement, to supplant the Canon Law. This code proposed to apply to the subject of Divorce law principles such as have been recently embodied in the statute law of our own colony. The *Reformatio*, however, never received legislative sanction. There were not wanting reformers who advocated even greater license than that accorded by the *Reformatio*, but their proposals, which, with the arguments adduced in support thereof, are preserved in "Doctrine and Discipline of Divorce" (John Milton), were not carried into effect. The Reformation left unchanged the law of Divorce in England —a law administered by Ecclesiastical Courts, and in essentials the Canon Law of the Catholic Church. A validly contracted Marriage was absolutely indissoluble. A Marriage might, it is true, be declared null and void in certain cases and for certain causes. The decree of the Court, however, was not a dissolution of the *vinculum matrimonii*, but a declaration that the *vinculum matrimonii* had not been contracted —that no valid Marriage had taken place between the parties. The grounds upon which such a declaration might be founded are those laid down by the law of the Church, and are those which will to-day warrant a declaration of nullity of Marriage both by the law of the Church of Rome and the law of England. Again, Divorce *a mensa et thoro*, or, as it is now called, Judicial Separation, was granted for cause. By this relief the Marriage was not dissolved, but a separation was ordered. Divorce in its modern sense, Divorce *a vinculo matrimonii*, was unknown to the theory of the English law before 1857. But while the theory of the law so remained, the practice of dissolving the tie of Marriage by private Act of Parliament had arisen after the Reformation. The Crown of England, as Head of the English Church, claimed and exercised the right of granting Divorce by, and with the advice and consent of, the Lords spiritual and temporal, and of the Commons constitutionally given. The practice of Parliament made the passing of these private Acts not a legislative, but rather a judicial, Act. Under the standing orders of the two Houses passed on this subject, the Bill of Divorce was argued by professional advocates before the law Lords, and neither lay Lords nor Commons interfered. The grounds upon which the Bill was grantable were marital incontinency of either party, but the leaning of the House of Lords was always consistently against the granting of relief to a complainant wife. There were also in practice two conditions precedent to the passing of a private Act at the instance of an injured husband. In the first place, a Divorce *a mensa et thoro*, or Judicial Separation, had to be obtained by him in the Ecclesiastical Courts; and, further, an action of criminal conversation had to be brought against, and claiming damages from, the adulterer. Surrounded as it was

by restrictions, and entailing considerable expense, the practice of Divorce by private Act of Parliament was seldom resorted to, and the number of Marriages dissolved by this means was inconsiderable.

Such being the state of the law, the British Parliament in 1857 passed the Act 20 and 21 Vic. C. 85 in the face of determined opposition, and allowed by general law what hitherto had been refused except in particular cases. By this Act a Court for Divorce and Matrimonial Causes was established, and the Ecclesiastical Courts were abolished. Various forms of relief were created, and the machinery for effectually granting them was provided. Power was given to the Court to decree a Divorce upon the petition of either party. The Act provided that the husband might petition for a Divorce on the ground of his wife's adultery, and that the wife might likewise petition on the grounds that the husband has been guilty of certain abnormal sexual offences, of certain aggravated forms of adultery, or of adultery coupled either with legal cruelty, or desertion for two years and upwards. So far as the grounds on which the Court may base a decree of dissolution of marriage are concerned, the English law has for all practical purposes remained unaltered. The law of Scotland was not in 1857 identical with the English law, inasmuch as Divorce for adultery under certain restrictions had been allowed by the Scotch Courts ever since the Reformation. By the Conjugal Rights Act of 1861 the Scotch law was brought into line with the law of England, and still differs therefrom only in detail. In New South Wales the Matrimonial Causes Act, an Act following in most of its essential features the English Act 20 and 21 Vic., was passed in 1873. The matrimonial offences which the English Act declared would entitle the injured party to be freed from the tie of Marriage were likewise to be grounds for Divorce in New South Wales on suit brought.

In 1881 the Legislature added another cause enacting that a suit for Divorce would lie on the petition of a wife on the grouud of her husband's adultery if the husband were at the time of the suit domiciled in New South Wales. This marks the first departure of New South Wales law from the English precedent. In 1892 the Act 56 Vic. No. 1 received the Royal assent, and thereby liberty of Divorce in New South Wales was enormously increased. By this Act a Divorce may be granted at the suit of a husband on any of the following additional grounds:— (1) That his wife has, without just cause or excuse, deserted him for three years and upwards. (2) That his wife has during three years and upwards been an habitual drunkard and has habitually neglected her domestic duties or rendered herself unfit to discharge them. (3) That his wife has been imprisoned for a period of not less than three years, and is still in prison under a commuted sentence for a capital crime, or under sentence to penal servitude or imprisonment for seven years and upwards. (4) That, within one year previously, his wife has been convicted of having attempted to murder him or of having assaulted him with intent

to inflict grievous bodily harm. (5) That his wife has repeatedly within one year previously assaulted and cruelly beaten him.

The grounds numbered 1, 3, 4, and 5 are, *mutatis mutandis*, open to a wife on suit brought by her, as are also the following grounds:—(1) That her husband has, during three years and upwards, been an habitual drunkard, and has habitually left her without means of support. (2) That her husband has, during three years and upwards, been an habitual drunkard, and has habitually been guilty of cruelty towards her. (3) That the husband has within five years undergone frequent convictions for crime, and has been sentenced in the aggregate to imprisonment for three years and upwards, and has left his wife habitually without means of support.

These grounds are available to a petitioner who, not having resorted here for the purposes of the suit, has at the time of the suit been domiciled in New South Wales for a period of three years and upwards. By a later Act it is provided that a Divorce will be granted against a husband or wife who fails to comply with a decree of the Divorce Court for restitution of conjugal rights.

It will thus be seen that the legislature of New South Wales has proceeded along the path indicated by the English Parliament in 1857 many steps in advance of its guide. Beyond what point our law-makers will refuse to go it is difficult to predict. That the colonial law will, at no distant date, become a precedent for English legislators to follow, is as certain as it is deplorable. The religious character of Marriage was lost sight of, its inviolable sanctity was invaded by the Act of 1857. It is true that Divorce was by that Act granted only for matrimonial offences of the most flagrant description. The history of New South Wales law, however, shows plainly that the quality appropriate and appertaining to the religious character of the Marriage tie—its indissolubility—once removed, Divorce is rapidly made easier. The liberty to appeal to a civil court on certain grounds for dissolution of Marriage having become the subject of legislation, is considered as a franchise—"a right to a Divorce." There are always those whose liberalism leans towards extending rights and franchises. Whether Divorce be regarded as a penalty against the offending spouse, or a right to which the innocent spouse is entitled, it seems impossible to logically maintain that certain offences should not entail Divorce, while other offences, no more or but slightly more heinous, are admitted a sufficient ground therefor. There is for the Legislature which had declared that Divorce should be granted on certain grounds no adequate touchstone by which it may be determined what should be and what should not be valid grounds. There is no position between the absolute sanctity of Marriage and absolute freedom of Divorce that can be with show of reason defended.

There cannot be a doubt that, having left the first position, the Legislatures of Britain and her colonies are drifting towards the adoption of the latter—in England slowly, in the colonies more rapidly. The United States of America serve to show clearly the trend of modern legislation, and exhibit it in its various stages. At the date of the Declaration of Independence the Canon Law was the matrimonial law

of the United States. The States have each had perfect freedom of legislation in regard to matrimonial law. In South Carolina, at present, Divorce is possible on no ground whatever. In all other States Divorce may be had for causes which vary from adultery to cruelty, from cruelty to neglect, from neglect to incompatibility of temper or mutual consent. Divorce by consent would seem to be the logical sequence of the departure by Legislatures from the positive ordinance of God. The rapidity of the demolition of the restrictions with which Christianity has surrounded Marriage will vary with different communities. The Legislatures of Britain and of her colonies are removing those restrictions. The religious character of Marriage has been forgotten. Seemingly, also, the conventional sociological dogma that the family is the unit of society is disregarded. The desire of the individual is considered paramount to the stability of the family, and, if society be dependent on the family, of society itself

The laws of God and of Nature, the teachings alike of the Church and of Philosophy, being put aside, the law of Divorce is at the caprice of the popular will.

Is it not evident, in the light of the history of the development of our law, whither that is leading? The foregoing experiments in Divorce legislation avowedly display anxiety to regulate the relationship of Marriage as a purely civil institution.

The laws of religion, the claims of public morals and decorum, are thereby subordinated to considerations of the comfort of individuals. The ideal sought is evidently that of the later civil law by which Marriage was regarded as a voluntary union which might be terminated at any time by the mutual consent of the parties.

VII.—Catholic Teaching and Medical Practice.

[George Lane Mullins, M.A., M.D., Trinity College, Dublin.]

THERE are few who have such favourable opportunities for observing the lights and shadows of domestic and social life as the members of the Medical profession. To us is laid bare the innermost workings of the human heart, and our opportunities for doing good or evil are incalculable. Our work lies among rich and poor, Catholic and non-Catholic, virtuous and immoral, and our advice is sought upon a variety of matters, spiritual and temporal. Problems dealing with all that period extending from the moment of conception, to the instant when the soul takes its flight from the body are continually thrusting themselves before us, and we are exercised in our minds as to how we may best employ such talents as we possess for the benefit of our fellow-creatures. Many of these problems cannot be dealt with off-hand, and unless we have carefully studied the ethics of such questions previously we may be led by sentiment or worldly considerations into actions which may prove to us a source of life-long regret. To the consideration of some of these problems I propose to devote this short paper, bearing in mind that in the limited time allotted to me it is impossible to do justice to all those subjects of controversy which may present themselves in the course of a long and busy career.

No medical practitioner is ever justified in destroying life, and yet we see around us every day the sacrifice of the unborn infant. It is now generally conceded that the fœtus is endowed with life—or in other words, a soul—from the moment of conception, and any act which prevents that child from reaching maturity is contrary to moral law. On this point the Church has spoken out with vigour. It is not permitted to destroy infant life, whether by procuring abortion, inducing premature labour before that time when the child is likely to survive its birth, or by performing the operation of Craniotomy. Too often we find the secular newspapers pandering to the worst passions of the multitude in publishing advertisements in language unmistakably offering to procure abortion, and, to the credit of our colony, an Act has recently been passed by the Legislature, at the instance of a member of the medical profession, which is intended to prevent the promulgation of these detestable notices. The civil law now protects, as far as possible, the life of the unborn child.

To destroy an innocent life is never lawful; therefore we are never justified in procuring abortion. Some medical writers tell us that abortion must be resorted to

when the presence of the fœtus in the mother's womb endangers her life; in other words, that we are justified in weighing one life against another, which the Church does not permit.

But when the mother's life is threatened, and that period of gestation has arrived at which the infant might be born alive and grow to maturity, we are justified in inducing premature labour. Should the child succumb after we have taken all reasonable precautions, we are not to be condemned, even though the child have perished in consequence of the premature birth. Our object has been not to kill the infant, but rather to ensure its living. But the case is different when we procure abortion or perform Craniotomy on a living child, for then we deliberately murder that child, and set at defiance the Divine command, "Thou shalt not kill."

So much has recently been written upon this subject that it is unnecessary to do more than sum up the teachings of the Church with regard to the destruction of the unborn infant:—

(*a*) From the moment of conception the child is possessed of a separate life or soul.

(*b*) To destroy life is contrary to the Fifth Commandment.

(*c*) Abortion is never justifiable, nor may Craniotomy be performed upon a living child.

There are some rare cases when life may be taken, *e.g.*, in just warfare, or criminal execution, when the penalty of death is decreed by the State, and not by individual judgment. It is also permitted to destroy life in self-defence in certain cases. With the first two instances the physician is not at present concerned, but it is sometimes put forward as a plea that the child, having endangered the life of the mother, may be killed in self-defence; but this is not so, for it is the mother who endangers the life of her child, and surely no one would argue that the mother's life may be taken in order to allow the child to live; yet such reasoning would be the logical outcome of such a position.

On the subject of Craniotomy and other obstetric operations I may be permitted to quote the opinions of some of the leading obstetricians in various parts of the world.

In 1855, Sir James Simpson, the celebrated Edinburgh Professor, wrote*:—

"No surgical operation whatever is, abstractly considered, more revolting to human nature than that of Craniotomy or Embryulcio; it is, at the best, a dreadful expedient. In too many instances it implies the deliberate murder of a fellow-being at the hands of the accoucheur. It is one of the few operations, the propriety or non-propriety of which has engaged all the logical subtlety of the metaphysicians. Some of the greatest foreign authorities of the present day doubt if it ever ought to be performed so long as the child is alive."

*"Obstetric Works," Vol. 1, p. 621.

Professor J. Chalmers Cameron, of M'Gill University, Canada, in 1895*, wrote concerning the prognosis of Cæsarian Section :—

"The mortality in pre-antiseptic days ranged from 30 to 50 per cent. It has been reduced to about 10 per cent. by doing the operation early, and not as a *dernier ressort*, and by practising a scrupulously aseptic technique. . . . The prognosis for the child is good; from 90 to 95 per cent. of the children have been saved. Since the mother should not run much more risk from Cæsarean Section than from Craniotomy, while the child is almost certainly saved in the one case and deliberately destroyed in the other, there can be very little question at the present day as to choice of operation. In fact, Craniotomy upon the living child is justifiable only under exceptional circumstances."

And, again, (p. 917) he says :—

"The cases of real difficulty are those in which the delivery of a living child is impossible in any other way than by Cæsarean Section, yet the mother might be delivered with comparative safety by performing a Craniotomy. Is it permissible to destroy the child in order to save the mother? Has she the right to refuse Cæsarean Section and to demand Craniotomy in her own interest, or to insist upon whatever operation will give her the best chance of recovery, regardless of her child? Has the obstetrician the right to weigh one life against another, and to decide to take the one by Craniotomy or to jeopardise the other by Cæsarean Section? These are serious questions, with important moral and religious bearings which the physician should not be called upon to decide."

Dr. E. P. Davis† declares that :—

"The mother's chance for life and recovery may be stated as follows: With the sacrifice of her child *at least* nine chances out of ten for her own recovery; with the modern Cæsarean Section her chance for life ranges from three in four to nine in ten, while her infant has nine chances in ten for life."

This would mean that with Craniotomy 90 lives result, as compared with 165 to 180 with Cæsarean Section.

Dr. A. Brothers, in the Prize Essay of the College of Physicians of Philadelphia, on "Infantile Mortality during Childbirth" (in 1896) writes as follows :—

"In the literature of the past four years the writer has found over a hundred successful Cæsarean Sections reported by individual operators. Sänger alone has done 120 Cæsarean Sections with only 17 deaths (Olshausen), and his last dozen cases without a single death. Zweifel has lost in 18 cases only 1 mother and 1 child (Harris). Cameron saved 9 mothers and 10 children in 10 operations. In Leopold's 10 cases, 9 mothers and all of the children were saved (Charpentier). Fritsch has had 7 cases without a single death (Grandin). Winckel (1889) places the maternal mortality at 8.6 per cent.; whereas Harris, later (1893), in 142 European Cæsarean Sections, in the practice of selected operators, finds a maternal mortality of only 7 per cent. This does not deny that general statistics from all sources show a mortality of 14 to 20 per cent. (Olshausen; Leopold.) But if, under select circumstances, we can claim a maternal mortality of 7 per cent., and a fœtal mortality of only 6 per cent., what a wonderful stride we have made! What a wonderful advance can we boast of when, at the close of the nineteenth century, we can claim to have almost equalised the risks of Cæsarean Section and Craniotomy from a maternal standpoint, and, at the same time, instead of destroying the life of the child, have given it nearly every chance of life!" (p. 81.)

In August, 1899, at the International Congress of Gynæcology and Obstetrics, in Amsterdam, a discussion took place on the indications for Cæsarean Section as compared with other obstetric operations. Dr. Fancourt Barnes, of London, opened the discussion. There was no doubt, he said, that the practice of obstetricians of repute in the present day was to widen the limits previously enforced for the

*"American Text Book of Obstetrics," p. 925. †"A System of Obstetrics," 1889, p. 193.

performance of the Cæsarean Section. The question, therefore, now arose whether the Cæsarean operation should not be performed in order to save the child, in circumstances previously regarded as necessitating Craniotomy. Another recent tendency which was becoming more and more manifest was to regard operations involving the destruction of a living child *in utero* as unworthy of the present high efficiency of the obstetric art. There were no limits to the application of the Cæsarean operation. It could be performed in the worst cases of pelvic contraction; in obstruction by uterine or extra-uterine tumours it offered not only a means of delivery, but also it could be combined with complete removal of the cause of the obstruction. We were forced to the conclusion, after a careful study of the latest figures which have been published on Cæsarean Section, that it was a scientific and justifiable operation, and that it would be more widely resorted to in the future, as the science of obstetrics advanced, than it had been in the past. Dr. Leopold, of Dresden, said that in the hospital he did not hesitate to perform the Cæsarean Section when all other means had proved useless, and when mother and child were in good condition. Though Pinard had given as his opinion that "Craniotomy of the living child ought never to be performed," and that "Embryotomy of the living child is condemned," Professor Leopold, appreciating the ideal view taken by the celebrated French obstetrician, agreed with Dr. Charles, of Liege, "that it is not easy to act up to these rules." Doubtless Craniotomy of the living child ought to be avoided as much as possible, and an operation inoffensive for the child ought to take its place. Dr. Pinard, of Paris, spoke thus of the Cæsarean Section: "Theoretically, this operation was ideal. Both mother and child were in good condition, and the child underwent no traumatism. Practically, statistics bore out this to a certain extent." Dr. Pinard laid down the principle that the physician should never destroy life; he had absolutely not the right. Neither had he the right to discuss intervention on the basis of the comparative moral or social value of the life of mother and child. For these reasons he rejected absolutely Embryotomy on the living child, because it destroyed life deliberately.

A medical man is bound to use reasonable skill in the practice of his profession. By "reasonable skill" is meant a fair, average knowledge of that part of his profession which he practises. "Every person who enters into a learned profession," says a high English legal authority, "undertakes to bring to the exercise of it a reasonably fair and competent degree of skill." Father Coppens* lays it down that a physician "must acquire and maintain sufficient knowledge of his profession for all such cases as are likely to come in his way. No doctor has the right to attempt the management of a case of which he has not at least ordinary knowledge. In matters of special difficulty he is obliged to use special prudence or ask for special consultation."

*"Moral Principles and Medical Practice," p. 135.

Should we candidly inform a patient of the true state of his health? When the patient is not suffering from any serious ailment, he should undoubtedly be so informed; when he is suffering from some dangerous illness, the case may be different. If the patient be afflicted with an incurable malady in an early stage, and from which he may not soon die, the knowledge that his days are numbered may have a prejudicial effect upon his health, and it is, therefore, justifiable to leave him *temporarily* in ignorance of his fate; but his immediate relatives and friends should be warned of the true nature of his illness. But when the sufferer is the subject of a disease which might cause sudden death, he should be quietly informed of his condition, either by the doctor or his friends, in order that he may prepare himself. The responsibility of informing the patient undoubtedly lies with the medical attendant. Sometimes in mental cases, hysteria, etc., the physician would do more harm than good by directly informing the patient of his true condition. In every instance, either the patient or his friends are entitled to a full knowledge of the ailment and its probable termination.

A medical man must use great discretion in prescribing dangerous remedies and drugs, such as morphine, cocaine, and even alcohol. Too often do we see the terrible effects of these drugs, when long continued, upon the moral and intellectual faculties of the patient. Resorted to with the best intention, a habit is begotten which wrecks body and soul. The unfortunate victim to the practice finds himself unable to leave off the pernicious drug when too late. Morphine and cocaine relieve pain, and their employment is legitimate in certain cases, but the physician must exercise discrimination and be ever on the alert lest serious consequences ensue. Many a family has been ruined by the alcohol habit, begun in all innocence, and without any wrong intention, and most medical men at the present time are agreed upon the necessity for extreme care in the prescribing of stimulants.

Dr. Lauder Brunton* speaks thus of the morphine habit:—

"It would appear as if the more morphine you give the more you require to give, because, in a person who is taking large quantities of morphine, so much of the products of its decomposition has to be antagonised before any result ensues from the morphine itself. Sometimes the quantity taken is enormous. The largest quantity that I ever met with was in the case of a member of Parliament who took 24 to 32 grains of morphine subcutaneously every day; 24 grains was the minimum, 32 grains the maximum. He used to take the syringe with him to the House of Commons, and while sitting with his arms quietly crossed he stuck the needle into his biceps and injected morphine, or he had his hand lying apparently quiet on his thigh and made the injection. He used to carry a syringe ready charged in his waistcoat pocket. This man was not to blame at all for acquiring the habit, because it was the very fineness of his character which led to his acquiring the habit. His daughter had been very ill; he was watching during a great part of the night, and even when he was not by her bedside he could not sleep. He was also in very large practice as a lawyer, and it was most important that the clients who had engaged his services should have the best he could give them. He saw that if he remained awake all night he could not argue his cases as he ought to during the

*"Action of Medicines," p. 540.

day, and so he found it necessary to use something to make him sleep, and he took morphine as a matter of duty. But after he had begun to take it he could not get on without it, and so the practice grew and grew. He made a very brave attempt to give it up, and the suffering he went through was simply awful. He was told that he would have to go through hell before he could rid himself of the habit, and the poor man said one day, 'Yes, doctor, but there are grades in hell, and I have got down to a very low one.'"

Doctors are often blamed for having laid the foundation of the vice of drunkenness, by prescribing alcohol to their patients. Dr. Brunton relates the case of a lady who took much more alcohol than was good for her, and she laid the blame of this on the doctor, who had told her that it was necessary for her to take alcohol on account of a feeble heart. The friends, not believing this, asked for the prescription which she produced. It turned out to be more than forty years old! On the same paper was a prescription for a pill, and when she was asked if she had also been taking this pill for forty years the lady indignantly replied, "Do you think I am a fool?"

While on the subject of dangerous remedies, a remark may be made on Hypnotism. The Catholic Church permits the practice of Hypnotism when there is grave cause, and when due precautions are taken to prevent abuse. But the evils that have arisen from the abuse of Hypnotism under various names, make it necessary to protest against its indiscriminate employment as a therapeutic measure.

All persons are entitled to the privacy of their diseases, and, therefore, medical men should never speak of their patients' ailments to or in the hearing of those who are not immediately concerned. Father Coppens, on this point, observes:—

"There exists a tacit or implicit contract between him (the doctor) and his patients that he shall keep their secrets of which he becomes possessed in his professional capacity. It is always wrong wantonly to betray the secrets of others; but the doctor is bound by special duty to keep his professional secrets, and it is doubly wrong and disgraceful in him to make them known."

And again he says:—

"The practical rule for a doctor's conscience on the subject of secrecy is that he must keep his professional secrets with great fidelity, and not reveal them except in so far as he is compelled to do so by a Court of Justice acting within its legal power or competency. If so compelled, he can safely speak out, for his duty to his patient is understood to be dependent on his obedience to lawful authority."

Father Rickaby* lays it down that:—

"A secret of trust is to be given up to no inquirer, but is to be kept against all who endeavour to come by it, except where the matter bodes mischief and wrong to a third party, or to the community, and where at the same time the owner of the secret cannot be persuaded to desist from the wrong. This proviso does not hold for the Seal of Confession, which is absolutely inviolable."

It is laid down in English Law† that: "Any statements which are made to physicians or surgeons while attending in a private capacity, although they are not to be volunteered in evidence, must be given in answer to questions, whatever consequences may ensue."

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*"Moral Philosophy," p. 232. †"Taylor's Medical Jurisprudence," page 23.

I fear I have exceeded the limit imposed upon me, and yet I feel that I have done scant justice to the important subjects of which I have treated. My aim has been chiefly to show that the Law of God is the Law of Nature, and that Medical Science and the Catholic Religion are not at enmity. May we not reasonably hope that during the coming century Science, in its onward march, may reach that stage of perfection when it will align itself with the teachings of the Church for the glory of God and the benefit of humanity?

VIII.—What Can be Done to Promote a Religious Press?

[Rev. T. A. Fitzgerald, O.F.M.]

THAT the Press has conferred innumerable blessings on mankind may be regarded as an axiom of undisputed stability, notwithstanding the grumbling of pessimists about the deterioration of brains and the failing powers of memory ascribed by them to the invention of printing. The newspaper is such a daily need for the interchange of thought and the chronicling of the events which come and go on the stage of life, that no small labour is requisite in order to form a just idea of the state and temper of society before newspapers existed. The Press has grown into a mighty power, which originates wars, dethrones kings, displaces governments, agitates the masses, promotes science and art, defends the rights of liberty, and is the mouthpiece from which are trumpeted to the ends of the earth the opinions of leaders in Church and State. No profession, no association of any importance, no body of men banded together for any fixed purpose, is without its special organ to ventilate its views and seek redress for its grievances. The Press is unrivalled as a formative and dominating influence by which the minds of men are swayed, systems of thought and methods of action are defended.

Is it any wonder that the Catholic Church, which is supremely anxious to exercise a beneficent guidance over her children, and to promote, above all, their spiritual well-being, should regard the Press as a most indispensable instrument and a factor of untold energy for the achievement of the holiest ends? A glance at the list of innumerable Catholic papers, magazines and periodicals, which come forth in every land, places this point beyond dispute. How could it be otherwise, unless the Church were unfaithful to the solemn commission of our Saviour to save the souls of men, to lead them into safe pastures, and defend them from the perils which menace His ransomed flock. History, ecclesiastical or profane, reminds the world of the sacred and edifying uses which, under the inspiration and guidance of the Church, music, architecture and printing served from time immemorial, and how these arts, allied with doctrine, refined the barbarian and forwarded the interests of civilisation. The art of printing, which, as an all-pervading agency, multiplies beyond comparison the results of the above-mentioned arts, so far as their didactic side is concerned, has been also pressed into the glorious service of religion.

As the scope of this paper is to suggest means for promoting a Religious Press, it may be well to define the extent of that appellation, and to see what should be the constituent elements of a Catholic newspaper. It would seem that

it may be described as a paper whose dominant characteristic and main features are the elucidation and defence of Catholic teaching, in harmony with ecclesiastical authority, the safeguarding of Catholic interests, and a faithful record of the doings and the progress of the Church. There are other functions which, it will be insisted on, a Catholic paper should fulfil or prove false to its mission; but it is claimed these are secondary to its first and essential end, by reason of which it is termed a Catholic paper. A paper under such a denomination relegating to an obscure corner, or limiting to its restricted proportions religious matter, sails under false colours, and appeals for support under false pretences. Such a literary production would be as ridiculous an anomaly as the *British Medical Gazette* if it consigned to its uncut pages matter interesting to the profession, in the interest of which it has been established, and dealt almost exclusively with subjects extraneous to its main scope. This primary qualification of a Catholic paper must be emphasized, as there is a small section of our co-religionists whose want of reflection betrays them into the fallacious opinion that the less religion is obtruded on them through the medium of the press the better. All other items to them seem essential—sporting, politics, the news of the day, and municipal deliberations—but keep religion inside the precincts of the Church. These shallow thinkers seem to forget that all this is contained in the usual daily papers, and that the founding of a Catholic paper for these ends is labour lost. We cannot expect the daily press, which has to provide news for people of all religions and of no religion, to promote one particular creed,—the most expected of it being to allow freedom of utterance to all to propound their views,—and that the daily press of Sydney does this with strict impartiality will be denied by no one. Nor would the plea be justifiable that, as the majority of Catholics in Australia are Irish or of Irish parentage, old-world politics should be regarded as a substitute for religion, and as constituting a claim of the paper for the support of Roman Catholics. For although such a paper has a tacit obligation to keep its readers *au courant* with what interests them—and it is of importance to keep alight the lamp of patriotism—yet a Catholic paper cannot be said to exist primarily to satisfy national predilections. The writers of a Catholic paper have a sacred trust committed to them, and a noble mission to fulfil, for they are the guardians whose high office it is to watch over the faith of their readers, and defend them against the fatal virus of infidelity. Who can glance at the nauseous tide of paganism which is inundating every Christian land, and bearing away on its seething bosom innumerable victims, without pondering on the necessity of raising a barrier against the rushing flood. That barrier is a sound Catholic paper. On its pages the faith of the youth who has just left school will be nurtured and fed with the food of the strong. In the reported sermons of the dignitaries of the Church, and in set articles, sneers and jibes against the existence of God and the truths of Revelation will be answered and pulverised, and the inexperienced soul which has felt the first shock of the tempest will be shielded

from harm. From the reading of his weekly paper, the youth will be furnished with information and arguments on the questions of the hour, which are discussed in the office or the workshop, and he will be able to silence the scoffer or strengthen a vacillating brother. Such a paper is an aid of far-reaching influence and a beneficent aid to parents, who are naturally jealous for their children's welfare and anxious to shield them from the innumerable contaminating influences which await them when they have passed the threshhold of their homes and entered the arena of life. In an age when atheism is eating into social, civil, political, and individual life, when indifferentism is growing apace, and the dogmas of religion are openly assailed, the trenchant paragraphist should be in urgent request to explode the latest fallacy, and, by solid argument, defend the sacred treasure of Faith. The inviting fields of ultra-liberalism are more attractive to-day than ever, and a cosmopolitan spirit in matters religious may be inclined to overlook the lines of demarcation that define the domain of truth; but a well-directed paper prunes the excrescences of lively imaginations, and knows where the policy of concession must cease. Nor must it be forgotten that numbers who are not of our fold peruse Catholic papers, especially in public libraries. Now that Protestantism is in a transition stage, or, as may be said with every respect for the throngs of admirable people who follow their lights to the best of their power in that denomination, is in a period of disintegration, attributable immediately to the Ritualistic movement, a Catholic paper will be studied with greater zest by our separated brethren, who, no doubt, will find therein many of their prejudices unjustifiable and many misconceptions unfair.

It is not claimed for an instant that the religious matter hitherto insisted on as an individualising feature of a Catholic paper should disproportionately absorb available space or transform it into a missionary periodical, but that an unmistakable note should be struck in every issue which, to the most untutored reader, proclaims the *raison d'être* of the paper, and the main object it has in view. In justice to ourselves it must be said that—while many of the organs which respond to the views of those who are not of this fold seem to depend for their very existence on ransacking the rubbish which is cast out from Roman Catholicism, and striving to prove that the weeds, we throw out, are the choicest lilies—the aim of our journalists is not to go scavenging for abuses in Protestantism, but to set forth in temperate language the claims which the One True Church has on the allegiance of the mind and heart of man. The qualities requisitioned in a model surgeon are said to be "the eye of an eagle," "the heart of a lion," and "the hand of a lady." Insight, courage to speak out, and delicacy of treatment in favour of our neighbours' sensibilities are also a most desirable equipment for those who have to deal in a public way with the errors, antipathies and foibles of mankind.

In sequestered portions of this vast continent where churches are remote and visits of the priest necessarily rare, a paper providing sound Christian reading in

one form or another is a blessing in the hut or the homestead, brings the tidings of important religious events to the solitary settlers of the back-blocks, and to the unsullied souls, whose only temple is that of nature, dispenses celestial thoughts "like the rustling of angelic wings."

That religious questions occupying such a large share of attention in the leading magazines, such as *The Nineteenth Century*, *Contemporary Review*, *National Review*, *North American Review* and others, should be noticed and epitomized in a Catholic paper, will be readily admitted; and references to articles of importance in foreign Catholic periodicals of standing, such as the *Civilta Catholica*, *Les Etudes*, the *North American Catholic Review*, will be eagerly perused by those for whom the fortunes of the Church in other lands form an interesting topic. The innumerable books which see the light year after year throughout Christendom, either dealing directly with Catholic subjects or hovering on the borderland of Faith, and which are reviewed in the leading organs and papers, merit a critical allusion in the shape of a synopsis which will stimulate or create a spirit of inquiry. That the range of Catholic journalistic treatment herein sketched is possible, may be proved by referring to the pages of the Catholic papers of Sydney—the one which may be entitled the log-book in which are inscribed the vicissitudes and struggles of the Church in Australia for over fifty years, and the other a birth of our own days going forth like the youthful David to continue the good work and fight the battle of God.

The aim of a Catholic paper should be to become a recognised power in the land, and its noblest aspiration to foster a spirit of independence in the Catholic community. Small coasting craft that work their way from port to port are sometimes, in homely nautical parlance, called "wind-jammers," which set their sails to catch every errant gust.

Is this to be the symbol of a Catholic paper? Taking into consideration that plutocracy and social distinction may be in given circumstances synonymous terms, it is not surprising that in young countries which are enjoying the first blush of nationhood fortunate individuals of the less favoured minority should recommend a prudent and temporising tone in a Catholic newspaper. But, after all, it would be humiliating to pursue a policy of wheedling importunity or strike an attitude of grateful expectancy when self-assertion and independent sincerity obtain the same results. To cherish a spirit of crouching subservience, or to insinuate that Roman Catholics should be satisfied to be tolerated and allowed to live, seems to border on the criminal. They have an unquestionable right to a fair share in the emoluments of the State, and year after year their convents and colleges turn out youthful citizens as well equipped for the battle of life, and as qualified to do honour to posts of responsibility and trust, as those of any other creed. If they wish to obtain that position in the community which their number entitles them to, civil, social, or political, they must be true to themselves, and the newspapers which profess to serve them must voice their claims and, if needs be, their indignation. As the hoop

keeps the staves together, a well-conducted paper generates unity of thought and action; and when there is no false ring in its sound, leaders of the people are desirous of knowing what it says, because it represents reserved power, and wields a sway of no uncertain kind. Not that the bogey of hopeful candidates of a certain line, "the solid Catholic vote," is harboured for a moment in the above remarks, because it is simply non-existent, and indications are not wanting that none are more impartial in their choice of representatives than the members of our Church.

Because a newspaper professes to safeguard the Catholic interests, it does not follow that its scope is restricted to religious matter. The purchaser has a right to find therein all the interesting news of the day, and questions of absorbing attention treated in a spirit of broad-mindedness, with special care to give prominence to all the legitimate pastimes which suit the national taste. Such a paper, bright, humorous, up-to-date, interesting and out-spoken, ever mindful of its main mission, can appeal with confidence for support, and merit a lasting place in the literature of the country.

Having thus attempted to describe the lineaments by which a religious Press should be characterised, the chief question suggests itself for examination—How to promote a religious Press? In other words, how to popularise a Catholic paper and extend the area of its beneficent influence by multiplying its paying clients. In making some suggestions under this head, the writer feels it incumbent on him to promise that, being allowed *carte blanche*, as the writers of other papers for the Congress, to express his views honestly, he does so foreseeing that some of these will be regarded as crude and impracticable. Not, however, on this account will those views be modified, as the opinions—how to promote a religious Press? presuppose its importance as a principle of axiomatic force.

As it is universally conceded that the Press is a lever of immeasurable strength for the achieving of good, and forwarding the interests of souls, there cannot be anything either rash or dictatorial in asserting that the co-operation of the clergy is a most essential condition in the work of increasing the roll of its subscribers. A good paper makes the people more enthusiastic, more fervent, more enlightened, and more ready to aid in movements of a charitable or a religious character. By providing the representatives of the Catholic papers with the names of the parishioners, and by recommending the undertaking to the flock on Sunday, immense impetus may be given to the cause of edifying journalism. During Missions, especially, when the hearts of the congregation are disposed for good resolves, and when they renew their Baptismal vows, the introduction into the house of a Catholic paper is often efficaciously and successfully urged as a potent means of embalming the fruits of the Mission.

As there is a great Temperance Day for the young, could there not be instituted a Press Day for those of maturer years, when a special exhortation could be made and the accredited agent of the newspaper with book and pen

would take the names of intending subscribers? Such a novel suggestion, it is submitted, will not appear beyond realisation to those who believe that any method is good so long as the incalculable benefits of a good paper are placed within reach of the people.

A respectable canvasser is an indispensable provision on the part of the paper to insure success, for if this most vital department of duty is committed, as it sometimes is, to a slovenly, dissipated individual, he will not be allowed inside the doors of even the poor, and the cause which he champions is looked upon as a forlorn hope. A man representing a paper in a canvassing capacity should not be merely remunerated on commission, but should be enabled to keep up a respectable appearance as befitting the dignity of his work. With every respect for the opinions of others who, no doubt, know their own business best, it is claimed that a paper must be cheap if it is to act as a motive power for good in the Catholic population of Australia. The past ten years have worked many changes in the condition of the people, and a sixpence is as much to-day as a shilling not so long ago. Happily, there are two papers in Sydney, and so there is a choice, and there is ample room for both. The great majority of our Catholics are poor; they live on a weekly wage, and they will not miss a small coin, which is as much as they can afford. The cost of a paper must tally with their slender purses if it is to be a messenger of religion and an element of good among the tens of thousands who compose our congregations.

It must not be lost sight of that these thousands of hardworking people form the bulk of our members, and are the backbone of strength to the Church's welfare and progress in Australia. It is not denied that some of the rich Catholics do their duty in this respect, but what are termed the masses must be taken into account when the subject of the price of a Catholic paper is raised. They deserve to be considered, as it is mostly to their generosity that the building of churches and schools and the support of the clergy is due.

Unhappily, there are many better circumstanced families who spend freely in the matter of amusement and dress, and grudge to a Catholic paper a yearly subscription which would be represented by the cost of a small theatre party. Trashy novels also demand their little annual stream of silver, serving only to rob the mind of fibre and to lay waste the soul by the vicious tone of *double entendre* and innuendo that pervades their pestiferous pages.

It is only a truism to state that the good habits which should be engrafted on the Christian soul must be inculcated in childhood and youth. Now, granted that it is desirable that young men and women, when they leave school and engage in the occupations of life, should read a good Catholic newspaper, the suggestion that grown boys and girls should be taught to read it, or should be accustomed to hear it read at school, does not seem to present itself in an unreasonable light. There are many interesting events such as the laying of foundation stones when

prelates and distinguished laymen make speeches and addresses, accounts of which might be abbreviated and read for the children's edification. These speeches are very often full of instruction and practical remarks, and by their uncompromising firmness teach the children the *rôle* expected of them as Catholic citizens when they arrive at the age of maturity. It may often happen that a speech of this kind by a prominent layman, learned or not, does more good than one made by a representative of the Church, inasmuch as it encourages lay-people to take an interest in Church matters, and to be energetic and courageous for the cause of God. If grown boys and girls may read in their school-days the history of Julius Cæsar and his times, they surely may have read to them the contemporaneous history of their own Church in Australia. They will perforce become interested eventually when they often hear of what is being achieved in this or that parish for the glory of God and the welfare of religion. If the varied information to be found in a Catholic paper is useful and necessary for adults, then the period of youth, when habits and tastes are formed, is the proper period to habituate them to its use. Occasion, too, is often afforded for instruction of a religious and geographical character by news which comes from countries which are the theatre of war. Information regarding the position of the Church there would not fail to excite interest in the pupils.

When they return to their homes, even the little babblers will recount to their parents what they have heard and the efforts being made in various parts to decrease debts, what leading men have said against infidelity and error. And when one reflects that every school is a miniature of the population of Australia, inasmuch as in it are to be found children belonging to every part of the country, or having relatives scattered broadcast, it follows that interest is awakened among the parents to hear the Catholic news from various parts. It would be no doubt profitable for the newspaper proprietors to present free to every Catholic school, whether college, boarding school, high, or primary school, a free copy of the weekly paper, should the idea be approved of and the teachers converted to the view. No doubt the Catholic information must be limited, as this is a young country. Catholic papers in old centres of civilisation have innumerably more events of an interesting character to chronicle than similar papers have the possibility of doing in Australia. There, important Church matters are daily *evolving* themselves in the Church in England; likewise in Italy, France, Spain, and Germany, and people in England and Ireland take a deeper interest in such happenings than the inhabitants of far away Australia.

Essay writing is, no doubt, one of the frequent exercises of the advanced pupils in our schools, and it would stimulate competition and reward excellence if now and then the best essay, subject to editorial censorship, were published, and a prize, in the shape of the paper free for three or six or twelve months as may seem opportune, conferred. The prize books usually presented at the "breaking-up" are

no doubt selected with great care and discrimination, but they are very seldom read, and are relegated to the obscurity of a book-case. A prize presented by the authorities of the school in the shape of a Catholic paper for a certain period would certainly be more useful to a departing pupil, and would most likely have the effect of originating a life-long custom of far-reaching utility. It would most assuredly form an inclination for reading and study.

That good, or even colourless, literature may be the handmaid of religion has been demonstrated by the great Newman, inasmuch as it often weans those who cultivate it from the grosser forms of vice, and by a refining process prepares them for the kindly influences of religion. If a Catholic paper did no other work than impart and cultivate a taste for useful reading among its subscribers, it would have achieved a great good. That space commensurate with the importance of the subject should be dedicated in every issue to some department of literature, requires no proof. For one reason or another our city youth of Australia, after leaving school, devote very little time to books of any kind except under the compulsion of necessary examinations. The beautiful climate is, no doubt, responsible for the love of outside sports, and a walk in the street or the public park seems a legitimate pastime after a hot day in a stuffy shop or workroom. The absence of legendary lore, too, which, through stress of weather and long nights, is pursued with such pleasure by the children of other lands, fails to act here as an introduction to the fields of literary fancy. Country parts of Australia are not included in these remarks, for many, even the reluctant, are there compelled to read by isolation and monotony, and originality of thought is not usually strangled and disgust for books not engendered by examinations in multitudinous subjects during school life, which often strain the brain and impair the constitution. A Catholic paper confers a lasting benefit on its readers when, by its devotion to literary subjects, it shows how time may be usefully and pleasantly spent, thereby contributing also to form what all look on as a desideratum—home life. Many youths who have wandered from God and become outcasts owe their ruin to seeking enjoyment among idle companions, instead of in the pages of useful and interesting books and periodicals.

For the success of a Catholic paper, the co-operation of the laity is not only highly valuable, but one may say, essential. It is no doubt a charitable act to leave money for an hospital, to endow an orphanage, to contribute to the alleviation of the poor and the maimed. It is not less so for the rich men of our laity to forward the interests of a Catholic paper by backing it up with monetary aid, seeing the glorious task it undertakes, and how it strives to remedy the ulcers of the soul and promote the work of Our Blessed Saviour. There are, unfortunately, some Catholics, both rich and poor, who are so apathetic in all that concerns the Church, that they deserve to be ticketed "specimens of the vegetable kingdom." While they would be ashamed to confess themselves ignorant on any other topic, such as the latest novel or most recent development of the war, they actually

boast of their ignorance about the elementary teaching of the Church, or even join in the chorus of condemnation which emanates from Protestant friends. Their cry is: "Don't make any noise about religion or patriotism, for we want to get into society; we don't want a Catholic paper; visitors might see it on the table, and we want to appear broad-minded." They feel themselves called to the walks of higher criticism. How the sick in our hospitals would appreciate an association of ladies, not belonging to this category, who would see that the Catholic papers—first hand—are sent to them!

This short sketch on a Religious Press pretends only to suggest veins of thought on this most vital subject. There have been times when such advocacy as the above would have been uncalled for, and there are places where an energetic Catholic paper is not required. But the time in which we live is not such a time, nor is one of such places Australia. Angry waves are rising against the barque of Peter, and an efficient newspaper alone can calm the face of the deep. It is not the Colisseum which opens its jaws again for fresh victims, but the insidious foes of freethought, ignorance, immorality, and religious apathy which have to be faced and vanquished if the crown of justice is to be won. The holy ark brought victory to the Israelites; and a Catholic community which is enlightened, welded together and inspired by a good paper, is marching straight to triumph.

IX.—The Necessity of a Catholic Press and Catholic Literature.

[Very Rev. M. J. Treacy, V.G., Diocese of Wilcannia, New South Wales.]

HAVING anxiously awaited the last issued list of papers to be read at the Catholic Congress, and having looked forward with the hope of finding one on the above-named subject, and fearing the matter might not come up for consideration, I now venture to bring under the notice of this learned and experienced body a subject, to my mind, of the greatest importance and far-reaching in its effects. Hoping to the eleventh hour that someone in every way more competent to deal with this matter than I am would take the subject in hand, I left myself very little time or opportunity to treat it as it should be treated. But if my attempt, however crude, should contribute in any way to attract the attention of this learned Congress to the necessity of making strenuous efforts in the future to have Catholic newspapers, periodicals, and diverse kinds of suitable Catholic literature introduced into most, if not all, Catholic homes in Australia, I shall feel I have accomplished something.

I am very pleased to see that a learned and well-known ecclesiastic intends to read a paper on how best may be accomplished what I shall endeavour to point out as so necessary and desirable. But it may be contended that the subject matter of this paper is not questioned by any intelligent Catholic. Granting it is so, is there any rational being on earth who believes in a future life, its rewards and punishments, who does not freely admit the absolute necessity of salvation? And yet no subject needs to be brought under consideration more frequently, or pressed home with greater force.

To realise what a powerful agent is the diffusion of Catholic literature and the influence of the Catholic Press in building up the spiritual edifice in any country, and the binding together in adamantine form its various sections, I would say, "*Leva in circuitu oculos tuos.*" Look to Germany, France, Belgium, Italy, America, England, or any other country, where the Church has had to fight hard battles for religious liberty, or to overcome the effects of bigotry and unreasoning prejudice, and you will find that she invariably placed reliance on an intelligent, fearless Catholic Press, and the spread of Catholic literature, as the best ammunition wherewith to fight the enemy, at least as far as human agency was necessary for victory.

We have only to take a glance at the history of Germany for the past 50 years to see the power and influence of the Catholic Press, in the marvellous strides made by the Church there despite opposition, and at times even dire persecution,

and we shall be convinced that the pen is mightier than the sword, or to quote the words of the poet: "The fearless pen has more sway o'er men than the murderous cannon's roar." Even that indomitable champion of the Church's rights and liberties, Count Windhorst, had been powerless to achieve such brilliant victories were it not that a widely circulating Catholic Press ably and devotedly seconded all his political efforts — especially in educating the people to the absolute necessity of united action at the polling booths to return members to Parliament who would pledge themselves to do justice to the downtrodden and oppressed Catholic cause. A few years ago when travelling through America on a long train journey from Salt Lake City to Chicago, I fell in with a very interesting companion, a German Catholic, a highly informed and most intelligent man. While we were speaking of the triumphs of religion in the German Empire, especially of recent years, he said to me with great earnestness and emphasis: "If the Catholic Church in my country can boast of its great increase in perfect organisation, in numerical strength, and Christian education, under God it is mainly due to the circulation and influence of the Catholic Press and Catholic books. Along the valley of the Rhine, where was situated my ancestral home, and as far as I was aware, in every parish in Germany, the arrival of the weekly Catholic paper in every Catholic household was looked forward to with as anxious an expectation as if a long absent member of the family was returning home." The thought that sprang to my mind was, "O! would that the same could be said of every Catholic home in Australasia."

The Catholics of Germany, from a comparatively feeble body 50 years ago, to-day number 19,000,000 or 20,000,000, or well nigh one-half of the population of the great German Empire. And in no part of the world in proportion to the number of Catholics are there so many Catholic newspapers and periodicals in circulation as in Germany. And, as a consequence, in no part of the Universal Church is there such a spirit of union, not only in spiritual, but in matters political also, as among German Catholics. To the great power and influence of the Catholic Press in his dominions; to that thoroughly organised and united body of twenty million Catholics; and to their world-renowned "Centre Party" in Parliament, the present strong-minded occupant of the Imperial German throne looks forward for success in the crusade against the destructive principles of Socialism and Anarchy. All honour then to the prelates, and priesthood, and representative Catholic laity of Germany, whose untiring efforts in the spread of Catholic literature have been crowned with such brilliant success.

In Belgium, too, what glorious results have been reaped through the spread of Catholic literature and through the agency of the Catholic Press. In France, too, of late years a great awaking has taken place as to the absolute necessity of exposing through the Press the dangers to society from Socialism, Freemasonry, and Anarchy, which for such a long period have been eating at the very vitals of the once great

Catholic nation. The voice of that fearless, devoted champion of the liberties of the Church in France, *La Croix*, is unfortunately now silent. No better proof could be given of the good it was doing than the loud cry raised for its suppression by the Infidel Gang, whose tactics it held up to the light of day. It called on the Catholics of the country to meet the enemy at the polling booths and arrest from the grasp of infidel politicians the power of trampling upon Catholic France. Bishops and clergy would no doubt have warmly supported the laudable suggestions of the *La Croix* and other Catholic journals, but dare not. And the few who did have paid the penalty. The clergy of France are gagged by an infidel Government, and held in fetters, and shall be so long as (to my mind) that corroding link of connection between Church and State exists.

In Italy the Catholic Press is growing in influence, and the episcopate and clergy recognise in it the most powerful agent in uprooting Socialism and that dreadful school of Anarchy that has flourished there since the Government commenced that incessant persecution and spoliation of the Church some 30 years ago.

And in America the Church has received great assistance from the spread of Catholic literature and the influence of the Catholic Press in her crusade against godless education and divorce and benighted bigotry. During the short but inglorious career of that infamous association known as the "A.P.A.," the most powerful agent in its suppression was that widely circulated and ably written paper, the *San Francisco Monitor*. The *Monitor* and the other Catholic papers, together with most of the respectable secular Press, were chiefly instrumental in exposing to ridicule and contempt the dastardly calumnious charges made against the Church by the infamous "A.P.A."

As to England, what shall I say of the impetus given to the Catholic cause by the circulation of Catholic books and periodicals and a devoted Catholic Press? What shall I say of the influence on educated Protestants of such a learnedly written paper as the *Tablet*? And who can enumerate the good results achieved by the vast circulation of that most excellent paper, the world-renowned *Catholic Times*? A paper that finds its way into almost every Catholic home in England; and not only so, but into thousands of Protestant homes as well. A paper whose powerful influence is not confined to the vast dominions of the British Empire, but extends far beyond them. How much inherited bigotry, unreasonable prejudice, and deep-rooted distrust of everything Catholic, have its lucidly written articles and dignified controversial paragraphs helped to dispel? In its columns you will find a faithful record of the Church's difficulties; her trials and her triumphs; not in this or that particular locality, but throughout the world. To my mind the *Liverpool Catholic Times* is an ideal Catholic paper.

England, for centuries, has been inundated with a literature simply teeming with calumny and bitter invective against the Church and everything Catholic. Even her history, according to one who studied it well, and was highly competent to

pronounce an opinion upon it, was for three hundred years nothing short of a vast conspiracy against the truth. The Church was represented as the one great enemy of science, and human progress; the great enslaver of the human mind, and the corrupter of true religion. The small remnant that was left of the once glorious Catholic fold in England was too enfeebled, too impoverished, and too down-trodden, to make even an attempt, except a very isolated one, in defence of the truth. But, at last, when the days of her Egyptian bondage partly passed away—and the sun of liberty began to shed his rays upon her—Bishops, clergy, and laity, vied with each other in proving to Protestant England through their writings, that the Church which drew all the nations of Europe, and so many others out of barbarism and idolatry, into the effulgent light of the Gospel, had had from the very lips of her Divine Founder the promise, that the Holy Ghost would be her teacher, in her difficult office of guiding securely to their eternal destiny the souls of men: that such a Church could not be the corrupter of a pure Revelation, but its zealous guardian and uncompromising defender: that a religion which in ages gone by Christianised and civilised the savage Goth, the bloodthirsty Hun, and the fierce Vandal—a religion which, in every age and clime, elevates, refines and purifies all that is noble in the heart of man, could not be the enslaver of the human mind, but on the contrary its emancipator: that a Church which built all the great Cathedrals, not alone of Europe, but of the world, and founded and endowed all the Universities and great Schools of Europe, could not be the enemy of art and science, but on the contrary their promoter and protector.

The Church, once trampled on and despised in England, to-day holds an honoured, if not the most honoured place in the British Empire. Her doctrines and ceremonies, once banished and proscribed, are being brought back one by one, and if not practised in their Catholic sense, are at least imitated by the most learned, the most respectable, and most religious section of English Protestantism. Every notable family in England, from the present reigning dynasty, down to the last on the long list, has given one or several members to the Catholic Church within the last fifty years; and during that time over two thousand clergymen and their families and tens of thousands of the laity have returned to the Faith of their Fathers; many of them such as Newman, Manning, Faber, and Hope Scott, intellectual giants so acknowledged by the world. Rancorous bigotry and bitter prejudice are fast dying, and all this marvellous change has under God in great part been due to the wide circulation of Catholic literature, and the powerful influence of the Catholic Press. And, indeed, truly wonderful are the results which have been achieved by the publications of the Catholic Truth Society alone—a society which, I am sure, will receive the most sincere sympathy and support from every Bishop and priest in Australasia.

And though last—but by no means least—what shall I say of our own able and devoted Catholic Press? Is not its praise to be found in all the churches? And much though it has done for the cause of Religion in the past, far greater

results may be looked forward to in the future, if the episcopate and clergy of Australasia are united in their efforts for its promotion, as I have no doubt they will be.

And without for a moment presuming to dictate to the directors or editors what a paper should be, in order to have a strong claim on the sympathy and united support of Bishops, priests and people, I venture to say that it must be written in a bright and attractive style; that it should contain secular as well as religious information, but only of an interesting kind: that while keeping us in touch with the politics of the old world, too much space be not given to what has only a local interest: that we may look forward without disappointment to its columns for interesting Catholic news from all parts of the Church: that it should be at all times, when necessity demands it, fearless and outspoken in matters political as well as religious. Its inspiring motto should ever be "*Fiat Justicia si ruet cœlum.*" It should demand, and with all the power and emphasis it is capable of, when occasion offers, that their just proportion in all Government and civil appointments be given to Catholics who are competent to fill them. Not to speak of her immense outlay for her innumerable charities, the Catholic Church in Australasia saves the different Governments not less than £400,000 annually by educating its own children; and yet we often find that these same children—whose education cost the State not one penny, and whose parents were unjustly taxed to support State Schools, in which they could not conscientiously have them taught, —are cast aside when civil or Government offices are to be filled; and that through prejudice, political intrigue, or masonic influence. How often in eighteen years have I heard it said "Oh he is a first-rate officer, one of the cleverest men in his department, but he can never rise beyond a certain position; his religion debars him becoming a Freemason, and that solves the question." And this, behold you, amongst a people who vaunt so much of glorious British liberty and fair play! No wonder we should ardently desire a powerful, fearless Press to fight our battles against such injustice.

Without for a moment wishing to intrude on the domain of the learned paper to be read on "How to promote a Religious Press?"—I may be permitted to make one or two suggestions on this subject. No matter what may be now written or spoken on this all important matter, no results will follow unless their Lordships the Bishops, take united action in making some definite arrangements for giving effect to the suggestions which will seem most practical; and request their devoted clergy to loyally co-operate with them. If I may presume to do so, I will take the liberty of suggesting, first that the Bishop of each diocese request the priests in charge of parishes or districts, to make a list of all the Catholic householders in their charge, and to ascertain in how many of them Catholic papers or periodicals were to be found, and in those homes—and, alas! their name is legion—where none were to be met with, to use every means at their disposal, both from the pulpit and

on their visits, to induce such persons to become subscribers to some Catholic paper or periodical, and thus to furnish themselves with a ready and inexpensive means of being able to give a reason for the Heaven-born faith that is in them, by having at hand, for a few pence, some of the beautiful Tracts issued by the Catholic Truth Society, especially those bearing on Controversy. How necessary it is that such instructive literature should find its way into our Australian homes, where so many mixed marriages are to be met with. Then on his visitation in each Parish, by a glance at the aforesaid list, the Bishop could see how many houses were furnished with Catholic literature and how many were not. And no doubt the united council of the Bishop and priests of the parish, would be able to devise a means by which the careless and indifferent in this matter would be brought to see the necessity and advantage of it. Secondly, another factor and, to my mind, a most practical one, to keep the ball rolling once it is started, is to procure in each parish an intelligent agent who would zealously co-operate with the priests, and the proprietors of Catholic journals in advancing the circulation: a liberal commission to be held held out as inducement,—for the labourer is worthy of his wages. And, thirdly, a stringent rule should be made that the subscriptions to any paper or periodical be collected not annually but regularly every quarter. Most of our people are not possessed of a large share of this world's goods, and if their subscription to Catholic journals or periodicals be allowed to run on for a year or so, as is sometimes the case, then, when payment is insisted on, they become most indignant, and give orders to stop the paper at once. I have known this to frequently happen. Whereas the few shillings to be paid quarterly would never be felt, and would be given most cheerfully.

After 18 years' experience of missionary life in Australia, I can say, and that with sorrow, that there are innumerable Catholic homes where not a shred of Catholic literature of any kind is to be found, except the Church prayer-book, and that very frequently in a rather unsightly condition. Have we not a great mission in the future to such people? How can they love, honour, revere and defend their Heaven-born faith when they know so little about it? Is it not our duty to open their eyes to the privilege they possess in being placed in the Barque of Peter —that indestructible ark of salvation built by God Himself, and launched by the hand of Jesus Christ into the ocean of this world, to carry immortal souls securely through the deluge of sin and misery to the Ararat of eternal rest. It is said of the illustrious Bishop of Hippo, St. Augustine, that, gazing at the image of Christ Crucified, with his heart on fire with love, he used to frequently cry out, "O my Jesus, Thou art not loved because Thou art not known." What that great Doctor said of his Divine Master 1400 years ago may well be applied to the Spouse of Christ to-day: "O! Church of the living God! Pillar and Ground of Truth! Beautiful Bride of the Lamb! If Thou art not loved it is because Thou art not known."

X.—The Conditions of Town Life in Australia, and How to Better Them.

[Hon. J. Hughes, K.S.G., M.L.C.]

NOTHING is more marked in the history of social development during the present century than the rise of great cities and the rapid increase in their population. In Australia the discrepancy between the numbers of our people whom necessity or inclination confines to the towns, as against those who take advantage of country life, is particularly noticeable, and with us, therefore, the problems of town life demand much more careful study than they have hitherto received.

This tendency towards the concentration of great masses in towns is a factor of modern life which has engaged the attention of social reformers in most civilised countries, and in England, especially, has forced itself upon the notice of statesmen of every party, and demanded the best energies of successive Governments to provide for it.

The classes particularly affected by it are the workers, those whose wage-earning depends in a great majority of cases upon their living within easy reach of their work; and it is to the conditions of their life in Australian towns that I purpose in this paper to direct attention.

No one will deny that the prosperity of a State depends upon the prosperity of the individuals who collectively form the people of that State, and that the lower the general standard of living is permitted to be, by so much more are the percentages of crime and immorality increased. The character of a man is largely dependent upon his surroundings, and if we allow unwholesome areas to exist in our towns we cannot expect anything but unwholesome products from such areas. Unfortunately, we have in every big city of Australia slum properties which would disgrace the most poverty-stricken towns of Europe, and a working population condemned to reside in them, for whom we do nothing.

The existence of such properties seems to be due to the very nature of our material progress. Land, that was of no particular value within the memory of many amongst us, rose rapidly in value with the rapid increase of our national wealth; and the owners of such land, untrammelled by any wise municipal control of their actions, proceeded to subdivide it, not on a system designed for the benefit of the future population, but on a scale that was intended to yield the largest number of narrow frontages that could be extracted out of the areas in process of subdivision. Our towns, laid out haphazard as they frequently were, were thus intersected

with innumerable alleys—they could not be called streets—which were built as they were laid out, haphazard, and at the sweet will of the individual owner. Building Acts are uncommon, limited in their application, and deal, as a rule, with new buildings, not with old ones. They do not affect existing slums, and do not prevent new ones; for, though they are precise in their regulations as to the thickness of walls and the nature of materials to be used in the construction, they do not provide for air and light spaces, either in living rooms or in the areas required in connection with dwelling-houses.

With the extension of water supply to most of our large towns, it is possible but not obligatory to provide water to every dwelling. A standpipe can generally be found in most, but a bath is an uncommon luxury in small city homes, and public wash-houses are unknown in Australia.

We have hospitals in most of our towns, and under recent Health Acts cases of infectious diseases must now be notified to some authority; but the ordinary hospital cannot deal with such cases, and there is no provision for dealing with the patients at their own homes, protecting their families from the risk of infection, or disinfecting such homes and their contents. The poor cannot afford to destroy their clothes or bedding in such cases, and the Municipalities do not provide disinfecting chambers where these things can be dealt with without being destroyed. In the recent plague scare throughout Australia "contacts" and their belongings have certainly been summarily handled, but there are infectious diseases rife amongst our people that lead to no such interference from any authority. I have known of a child put to sleep on a bed where another had died of diphtheria I have seen a man in the last stages of consumption occupying a bed which his wife and three children had to share with him at night.

These are only some of the things that are allowed to go on amongst us in the absence of a proper conception of the true functions of Town Government, and that are likely to go on until we can be roused to take some little interest in the duties of citizenship. In England such matters have been grappled with and faced for many years past, and Municipal Government has long been recognised to be intended, not for the exclusive benefit of the owners of property, but for the welfare of those who, dwelling by necessity within the municipal boundaries, have a right to demand that the conditions of life therein shall be made as wholesome as circumstances will allow.

That Town Government is self-government by the inhabitants of the town for the general good, was better understood in the Middle Ages than now. In the fifteenth century—in England, at any rate—it had reached its fullest development.

The Guild system, fostered by the Church, and favoured by the Crown from the earliest Anglo-Saxon times, was the foundation of municipal life. To the Guilds were granted the charters that safeguarded the townsman's privileges, and so closely had they become interwoven with municipal life that the words "gildated"

and "incorporated" were, as one authority tells us, synonymous terms used indiscriminately. There is not a social question of the present day that those Guilds did not successfully grapple with; and amongst a long list given by the well-known Antiquarian writer, Mr. Cornelius Walford, it is sufficient to mention that Fire and Marine Assurance, Accident, Robbery and Stock Assurance, Sick and Old Age Pensions, and even the Mont de Piété and Labour Bureau, were Guild institutions of ancient date successfully managed by the co-operation of the members. Guild property was common property, managed for the benefit of the Brotherhood, and the profits whereof were applied in reduction of the general dues. The confiscation of these properties, following upon the spoliation of the Church by Henry VIII. and Edward VI., practically destroyed municipal government in England, as we understand it, until the rapid increase of town population following the rise of the manufacturing industries led to its resuscitation by the Municipal Reform Act of 1835.

Our municipal system in Australia was based on that English Act, and dates from 1842; but while English statesmen have been progressive in their many subsequent enactments, so that their system has become a model to the rest of the world, we have remained stationary and unprogressive. They have recognised long ago that a model city government should provide, not only for the health, but for the happiness of its people. We have never got beyond the notion that the duty of a corporation is merely to supervise the streets and to minimise the rates. As a consequence, our system has broken down by the weight of its own inertia—little interest is taken in the elections, less in the character or capabilities of the candidates. Those who possess the franchise—founded, as a rule, on a property qualification only—do not seem to value it themselves, though they are mortally afraid of it being extended to other citizens, and, looking upon municipal administration as a small matter, have allowed it to degenerate into a small matter, and into a small matter improperly attended to.

We require for our town population in Australia, not merely good streets, but good houses to live in; that buildings erected for human habitation should be sanitary and wholesome in every respect; that insanitary dwellings should be compulsorily removed, and the people now compelled to inhabit them properly housed; that the common services of drainage, water supply, transport, and light should be under municipal control, and administered for the common benefit; and that dirt and disease should be efficiently dealt with at a minimum of expense to those who suffer thereby. "On the London County Council," said Mr. Sidney Webb, in the course of a lecture delivered in Sydney, "we hold it as a maxim that in the area we control no preventible disease shall disgrace the city." Preventible diseases are common to every town in Australia. Their presence is a danger to us individually; their removal a collective gain.

Finally, we require to provide for the reasonable recreation of the poorer classes amongst us, and especially for the children of the poor. The boys and girls who

have to live in the poorer streets are running risks undreamed of by those who are not under a like compulsion. Their only playgrounds are these streets, till we provide better, and in such surroundings their physical and moral growth must equally be stunted.

Our conditions of town life to-day are what they were in England 60 years ago, and the slums are becoming a feature of our large towns. Unless some intelligent interest is taken in these questions, we must expect continued deterioration. We Catholics are particularly concerned in the matter, as a large proportion of our people belong to the working classes, and are compelled by the force of circumstances to reside in the poorer neighbourhoods. When we freely accept the burden of providing religious education for our people, would it not be wise for us to endeavour also to better the physical conditions under which they live?

A little examination of the facts for ourselves will furnish material for thought and speech sufficient to attract public attention, which, once aroused, will compel reform. There are representatives from almost all the large towns in Australia present at this Congress. If some of them will investigate such matters for themselves in their own local centres, much good may result; and in doing this they will benefit, not only their own people, but the communities in which they live, who are entitled, on the common ground of fellow-citizenship, to the best services of every man amongst us.

XI.—The Catholic Church and the Evolution of Peace.

[Philip H. Louis, B.A.]

A DISTINCTIVE feature of scientific investigation and criticism during the last half of the nineteenth century is the great amount of attention devoted to the study of principles in evolution.

The dry and often fruitless analytical methods of interpreting facts and things, are beginning to give place to a more rational system which seeks for the explanation of the present, not only in terms of the present, but also in the light of the past. In no department of knowledge has the historical method been pursued with greater advantage than in the spheres of Jurisprudence and political science. Men of the character of Sir Henry Maine have struck at the root of such theories of the State as those propounded by Hobbes and Rousseau, by proving from their independent investigations of society in its primitive forms, either in ancient or modern times, what is the true basis of existing institutions. Such researches are facilitated by the fact that all nations have not advanced at the same rate; and that there are, consequently, at the present day, strewn along the line of march towards civilisation, tribes, peoples and nations representing various stages of society from rank savagery to whatever we choose to call the most enlightened nation on earth. It is, then, possible for one to observe institutions in the making; and many of our modern legal conceptions, concerning contract, testamentary succession, etc., gain quite a new significance from an acquaintance with their rudimentary forms.

Applying these considerations to the study of the Evolution of Peace, we are, in like manner, in a position to compare the old and the new existing side by side.

At the time of writing there happen to be proceeding two struggles which illustrate two widely different phases of world life, viz., the Chinese war and the war in South Africa. On the one hand we have one of those unaccountable exhibitions of barbarian jealousy, wherein not only captured enemies, but even adopted residents and ambassadors, are visited with the worst atrocities. On the other hand, in the war in South Africa—being a war of independence—one may look for great bitterness of spirit on the part of the Boers, while the interests of the British fighting for prestige are no less small; yet, with few exceptions, we find on the side of Boer and of Briton the nicest possible observance of the rules prescribed by International Law, both in the conduct of hostilities and in the treatment of prisoners and the wounded. Those who have closely followed the progress of both events will

acknowledge how great is the chasm separating the Chinese from the parties to the South African war. It represents, in point of time, very many centuries; for the attitude of China towards aliens is the general position of all races prior to Christianity. It is the object of this essay to show how much we owe the Church for rescuing nations from this state of mutual distrust and hatred.

People whose minds are associated with the arts and sciences, the learning and culture of ancient Greece and Rome, may find it hard to understand this comparison with China, but it is nevertheless just. We must accustom ourselves to the fact that these nations had two standards of morality, the morality to be practised between the citizens of the State, and the morality to be practised towards foreigners and foreign States. Were it not a matter of common history it would be hard for modern minds to realise how far removed was the one standard from the other. And no more eloquent example could be furnished of how narrow and artificial after all was the boasted civilisation of the pagans.

The Greece of Homer and Plato, the cultured nation that could appreciate the poetry of one and the teachings of the other, had not the slightest conception of the moral obligations of justice and humanity as applied to nations.

During the brief intervals of peace there was no desire shown to understand the customs and laws of neighbouring States; jealousy and contempt were the order; and as regards less civilised tribes, the antipathy of the early Greeks invested them with the character of monsters. The Cyclops of Homer was evidently the type of an alien race. In time of war hostilities were carried on in the most ferocious manner, and little or no quarter was awarded to the vanquished. The most sacred conventions were frequently broken. When a city was taken it was usual to kill all the men and sell the women and children into slavery.

Turning to Rome, where, from the difference in ideas and action one might expect a better state of things, we find that there is no recognition of the right of any individual or nation outside the bounds of the Empire. This is all the more remarkable in view of the Romans' fondness for law as a study, and its influence on the inner relations of the State. In spite of the fact that the Roman law became incorporated into most of the legal systems of Europe, and that the machinery of Roman law was at a later period utilised for the purposes of International law, the Romans themselves had no thought of applying it to strangers.

If we consider their actual conduct of war, we find that, as in Greece, there was but one guide and rule of conduct, that of *væ victis*. The pages of Roman history abound in instances of treachery and butchery by the Roman arms. An example often quoted is that of the fall of Syracuse, not because it is the worst, but because it is so characteristic of the Roman military spirit. Syracuse had long and bravely withstood the Roman siege; but was at length delivered into their hands by treachery. We are told that the city was given up to slaughter and

pillage; most of its chief citizens were slain, and the remainder of the inhabitants were driven out into the barren plains to starve, or were sold into slavery, and one of the fairest cities of its time was reduced to utter desolation and ruin. Again, witness the extent to which spirit of gloating over the misery of captives entered into the daily lives of the citizens of Rome; gladiatorial shows and haughty triumphs were frequent; and Cicero serenely relates that all captured kings and generals were slaughtered after figuring in the procession of some conqueror.

Reference is sometimes made to the Amphictyonic League in Greece, and the *Jus Feciale*, the *Jus Gentium*, and the *Jus Belli* in Rome as furnishing an incipient idea of International Law. The investigations of modern writers show that these institutions were of a religious, ceremonial, or local character, and were not calculated to bring about a better understanding with foreign nations. The *Jus Belli*, quoted by Roman historians, certainly does seem to point to some idea of morality among foes; but its force is discounted by the fact that it is generally used as an appeal against treachery in the enemy, while the same acts committed by the Romans are lauded as triumphs of military skill.

Greece and Rome represented what was best in their time. When the Northern tribes of Europe overran the empire, they extinguished what light of civilisation there was, and introduced a ferocity of their own towards strangers which far outdid anything perpetrated by those nations.

Such was the state of international morality when Christianity began to make its influence felt. To trace in anything like detail the progressive steps by which the occurrence of war was rendered less frequent, and war itself robbed of its worst horrors, is beyond the pretentions of a short paper such as this. It will suffice to indicate some of the more general results achieved by the Church.

Perhaps, the Church attained her most far-reaching triumphs in her characteristic tendency of imprinting upon separate divisions of people the unifying principle of her own organisation, and so welding them into one strong nation, within whose limits private warfare was restrained by the sovereign power. The amount of bloodshed and suffering spared to the world by the existence of a great nation like the Holy Roman Empire is incalculable. But we need go no farther than England to observe what great blessings have sprung from this work of the Church. When Christianity reached England it found it divided into a series of hostile camps; numerous kings and overlords held sway over different sections of the islands, and the hand of each was against the hand of his fellow ruler. Under the influences of Christianity the lines of division became one by one obliterated; so that by the time of the coming of the Dane, England under Alfred the Great, was able to present an almost undivided front to the invader.

The work of the Church is described by the historian, Green, in a memorable passage. Speaking of the ministration of Theodore, Archbishop of Canterbury, he says:—

"In his work of organisation, in his increase of Bishopries, in his arrangement of dioceses, and in the way in which he grouped them round the See of Canterbury; in his national Synods and ecclesiastical canons, Theodore was unconsciously doing a political work. . . . The single throne of the one Primate at Canterbury accustomed men's minds to the thoughts of a single throne for their one temporal overlord at York, or, as in later days, at Lichfield or at Winchester. The regular subordination of Priest to Bishop, of Bishop to Primate, in the administration of the Church, supplied a mould on which the civil organisation of the State quietly shaped itself. Above all, the Councils gathered by Theodore were the first of all national gatherings for general legislation. It was at a much later time that the Wise men of Wessex, or Northumbria, or Mercia, learned to come together in the Witenagemot of all England. It was the ecclesiastical Synods which, by their example, led the way to our national Parliament, as it was the canons enacted in such Synods which led the way to a national system of Law."

In another direction was peace secured by the Church in the Middle Ages. She frequently interveńed in the disputes of independent States, and used her great moral influence to prevent hostilities. History supplies many interesting cases in which her authority is shown over princes and warriors, and the beneficial results of that authority in securing peace. The great Councils of the Church furnished a tribunal wherein the affairs of States were examined and amicably arranged. The Pope, either directly or by means of his Bishops, or the Emperor, or some such prince as St. Louis of France, was the great arbitrator and peacemaker of the Middle Ages. The methods of these tribunals are interesting. Each party on seeking arbitration usually gave security for the observance of the award. When the award decreed peace between the parties, it had the effect of a treaty of peace; in like manner, when the dispute was over territory or property, the sentence operated as a conveyance to the successful party. The greatest precautions were taken to avoid any semblance of coercion, and no military forces were allowed to approach the scene of deliberations.

With the spread of Feudalism as a system of land tenure, a new danger threatened the reign of peace, even in those nations in which the Church had implanted the spirit of union.

The essence of Feudalism being the virtual independence of each possessor of a fief, the authority of a Sovereign bade fair to become merely nominal; and for a time we have a state of affairs in which the Lords were in a position to carry on a system of private warfare within the realm, their castles being their citadels. The Church applied herself vigorously to combat this evil. When Peter the Hermit preached the First Crusade, she impressed into her service the great forces of Feudalism, and under stress of a mighty enthusiasm they learned anew the blessings of unity and mutual peace; and these lessons they never forgot.

Not the least enduring of the results of the Crusades was the adoption of chivalry into the daily lives and practices of the nobles. By linking to the powers of strength the powers of sweetness and light, the Church produced that wonderful institution of the Middle Ages which has enriched the world with so many noble inspirations and practices. International Law owes a great deal to the rules of

Chivalry. The defiance and challenge of the enemy before attack, the humane treatment of the vanquished, the virtues of honour and courtesy towards one's foes —all have their counterpart in modern rules of war.

Another example of how the Church strove to mitigate the evils of war in cases where she was unable to prevent actual hostilities, is the establishment of the "Truce of God." This was applied to private warfare. It ordered, under pain of excommunication, the cessation of all feuds, at least on the Holy Days, from Thursday evening to Sunday evening in each week, and during the whole seasons of Advent and Lent, and on the octaves of Festivals. It also placed under the protection of Religion, churches, hospitals, convents, etc., also physicians, doctors, religious bodies, and the very poor.

Again, the use of objectionable weapons frequently occupied the attention of the Church. Maine relates that the cross-bow (in its time regarded as a peculiarly atrocious weapon) had an anathema put upon it by the Lateran Council, which anathematised "*artem illam mortiferam et Deo odibilem*," and that as a result combatants restricted themselves for years to the older class of weapons. King Richard I. is said to have revived the use of the cross-bow, and his death by a wound from a cross-bow bolt was regarded by Europe as a judgment. Against the use of muskets, too, the Church entered a vigorous protest.

Once Christianity had taught the spiritual fellowship of men, such things as the slaughter and torture of prisoners necessarily came to an end. So, too, the barbarous doctrine of the ancients, that between hostile States all the members of one State (men, women, and children) were *ipso facto* enemies of all the members of the other State, with all its attendant horrors of pillage and slavery, began to give place to the more humane rule that hostilities were to be strictly confined to actual combatants.

I cannot do better than sum up in the words of Laurent, a great French authority, who has been quoted with approval by one of the leading American writers on the subject of International Law :—

> "The idea of a system of International Law is due to Christianity. For how could there be any legal tie between man as an individual and men as people and nations, until the consciousness of a common nature was acknowledged, until the gulf which separated the free man from the slave was filled up, until the contempt for or hatred of the stranger as barbarian or enemy was removed, until man's nature was changed, and war ceased to be regarded as a glorious pastime or as an ordinary occupation."

It is a common error to suppose that the Law of Nations dates only from the first half of the seventeenth century, at which period there appeared a school of writers on the subject, the most notable being Grotius. In considering the claims of these jurists it is well to remember that, strictly speaking, there is no such thing as a *law* of nations, understanding law in its usual sense of rules imposed by a Supreme authority having power to enforce its commands by sanctions.

International "Law," recognising the equality of all Sovereign States, is wanting in the chief element of law; what it really amounts to, is custom.

Now a consideration of the topics hastily touched upon by this paper will show that prior to the seventeenth century there was in existence a strong body of custom regulating the relations of nations in peace and war. The admirers of Grotius use language which seems to imply that he introduced into the world a state of affairs altogether novel. If they mean that he inaugurated the reign of internation custom, it is historically untrue, and if they mean that his writings of their own inherent virtue imported into international customs an element of legality hitherto absent, it is also erroneous. What Grotius and his fellow jurists did—and I do not think they claimed to do more—was to point out the existence of these customs, and to arrange them in systematic form; and the reason why their works met with such ready acceptance was that they coincided with the already formed public opinion of nations; that, in short, their words fell upon ears attuned by centuries of training. We must note, also, that these were not the first systematic writers on the subject; whole departments of International Law had been treated by Catholic theologians; moreover, many commercial customs had been incorporated into great Sea-Codes like the "*Consolato del mare*."

With this epoch in the history of an interesting subject this sketch will close because by this period it may fairly be said that the basic principles of international morality had been laid broad and deep and enduring. One may compare International Law to a great Temple of Peace, begun in the first days of Christianity, and to which succeeding generations have added something new either in the way of raising aloft its walls or in adorning the portions already constructed. It has been growing through the centuries and ever approximating towards completion; and to-day it is a beautiful edifice with many a dome and turret and lofty spire. But it is not yet complete. War is still an existent fact. But who can estimate how much richer is the world for the many nations that have worshipped at her shrine?

Were it not outside the task undertaken by this paper, which aims primarily at showing how the Church first awoke a conscience among nations, it would be a pleasing study to trace the course of the Church from the time of Grotius to the present day in her Divine mission of promoting peace on earth; how like a gentle mother she has again and again soothed the animosities and jealousies of the family of nations, and hushed the internal dissensions of individual States.

But in the life of the world to-day there stands a central figure which illustrates, more eloquently than words, the spirit of the Church in this respect. A study of the labour and policy of Pope Leo XIII. will prove what a really great power the Church still continues to be in the pacification of nations. The nineteenth century has been remarkable for the many factors that have obtruded themselves into the existence of nations which seem to make for dissension and war, rather than peace

and harmony. Industrial, social and political questions have taken new significance, and frequently pernicious tendencies; and it has been the work of his Holiness to point out the dangers and difficulties to individual and State and to assist both individual and State by his advice and exhortations. Some years ago it was customary in certain circles to refer to the Church as having lost her prestige; and it was said that the authority of the Pope as a ruler of men had come to an end. But in the year 1885, when no less a power than Germany and no less a person than Bismarck invoked the mediation of Leo XIII. in the dispute over the Caroline Islands, that opinion received a rude shock; for here was the most emphatic possible recognition of the fact that the Holy See was still a living factor in the world.

There are many theories as to the means by which universal peace may be arrived at. Some dream of the combination of all nations in one peaceful World-State; others think it will be brought about by a comprehensive application of the Federal ideal; others, again, look forward to an International Court of Arbitration, such as that outlined at the recent Peace Conference at the Hague. These and similar schemes all agree in either looking forward to some visionary point in the future, or (as in the case of the proposal at the Peace Conference) in contemplating some such evident and radical change in the moral fibre of nations as will enable them to be fair judges in their own quarrels.

But are there no lessons to be learnt from the past? Is it not reasonable to look to that great tribunal so often resorted to in the Middle Ages, a tribunal still in our midst and still as solicitous for the peace of nations; a tribunal impartial, inasmuch as it has territorial sovereignty nowhere; and powerful, inasmuch as its influence extends into all lands and is recognised everywhere; whose dominion, in the words of a great writer, is seated in the consciences of men.

XII.—The White Australian: How the Tropics Affect Him.

[Lieutenant-Colonel Ahearne, North Queensland.]

WHILE journeying in America less than three years ago, I became acquainted with F. Marion Crawford, and had the pleasure of hearing him lecture on "Mr. Isaacs." His introduction was a rehearsal of the circumstances that led to his career as a novelist. The first essential incident in the series was the picking up of a book from a dust-covered heap to place in his knapsack as he was preparing to start on a walking tour through the hills behind Rome. In the guest-room of a country inn he found it was an old Sanskrit grammar he had brought for his holiday reading. There was no help for it, and he became interested. Pursuing the study of the language at the University later, he developed into a Sanskrit scholar. One day a man was wanted to go as a newspaper editor to Allahabad. Marion Crawford was sought out, chosen, and, despite his protest that he knew nothing of journalism, was despatched there. Business took him to Simla, where at the hotel he met the fascinating person he has thinly disguised under the name of Mr. Isaacs. On leaving India he had dined with an uncle in New York, and told after dinner of his attractive acquaintance—the Eastern gentleman. His uncle made him promise before their late parting at night that he would write the story. So his first novel was written under the pressure of this undertaking; and the rest followed.

Was it by accident that Sanskrit book was packed in the valise? Mr. Crawford most certainly believes it to be otherwise. At one time we both would have attributed the agency to intangible fate. Now, thank God, we are both by our Faith enabled to regard such an episode, and those of a kindred type, as due to the direction of an All Wise Personal Providence.

Thus, in my own case, through a succession of occurrences, from the most unlikely beginning, I find myself in obedience to His Will addressing the Australasian Catholic Congress of the year 1900. This is my justification.

No one will spend time profitably here who does not accept, without faltering, the truism that God rules the universe.

"And God said, 'Let there be lights in the firmament to divide the day from the night, and let these be for signs, and for seasons, and for days and years."

"'And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.'"

And it is so—because, fortunately, man is powerless to amend the movements of the sun and the moon.

He made man, and "sent him forth from the Garden of Eden to till the ground from whence he was taken."

What was His intention? St. Paul tells us in his Athenian speech: "He hath made of one blood all nations of men for to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation."

Being an intelligent God, He equipped man so that he should be suitable to his environment. Accordingly, He designed that men should vary in colour and shades of temperament to fitly occupy the multiple regions of the globe. The map which I send with this article shows the earth's surface between the tropical lines of Cancer and Capricorn, the belt known to everyone as the Tropics. It includes Siam, Borneo, Java, Hindostan, Mid-Africa, West Indies, the Panama Isthmus, and the Cannibal Islands.

It almost needs an apology to tell you that the inhabitants of these countries are black. We have here, inside this area also, the northern part of Queensland, jutting into the Arafura Sea—close neighbour to New Guinea, on a level with Fiji. The aboriginal owners are black—very black—but a white race is meantime in occupation. It is of this people I would speak.

Are they in the bounds of their habitation?

If not, what penalties are they paying for stepping over Nature's boundary?

I propose to deal with the inexorable exactions under three heads. This confidence of mine is meant to be assurance of brief infliction, so to avoid an experience a Bishop once had in the House of Lords. He rose up and began by saying he intended to divide his speech into twelve heads. Lord Durham thereupon got up and begged leave to interpose for a few minutes to tell the House an anecdote. "He was returning home," he said, "a few nights before, and passed St. Paul's Cathedral just before midnight. As he did so there was a drunken man trying to see the time. Just then the clock began to strike the hour, and slowly tolled out 12. The drunken man listened, looked hard at the clock, and said, 'Damn you, why couldn't you have said all that at once?'" After this relation the Bishop condensed his remarks.

Well, then, the white race in North Queensland is undergoing modification physically, mentally, and morally. Physically: In a decided narrowing of chest capacity, and of the trunk generally; in a less decided, though definite, tendency to disproportionate elongation.

I may be permitted to use an extract from a paper I read in 1896 before the Australasian Association for the Advancement of Science. It is a comparison of measurement between boys on the North Queensland coast and boys of similar ages in England.

According to M'Laren's tables, the average girth of chest of boys in England—

At 10 years	is	25¼	inches
,, 11	,,	26¼	,,
,, 12	,,	27½	,,
,, 13	,,	28½	,,
,, 14	,,	29½	,,
,, 15	,,	30¾	,,

In North Queensland, from information supplied me by the head teachers of schools, the average girth—

At 10 years	is	24	inches
,, 11	,,	24⅞	,,
,, 12	,,	25½	,,
,, 13	,,	26	,,
,, 14	,,	27	,,
,, 15	,,	28	,,

The usual exception turned up in a healthy place called Bowen, where a boy of 14 years measured 31¼ inches around the chest.

So much for the width—now for the height.

When the arms are placed horizontally during moderate expiration, the circumference immediately under the nipple and the angles of the shoulder blade should be equal to half the length of the body. However, in North Queensland I find that the half mean length of the bodies of 58 boys exceeds the mean circumference of their chests by $1\frac{5}{16}$ inches; that is to say, in North Queensland a boy is two inches taller than he ought to be. What of that? Ah! In these days of scientific economy it is hydraulic waste; it is pumping a column of fluid two inches higher than was normally intended 70 times per minute for every 24 hours year after year, until the pump is prematurely worn out, if accident does not throw it violently out of gear.

And what is the effect of a narrow chest? A narrow chest means limited lung space—it is easy to conceive this if one remembers that nature does not exert herself unnecessarily in any direction. A large share in the elimination from the body of its burnt-up material is carried on through the skin and the lungs. In a cold climate the skin is obviously very moderately used as compared with the performance demanded of it in the Tropics; hence in a cold climate the lungs are called upon to be ventilators and energetic eliminators of noxious gases. The continued automatic action enlarges the chest space of the growing child, which, of course, remains capacious when the adult framework is completed, provided disease does not interfere. On the other hand, when the skin acts perspiringly, and, to all intents continuously, such lung space is not needed, and the chest proportion must essentially be moderate.

This must affect an individual's suitability for cosmopolitan residence and occupation. While the Englishman is furnished to endure the Tropics, the tropical white native is not framed for residence in the harsher countries. Indeed, in the

latitudes he has made his own, the tropical resident of some years' standing possesses less endurance than his fellow-workman imported from a more bracing locality. I remember making an official visit to report on the sanitary state of a camp in the neighbourhood of a big engineering work which was being carried out by Southern contractors. One of the firm told me that he had employed local men at the beginning of the operations, and for a time—a short time only—matters progressed with satisfaction. The work was hard, and gradually one after the other the hands retired, admitting they needed a spell. Substitutes from the Southern colonies were brought to fill their places. This was not a question of wages ; it was simply a case of getting work done in a certain time, and the local men, I was assured, failed to support the necessary strain.

This experience can reasonably be believed from what I have said. When the lungs are freely used, rapid oxygenation is proceeding, tissue change is accomplished speedily, and good red blood courses refreshingly through the channels of the system.

The elongation—the length without proportionate width—weakens the back. The spine is indifferently buttressed ; it gives, curves. This is, perhaps, more the case amongst girls, who have not the same amount of athletic exercise as boys. So, with weaker body muscles to sustain them, girls relieve the vertebral weight imposed on its pelvic base by instinctively stooping, crouching forward, making a concavity of the chest, which of itself is predisposed to become hollow. Of course, this injury is fostered by the senseless parents who put their children's feet in shoes ; and, later, the girl exaggerates her deformity when she struts the pavement in the high-heeled shoe of the French coquette. Unattractive, ugly, is this gait which silly woman voluntarily assumes. The poor Chinese female has to submit to the severe distortion of her feet, although the infant voice pityingly protests with rending cries against the cruelty. After all, it is only the feet that are squeezed out of shape in China ; but your girls, your sisters, your wives throw the body out of its natural axis, and so dispose it to a train of bad consequences. Thus it is quite plain to understand how and why the Registrar-General of Queensland in his vital statistics for 1898 has the melancholy statement to report : "By far the most fatal (cause of death) to child life was enteritis. *The next was premature birth.*" He remarks : "This is, more properly speaking, a cause of death rather than disease." Give me the carriage of the aboriginal woman who, shoeless in every land, fulfils the familiar words of the Nature-loving old poet, "*Vera incessu patuit dea.*" This amendment of the framework, with its reduction in space, is of more serious import to the female than to the stronger sex. The vital redness of the blood depends primarily on the supply of oxygen, so that diminished lung area, which is air surface, means impairment of blood—in popular language, thinness of blood. Our women, therefore, are pale, and suffer exhaustion from the demands upon their vital energy. And it requires no argument—surely statement is enough?—to gain your adhesion

to the proposition that a woman, to be a mother, should not be anæmic, listless, jaded: offering, as somebody has neatly said before me, the silent plea of a spiritless *non possumus*. People who in the South complain of the enervation induced by the oppressiveness of the two or three days that precede your "southerly buster" may try to imagine weeks—months—of such weather. Sick women lie sweltering in hot beds; pale children make ghastly attempts at play; men expose their perspiring chests to feel the air they make by their own motion, for often no movement is in the atmosphere itself, dense with moisture that one may almost collect between the palms. This atmosphere rests provokingly, while the great sun shines drowsily through the haze with a smile as of conscious power directed to those helpless against his mood. For seven months in the year, on the coast, this is the true condition every day, until the sea breeze reaches the shore during the south-east monsoons; and it is true of all day and all night, when the winds come from the north and the rainy season is established.

Is this a fair field for motherhood, for most of our mothers are good natural women, who nourish their babies to their own injury, risking, I might almost say forfeiting thereby, any attractive freshness they might have had: an attractiveness which it is the lot of their more favoured dusky sisters in the same latitude to possess and retain for a span?

The children, however, who live, thrive in their first years until the influence of climate overcomes that of race.

To minimise the glare and with instinct to protect the eyes from the fierce rays of light, we get face and forehead wrinkles, which make the young look old and knowing.

We get freckles, which are merely pigmentary changes, some more, some less, according to the degree of exposure and individual susceptibility. But individual susceptibility may be considered a minor factor only, for all skins change to the exposure, and all parts—the bared arms and chest of the bushman, the uncovered legs of the beachcomber—stain under the influence of the tropical sun. I firmly believe that the coastal inhabitants, if fenced off from benefiting by the introduction of fresh material, would darken in colour or die out. That is a suggestion which I do not present as a sensational random opinion, and I offer you in support a few comprehensive sentences that tell very much in its favour.

Sir Joseph Fayrer, Bart., K.C.S.I., M.D., F.R.S., has spent the greater part of his useful life in distinguished service in India. On May 30 of this present year he delivered to the Baleneological and Climatological Society an address, in which he states:—

"Past history shows, however, that colonisation by the unmixed European race in the plains of India is impracticable. In the very rare instances in which the third generation has been reached, it had evidently attained its utmost desirable limits, whilst of the Portuguese who preceded us no descendant, unalloyed by native blood, can be said to exist."

India lies between the 8th and 35th parallels of north latitude; North Queensland lies between 10 and 21·30 south. There may be a special intervention of Providence to favour the white North Queenslander! I doubt it!

Of course we have trouble with our teeth, but that is not altogether a consequence of geographical distribution; nor, indeed, is the profession of dentistry a modern art. We know that in the luxurious period of the Roman Empire, teeth were stopped and bridging was done; whereas the hardy Goths, living on simple food, ignorant of fine methods in artificial feeding, were not afflicted with "that hell o' a' diseases."

To advance to the mental effects. I deal with those as they display themselves in temperament.

By temperament I mean an inherent disposition fostered by local influences, such as lead to the making of cold tea in Boston Harbour; such as created the bobbery over Clause 74 of the Commonwealth Bill a trifle over a century afterwards; such as provides thought for a journalist to write, on July 7, in *Black and White*:—

"The Englishman who takes a pride in his ancestors is not altogether an unknown quantity, but for a man who knows how to worship them commend us to John Chinaman. It is probably the knowledge of this fact that led the 'foreign devil' to build his railways across graveyards in the Celestial Empire, knowing that a strong prejudice already existed against the introduction of the iron horse. It was but natural, and in characteristic good taste, that the European should choose the shortest cut into the heart of the yellow man, with the result, among others, that certain gentlemen rejoicing in the name of 'Boxers' are to-day exceedingly anxious to offer the retort courteous."

It was a discovery of temperament which drew from "Banjo" Patterson a graphic description of the chill that entered into his heartiness on the day our First Contingent landed in South Africa, when hot with sentiment he drove briskly to the hotel expecting gush from the British officers sojourning there, and met men of the various regiments, but they were not enthusiastic. He writes:—

"Australians will be eager to know: What did they think of the Australian troops? Well, in Port Elizabeth, they didn't think anything about us one way or the other. The British army man adopts a very curious attitude towards strangers. He is not necessarily narrow-minded, but his ideas are all fixed for him by centuries of precedent. He has his own work to do, and he does it his own way. He is so absolutely sure that his is the best way that it never enters into his head to look outside it. He assumes that you also have your work to do, but he does not bother to inquire what your work is, or how you do it?"

It is temperament that Cardinal Logue referred to in Bradford the other day, when of Catholic University claims he said: "There was stubborn resistance on the part of the Orangemen—in fact, they never reasoned on these questions in Ireland, they fought them." By the way, this valuable characteristic of ours explains why English generals, real generals, are always Irish. Pugnacious, brilliant Irishman. Stubborn, supercilious Englishman! Each has a temperament, affirmative, definite. The Atlantic mists coming from the wide west, driven by strong gales,

do not linger tediously on the Emerald hills; they speed quickly through the green valleys; the companionable sun peeps out now and then with a quarter-of-an-hour's smile on almost the worst kind of day.

This rapid movement, familiar to the native eye, impressing the retina, may be *causa causans* of our volatile methods. While the dense fogs of the Channels and the North Sea, whose scarcely penetrable gloom invades Westminster and Downing Street, and the adjacent country, lasting for days together, sets the mind stolid, is accountable for introspection, has planted the habit of struggling with dark complications, and patiently striving with difficulties to overcome them. The everlasting sun's heat makes people selfish, *faineantes*, *aimer leurs aises*. In the Tropics a man to be a nice man should sit down under a shady tree all day and eat fruit.

Contrast the pleasant good-tempered Hawaiian, lover of flowers, *dilettante* consumer of vegetables, with the Dyak of Borneo, who nervously rushes through life hunting for heads; or the equable kanaka of the New Hebrides with the restless Solomon Islander, who raids his neighbour to devour his flesh. It is apparent—the stern, rapacious eagerness in these men-eaters, these tropical beef-eaters. Good fighters! Yes! cruel, quick, full of nerves! So if we want endurance, we must have beef. I borrow to say: "The pale clerk who eats meat twice a day will outfight and out-last, and out-starve the burly, agricultural labourer whose big thews and sinews are mostly compounded of potatoes, corn, and water." And as our climate resents activity, we eat much beef to yield energy and defy climate.

We eat beef, very young, and we get energy—nerve energy—and so we go to school early, very early—voluntarily—our children love school with an unnatural liking; it is morbid.

Thus we enter on the anxieties of life prematurely. What for? Education! But is it good education her daughter has had when the best of English mothers tells one: "The girl won't do anything at home; I have to cook, and clean the brass-work, or it would not be done well, if at all;"—when an exemplary Irish widow declares of her girls: "The natives are too lazy to work." On the other hand, it is too much trouble for the relaxed parents to exact obedience. With the school anxiety, and the sacrifice of muscle to mind, we tire young. The shopman is slow to serve, does not think of suggesting alternative purchases or recommending what you don't want—he wishes you hadn't come in; he longs for you to be gone. In fact, acuteness of early wear and tear weakens the nerve cells. Mind impressions are not distinctly stamped, receptivity is not assured. To draw a parallel. When one touches an electric button, if the battery be well charged, and the connections be well insulated, the click of the record is sharp and the indication is definite; if the battery fluid be weak, or the insulation imperfect, or the disc hinge slack, you do not wonder to have a blurred register.

But let us pass on from dwelling on this phase to the consideration of our moral atmosphere.

Thought on the moral changes suggests to me the 42nd chapter of Horrebow's "Natural History of Iceland." The heading is "Concerning Owls," and the entire contents of the chapter consist of the simple sentence: "There are no owls in the whole island." Now I don't wish to say we have no morals of any kind. No, I mean to take a stand and declare that North Queensland's moral life is better than prevails in New South Wales. That is my chapter, in which I imitate Horrebow's briefness. However, I ask permission to append a note, as it were. One often comes across nearly a whole page of notes to a few lines of text.

[NOTE.—The *femme detraquée is not* encouraged amongst us—the morally degenerate female does not bloom in our society. I am confident such assurance will give pleasure to our distinguished Chairman, who in season puts forth strong efforts to combat the Gallic vices into which frail human nature so easily descends.]

I must here tell a true little story, quite pertinent, I think: "A School teacher inquiring after absentees, asking the children the reason of their absence, was invariably answered that they were detained at home to mind the babies. One day, being tired of the repeated excuse, the teacher said, half in fun, to a little girl, 'Bother the babies.' The child evidently brought the story home, for next day the teacher had a long letter from the mother, in which, among other good things, she wrote: 'I would have you know, Miss, that I am not like some of the new fashioned women who have no babies, and dislike them too; I am an old-fashioned woman, and I believe in babies!'"

But while admitting in the present dreadful idiomatic vogue, that we "are not too good," all Australia might be a lot worse, despite the critical chastisement of a candid visitor and the admonition of a prophet in our own country. No need to be hysterical, for I read from the Registrar-General of Queensland that in New South Wales the rate of illegitimacy was above that in Queensland; on the other hand the ratio for South Australia was remarkably low.

The figures are:—

Queensland	6·04
New South Wales	6·93
South Australia	3·62

But, further, I think it is as well we should learn from the same source that although the present rate of illegitimacy is in excess of what formerly obtained, it still compares well with most European countries. According to Mulhall, some of the rates are as follows:—

England	5·4
Germany	8·7
France	7·4
Sweden	10·2
Austria	13·5

I have been speaking particularly of the Australian coast country.

On the Tableland, however, the conditions are better. Although we have a few exceptional elevations, we do not use them as in India for hill stations. These Fayrer describes as—

"Resorts in which the European may preserve his health and avoid the physical deterioration which inevitably results from protracted residence in the plains, and where, indeed, it seems possible that he may take root, thrive, and propagate his race, and for which there are grounds for belief that the prospects of success are not altogether unfavourable, though, so far, no conclusive proof is forthcoming."

Our Herberton district (Queensland) is favourably high—about 3,000 feet. There we have broad-chested, rosy-cheeked children, and the languor of women in a great measure disappears. The interior, however, averages, perhaps, only 1,000 feet above sea level. It is even now obvious to the open-eyed observer that the stalwart pioneers, who drove the first cattle and sheep on to the unsettled north country, are being succeeded by slimmer types of men.

And, now, if I have made plain my own belief that white people in the Tropics are beyond "the bounds of their habitation," I trust I have somewhat succeeded in justifying that belief. If so, I submit that it is a subject claiming consideration at this unique gathering destined by force of circumstances to be historical, upon whose proceedings the intellectual eyes of our Empire are, beyond doubt, with more than ordinary interest at the moment turned. It is well if it can be established in the minds of the dwellers in temperate Australia that the conditions of life and climate in tropical Queensland are special. It will be well if those facts (those special local conditions) be recognised and remembered by the legislator of the Commonwealth, who will serve the best interests of his country by preserving the humility becoming to ignorance in matters affecting purely tropical questions, if he be pardonably egotistical on all others.

Perhaps I can best illustrate my immediate purpose by telling a ridiculous story, probably altogether untrue. It is one of the many related of President Lincoln in the difficult days of the American War:—

"He wanted a commander-in-chief, and, happening to be in conversation with a friend on the subject of the struggle, asked him if he had ever commanded an army. 'No, Mr. President,' was the reply. 'Do you think you could command an army?' 'I presume so, Mr. President! I know nothing to the contrary.' He was appointed commander-in-chief at once."

It should be the prayer of all of us that the gentlemen soon to be commissioned by the Southern constituencies will be temperate in their meddling with tropical affairs. May they indulge the self-confidence of Lincoln's Commander-in-Chief only in fields where experiment and crude theory can be practised without endangering a national industry by ill-timed radical disturbance. I do not wish to touch on anything political. It is an economic question of deep universal concern to the whole Australian nation, the question of how work is to be done in the tropical plains and jungles. That question will, no doubt, be raised in the Federal Parliament It merely occurred to me to make use of my little effort before you in attempting

to draw a moral, as it were—a common-sense moral. And my excuse is the sad experience we were once forced to go through in North Queensland. We suffered a set-back that generations will not overtake when an unpractical politician encouraged the insensate demand of a thoughtless democracy and raised himself to power with an electioneering cry of "No coloured labour in the cane brake. Perish the sugar industry, rather!" It was not his intention, I know, to degrade the white man. Sir Samuel Griffith has been always influenced, I believe, by the sincerest motives, but poor fallible man seizes an hypothesis which suits his mental state at the moment, and hurries untimely, without ascertaining whether it is really proved or not. So in a period—"the Henry George period"—of revolutionary dementia, an edict went forth from the working man's Codlin that the harmless South Sea Islander, the only servile labourer employed up to the time, must cease to come to the sugar plantations of Queensland.

The worried planter, already feeling the effect of the rival beet sugar that was increasing annually on the Continent, sought in every corner and by every means to prevent the strangulation of his industry. Every port, from the Congo Mouth by Zanzibar to the extremities of the Malay Peninsula, sent us coloured riff-raff—and Oriental scoundrels crowded in by every steamer.

Thus was precipitated the foundation of the undesirable piebald population it was the hope of Sir Samuel Griffith to prevent. Then shortly the truth of Nature asserted itself and facts spoke out, and Sir Samuel Griffith, discomfited, was brave enough to admit his error by performing a more complete somersault than any Parliamentary acrobat I have knowledge of.

If I have been gloomy, I have been truthful; and I have been truthful because you in the South ought to know us as we are. For shall we not soon have common interests? At the beginning of the new century we shall be merged in a definite nationality: the parts that are scattered entities are now to be bound by close ties of sentiment, and the closer ties of business. To those who can come and see the home of my adoption, North Queensland, I can promise rare treats of physical beauty if they make their voyage after April, before September. Inside the coral reef, which runs parallel to the coast through several degrees of latitude, some sixty miles from the land, numerous rocks and islands abound. These latter add to the charm of a trip on the eastern sea, varying as they do in size, shape, and arrangement. Green they are after the rains of the cyclonic season, and fresh they look, and playfully naughty they seem, as they stand in the way of the vessel heading straight towards them, causing her to change abruptly her course at the last moment, because the obstinate islands will not move. The interest is unceasing as one passes land and bay, which are still known by the names that Captain Cook gave to them. Nowhere are sky and sea more softly blue; nowhere is the glorious sun more genial when his power is modified by his yearly departure to the north of the Equator. And if it be possible to surpass the beauty of the day, that surprise is obtained in

the loveliness of the moonlit night. Arising out of the waste of ocean the kindly satellite gradually emerges, cheerfully ruddy in the splendour of her fulness, sending a broad lane of light across the watery field, a promise of the generous bath of more extensive beams to fall from her silvery surface later, as she crosses the heavens in performance of her nightly circuit. Delightful you would say if you saw it; delightful we say who enjoy it. And we add, "If only it was like this always." But that is not the course of mundane affairs. Everything has its seamy side, and I have tried to tell you of the white man's shadows in North Queensland.

XIII.—Effects of Secular Music on Mind and Morals.

[Charles W. MacCarthy, M.D.]

EXPLANATORY.

However interesting it might be to consider Music in all its bearings, whether under the headings of ancient and modern, classical, semi-classical and popular, sacred and secular, vocal and instrumental, or in any groupings suggested naturally by the history of the Divine Art, or by a comparative analysis of the music of various countries, such an exhaustive treatment of the subject would go far beyond ordinary limits, and would not be practicable on an occasion such as this. I shall, therefore, confine myself to dealing with the effects of music on the moral and mental organisation from, broadly speaking, a point of view of refinement or the contrary. As a very able paper on Sacred Music is already before the Congress, I shall consider only the secular variety in the aspects indicated.

It will hardly be questioned that an influence for good may be exerted by sweet strains and sweet song. But, while the effects of refined and beautiful music on sympathetic listeners cannot be otherwise than healthful and elevating, I fear it is also unquestionable that coarse and sensuous music has not alone a non-elevating but often an evil influence.

Music Defined. Two Aspects Considered.

In its higher aspect, Music is the ultimate expression of Feeling in sweet and rhythmical sound. It is the crystallisation of idealised thought, the emotional language of the inner and higher self, the breathing of the soul. It is beauty without sentient form, poetry without spoken words. But if there be good music—good not alone in melody, rhythm, and conformity to the laws of harmony, etc., but also in the sense of the high ideals it suggests to receptive minds which have reached, or aspire to reach, a sufficiently high plane to enable them to fully interpret and appreciate its soul and absorb its essence—so also there is bad music—bad in conception, construction and arrangement, but worse still in the spirit of evil suggestiveness underlying it. Such music is the effervescence of base and morbid emotion, the vulgar expression of passion, the unhealthy reflex of a depraved mind.

Between these two widely different kinds there are, of course, intermediate grades, which might be formulated with interest and profit, especially if I were

dealing with this subject from a point of view of technical or æsthetic excellence regardless of moral effect, but it will serve our purpose sufficiently if I place before you the extremes of the subject, the bright and dark sides, and this with a view of kindling a greater love for the art when divinely inspired, and an equal abhorrence for such dregs of the art as are the outcome of base or distorted inspiration.

Harmony, Idealism, and Originality in Art.

Harmony is one of the essentials of Art. The harmonies of colour and form in Nature please the eye. The ear is pleased by the inclusion of both in Music. Both are also interwoven by the painter, while the harmony of form only is embodied in the sculptor's art. In painting and sculpture, idealisation of things and conditions in nature is sometimes aimed at, but, to my mind, it seldom tends to excellence. Being true to nature appears to be the alpha and omega of success in these arts. Music, on the other hand, though it occasionally aims at realistic effect, is essentially idealistic in conception and feeling. It is also, as a rule, creative, not imitative. As pointed out by an authority on musical matters, the musical composer does not work from tangible models such as are ready made for the painter or sculptor, whose work is chiefly imitative. Through the outer senses he may occasionally have his ideas quickened by the stimulus of beautiful nature, and may mould them into shape according to the teaching of a certain school, or after the method of certain musicians. But the essence of his conception remains unaltered, and the ideal embodied in it has, as a rule, been prompted from within. It has come from the soul. It bears the stamp of originality, and is, in fact, a creation. Of course this applies to the true composer, not the imitator. While readily admitting the rarity of originality, and the kaleidoscopic and reminiscent nature of certain works in art, musical and otherwise, I think it can truly be contended that most of the works of the great musical composers, and some, too, of modern musical aspirants, are essentially original in conception and feeling.

Factors Concerned in Effects of Music.

In order to understand, in some measure, the mental and moral effects of Music, we should have some conception of the nature of the factors chiefly at work, whether in the composer, the player or singer, or the listener. I shall go briefly over this ground.

That mental and moral effects arise through Music, no one can doubt. They show themselves tangibly. The manner, however, in which certain factors are responsible for the production of them is less intelligible and more difficult to demonstrate. It is plain, at all events, that intimately related to cause and effect in this connection are the following factors, namely, Emotion and Soul, which

govern, or are themselves influenced by a third, namely, Musical Vibration, all three being intimately and cohesively associated with, and acting unitedly through, the power of a fourth factor known as Sympathy. A fifth requisite is the condition known as Subjectivity, without some degree of which composition and interpretation will be soulless and full appreciation impossible.

Vibration and Sympathy.

Vibration plays, as we all know, an important part in things that concern us, and I have no doubt that when the laws of Vibration are better known, much difficult matter at present in the region of speculation will be made clear. The ether that surrounds and penetrates all things, and which is itself a substance with exceedingly refined and subtle vibrations, is the vehicle for the less refined ones belonging to, or connected with, our material world, including those that travel from immense distances. We know that certain vibrations closely connected with matter, and called intermolecular, have their place between the minute molecules of all substances. But if vibration be connected with matter, it is probably also connected with mind; and for the same reason that the light-waves from the sun, or from the various artificial illuminants, can interpenetrate the molecules of the solid substance known as glass, and so can impress the optic retina, or that the Röentgen Ray vibrations can penetrate ordinarily opaque solids and impress the sensitized plate, so also, I feel convinced, in conjunction with many present-day thinkers, that radiating mind-waves, by the same species of intermolecular penetration can, under certain conditions, impinge on the brain cells of others and impress them. Accordingly there is produced a corresponding mental vibration, which is manifest in thought, idea, or emotion similar to that present in the source from which it comes. This is called Telepathy. It has, I feel convinced, a close relation to Music and musicians. Its one great essential is Sympathy or Harmony. We see an outer material exemplification of this response in the sympathetic vibration of notes or chords on an instrument attuned to another on which consonant notes or chords are struck. Telepathic mental impressions are made possible through the same sympathetic link, and I believe that because of the ready sympathy with the producers of sweet sound, whether by voice or instrument, musical impressions are, in this way, received with greater facility and frequency than is generally supposed. The expression, "There is music in the air" has a more extended significance than the mere conscious hearing of musical sound.

Bearing in mind the effect of Sympathy, we can, at all events, in a measure, perceive how it is that a series of consecutive notes constituting melody, will meet with a response in the mind of one attuned to the melody. But this effect will be necessarily intensified by not alone being in sympathy with the special music but also with the player or singer. There are many mediocre musicians whose sympathetic

personality makes them very popular, and whose music is thoroughly enjoyed even by the educated ear. They render the soul of the music according to the soul that is within them, and, by an interflow of Sympathy between them and the audience, they are materially aided in their effort. This "soul" spoken of is Music's all-important item. It is what the listener specially desires to be made manifest, and the absence of which, as in a mere mechanical rendering, causes so much disappointment. Notes, chords, transitions, rhythm, accent and expression, etc., are but a means to an end. From them the essence is distilled. Subjective, receptive, and dreamlike, the listener drinks it in; it is all-sufficient. It is this soul-essence which, carried to our senses in the musical vibrations, infuses into us its own special charm, and tells to our hearts its own special tale. But (and here is the point to which I desire to draw attention) the soul of the song or tune is not carried alone by means of the musical vibrations of voice and instrument; it may also, I believe, be carried telepathically through the radiating sympathetic mental vibrations of the artist coming upon the listener with double force, its good or bad influence being thus exerted more potently.

Subjectivity.

I may here explain that the mental state which conduces to most perfect musical inspiration in the composer, interpretation and performance in the player or singer, and appreciation in the listener, is that known as subjectivity or passivity. It is that condition in which conscious thought and brain action generally are in abeyance, and the inner and higher self is in the ascendant. It is that semi-ecstatic condition in which the composer communes with the source of inspiration, and receives the Divine afflatus; it is that state of absolute and undisturbed receptivity in which the inspired executant subsequently catches and diffuses the spirit of the music; and it is, on the part of the listener, that dreamlike abandonment under which notes and modulations, technicalities and criticism, are forgotten, and the heart, wholly captivated, is in perfect accord with the Music's soul.

Soul—Emotion—Inspiration.

Music, though generally regarded as the language of the emotions, might, perhaps, be more correctly styled the language of the soul. It produces and also responds to emotional feeling. In other words, it may be either the exciting agent or the thing excited. Regarding it in the former phase, just as conscious thought expressed in words can excite emotional sensations in the thinker or the listener, so musical thought and its expression by voice or instrument can arouse emotional sensations in the composer (musical thinker) and the listener. There is, however, this difference, viz., that in the case of the speaker, the kind of thought is

frequently excited and determined by external things, the ideas being shaped accordingly through the medium of the active brain, while in the case of the musical thinker, the ideas generally originate and flow from within, coming from the subliminal and higher self which receives the Divine spark, and is the sphere of origin of all true inspiration.

I do not mean to convey that other forms of thought are not inspired, such, for instance, as poetry, flights of oratory, or that form of idealistic thought sometimes expressed in painting and sculpture; but I do maintain that, of all idealistic forms of Art, none come more directly in contact with the fountain of all inspiration than Music.

Power of Music to arouse Corresponding Emotions.

The intimate connection of Music with the emotions is so evident that it hardly needs exemplification. If any one should doubt its power to express emotion of a particular kind, let him call to mind the effect produced on him by a stirring martial air played by a first-class military band. The contagion of emotion is immediately upon him. He feels it as an undefinable thrill, and he is at once under the spell of martial excitement. He is filled with the special thought which the Music suggests. He marches with the soldiers to battle. The clash of arms, the incessant crackling of rifles, the thundering of the artillery, the majesty of advancing troops, the neighing and prancing of steeds, the wild feats of daring, the irresistible onslaught and the certain victory—these and a thousand-and-one equally stirring emotions crowd upon him, carrying him into regions of military achievement and martial glory.

Effect of Martial and Patriotic Music Particularised.

Where is the Frenchman whose heart does not throb with patriotic fervour, and who does not feel ready for deeds of daring, under the influence of the soul-stirring and inimitable "Marseillaise"? What German will not burn with love of Fatherland on hearing the "Watch on the Rhine," that noble and grandly patriotic national air? Is there an American whose keenest emotions will not be aroused by "The Star-Spangled Banner"? Australia's National melody has not yet come. It will some day, when there shall be some great national upheaval in this vast continent. When that melody does arrive, I hope it will be, in musical theme and soul, more lofty and inspiriting, and will proceed from a higher source of inspiration, than some of the present day make-shifts which tend to lower the standard of this class of music. Where, let me ask, is the Englishman whose patriotic feeling will not be aroused by "Rule Britannia," or who will not be moved to martial ardour by that simple military air with stirring rhythm, "The British Grenadiers"? Is

there a Scotchman living who will not march defiantly against any odds to the wild strains of "The Campbells are Coming"? And is there an Irishman whose thoughts will not go back to the days of old, whose heart will not bound with patriotic sentiment, and whose feet will not tingle to keep measured step to that grand old tune so suggestive of the battle axe wielded by the strong arm in the days when fighting *was* fighting, and the magic of whose rhythm alone would lead him on fearlessly to death or victory, the irresistible "Brian Boroimhe's March"?

Here, therefore, is a fact that no one will deny, namely the power of patriotic and martial music, with or without words, to excite martial emotion.

Even savage tribes know full well its value in stimulating the fighting instincts of their warriors, and so they employ their rude musical instruments, depending rather on rhythm than on melody. The wild rhythmical character of their rude melodies is of itself suggestive of the savage war dance. Indeed in all martial music, suggesting as it does the measured tramp, rhythm (an essential item in bespeaking the special character of music of any kind) necessarily plays a prominent part. It is so in the airs already mentioned, which are either essentially of this well marked rhythmical expression, or else readily lend themselves to that special rhythm in accompaniment which will emphasize and intensify the martial nature of the composition. Perhaps the only exception is "The Watch on the Rhine," which, after all, is rather a solemn patriotic song than an essentially martial production. It is, at all events, in keeping with the high musical excellence of an essentially musical race.

Well, admitting the power of Music to excite patriotic or martial emotion, and prompt to deeds of valor, is it not reasonable to suppose that it has power also to excite other emotions and promptings? And surely it has. Take for instance the love of home and kindred. Can any of us who have come from afar, to dwell in this fair land of sunny South, listen unmoved to that pathetic little ballad "Home, Sweet Home"? Whenever we hear it played or sung, we are filled with thoughts of boyhood scenes, and with a yearning for home and absent friends. Here, therefore, is another kind of emotion with its accompanying desire, excited by Music. So also has it the power to arouse numerous other emotions.

Irish Music and the Emotions.

I shall, however, just take two other forms of emotion, namely, sadness and gaiety. If we look for their musical expression, we shall find it, in a special manner, in Irish melody, which, though it calls forth many other emotions, expresses *par excellence* the two mentioned. Listening to Irish Melodies (and in them I include the old Bardic airs as well as those of more recent date) one is, in a manner, listening to the history of a people naturally buoyant, but saddened through oppression, and whose music is but a reflex of their misfortunes. And so throughout

their music, we hear a sad minor strain strangely blended with an occasional bright modulation. One, in fact, recognises in it the character and temperament of a people hopeful in misfortune and smiling through their tears. The deep pathos ensouled in these melodies elicits a corresponding emotion in the listener. No one with a soul can hear them without coming under their spell and being permeated with their special influence. I should be tempted to dilate upon their musical value, but I am only dealing with Irish music in-so-far as relates to its refining or other effect on mind and morals. I think, however, in the latter consideration, I can safely say that, whether we take the song-melodies or the dance music of Ireland, no other national music has a better moral influence, or is so completely free from morbidity or coarseness. It can be simple without being weak and trivial; it can provoke mirth without descending to frivolity. It is completely without sensuous suggestiveness. In its passionate phases it can suggest a high and noble and moral standard, without in the least approaching unhealthy sentiment. It can bring us to the depths of sadness which is not despair, and out of which we are again borne by it into regions of hope. Its beauty is unquestioned, but it is not of that kind whose monotony brings satiation. It is not that

> "Beauty forever unchangingly bright
> Like the long sunny lapse of a Summer day's light."

No! it is varied as the tints of the rainbow. It is loving and gay and rippling, but it can be serious and pathetic and sublime. This music dates back to ancient times, but, because of the purity of its soul, it will always carry with it the freshness of youth. Ten thousand years hence, if the world last so long, the glorious old melodies of Ireland will be in existence. They are imperishable, and it is right they should be so, for the spirit underlying their musical construction is as beautiful as it is elevating. They appeal to the heart, it may be at times in a simple manner, but always from the heights of purity and refinement.

Abundant and interesting evidence of Music as a reflex of national character in other countries might be submitted. It would be interesting also to trace whether, and to what extent, national character is itself moulded by music. Such details, however, would carry us beyond present limits.

Classical Music's Refining Nature.

Did space permit, I should be tempted, as a means of still further demonstrating the varied effects of Music on the emotions, to consider certain works of the great classical composers, whose names are as imperishable as their glorious productions. But the grandeur and sublimity of these works, the various emotions they can arouse, the vast heights to which they soar, and their intensely refined and refining nature, should need no demonstration. I trust a day will come when Australians will rise to a higher and more general appreciation of classical music even of the most

serious kind. Such desirable standard of appreciation has already been arrived at by, perhaps, a comparatively large number of cultured Australians, but there is abundant material amongst the masses here for a high degree of cultivation of the musical ear. The germ is here, but it needs cultivation. In a young country like this, in which the physical and material wants must get prominent consideration, and where the development of bone and muscle is necessarily of great, if not primary importance, the chastening and refining influence of high-class music cannot be over-estimated. If the public taste were raised to this standard, a corresponding advance in general refinement would be stimulated.

Music and Refinement in General.

Seeing the intimate connection between Music and Emotion, the effects of good music on the mind must be apparent. It might be argued that the emotion elicited is too evanescent to be profitable. But to bring the mind even temporarily into harmony with beautiful or lofty ideas must of itself be good and useful. Moreover, coming into sympathetic contact with a refined or a refining thing, the mind, by a process of association and comparison will begin insensibly to look for refinement in other things. A man placing an article of æsthetic value in his household will not rest satisfied if it be spoiled by contact with artistically valueless objects and unsuitable surroundings, and so he will proceed to arrange the objects and surroundings in harmony with the valued article. So it is that refined music begets refined ideas not alone in its own sphere but also in other directions.

Its Tranquillising Effect on the Mind.

One of the most beautiful effects of Music is its suggestion of peace and harmony.

> "Music hath charms to soothe the savage breast
> To soften rocks and bend the knotted oak!"

I feel I could forgive my worst enemy under the soothing influence of sweet song or true. The kindred emotion excited by Music is a link that can rebind severed friendships. Anger cannot thrive in such an atmosphere. If there be amongst the listeners some at variance with one another, there is in the common bond of musical sympathy between them, that, which, for the moment, disarms prejudice, and may convey to their hearts the first message of peace and goodwill.

A story is told of the late Archbishop Polding as follows:—"Travelling in the bush with a curate who was an excellent flute player, and who brought his instrument for his own and his Lordship's amusement, they found themselves benighted, and sought the hospitality of a Scotchman whose house was the only one within reach. These were days when railways were few and far between. The

worthy Scot, seeing who they were, and imbued with an unworthy prejudice, ungraciously refused them a night's rest, whereupon they wandered off disconsolate. 'What shall we do now, my Lord?' said the curate. 'Well,' said the Archbishop, 'let us sit down on this log, and while we are considering, take out your flute and play a tune;' which the curate did. He played and played, amongst other things one or two old Scottish airs. Soon they heard the sound of approaching footsteps, and, behold! the Scotchman made his appearance, saying, to their surprise, 'I hae thocht the matter ower, an' am nae sae sure but I micht be able to gi' ye the nicht's lodgin' ye talked to me aboot. I heerd ye play the bonnie airs, an' ye play weel, mon. Come awa' hame wi' me noo, an' I'll gi' ye baith fu' an' plenty, an' a guid nicht's lodgin' as weel.'"

The captivating music of his native land removed his prejudice.

Its Effect in Arousing Memories.

There is one effect of Music everywhere recognised, namely, its power of recalling memories of the distant past. In this case, the emotion produced by the Music is supplemented and modified by the special memory awakened. Moore embodies this dea in the beautiful lines:—

"When through life unblest we rove,
Losing all that made life dear,
Should some notes we us'd to love
In days of boyhood meet our ear;
Oh! how welcome breathes the strain,
Wak'ning thoughts that long have slept,
Kindling former smiles again
In faded eyes that long have wept!"

Like the gale that sighs along
Beds of Oriental flow'rs
Is the grateful breath of song
That once was heard in happier hours.
Fill'd with balm the gale sighs on,
Though the flow'rs have sunk in death.
So when pleasure's dream is gone,
Its mem'ry lives in Music's breath!"

Its Possible Medical Use

The effect of Music on the mind suggests that it may be put to medical use in certain mental conditions. Listening to the rhythmical sound of the sea waves is often conducive to sleep in those who are habitually sleepless. No doubt soft melody would, under certain conditions, produce a like effect, by conducing to

the necessary physiological condition preceding sleep. A mother will lull her child to sleep by humming a dreamy air, and so we have the lullaby songs so common in Ireland and elsewhere. The possible effects of music on an unbalanced mind is a question of interest, but the subject is yet undeveloped. That there are possibilities in this direction I have no doubt.

Things that Modify its Particular Effects.

The kind and degree of effect produced by music will depend mainly on (*a*) the character of the composition. It will also, however, be governed in great measure, by (*b*) the special rendering of the composition, as well as by (*c*) the mental and moral nature and (*d*) the degree of subjectivity and emotional capacity of the listener. The degree of emotional feeling aroused will depend on, broadly speaking, the consonance of the musical with the emotional vibrations. Indeed, there are some whose emotional nature does not at all, or only does in an exceedingly limited manner, respond to musical vibrations. Such people, and they are sufficiently rare, would possibly regard music as "beautiful noise," and loving to this extent "the concord of sweet sound," they could hardly come under the category of those whom Shakespeare speaks of as "Fit for treasons, stratagems and spoils."

Its Association with Poetry, Gesture, Dancing, Etc.

When Music is linked with Poetry, the sentiment of both poetry and music will be intensified if the union be a harmonious one, and the beauty or sublimity, or, on the other hand, the coarseness and evil suggestiveness, will be more forcibly impressed on the mind of the listener. Such effect will be further intensified if, in addition, there is superadded the influence of gesture. For example, in the sentimental songs of Italian Opera, the effect produced, accentuated as it is by gesture, and still further by stage scenery, etc., is often very potent. Such musical flights, however, are frequently too spasmodic to leave other than an evanescent impression, and are often too morbidly sentimental to be wholly elevating.

Objectionable Songs.

There is no doubt that objectionable poetry is rendered still more harmful in its effects by association with music in unison with it. Through the seductive influence of the ideas underlying the musical strains, whether borrowed from the poetry or suggesting it, the baser emotions are aroused in those who take pleasure in listening, and the mind vibrates to the coarse or sensuous imagery in tune and words. The mischief wrought is likely to be cumulative in such places, for

instance, as music halls of a certain class, where the listeners very often greedily assimilate, and become sympathetically jubilant and excited over productions of this nature. And the contagion is very likely to spread beyond the limits of such places if the special air be not alone seductive but catchy. It then will haunt the popular ear, carrying with it the objectionable words, whenever it is thought of, whistled, sung, or played. In this manner Music becomes a potent disseminator of demoralising sentiment.

Music can be Inherently Immoral.

Indeed, without reference to words, the kind of music above indicated is itself suggestive and bad, and can exert an immoral influence. But it may be said that, while admitting the connection between emotion and morals, and also admitting the moral and immoral tendency of Music when associated with words as a secondary agent, yet one might doubt whether *per se* it has power to affect the moral nature. Now we know that emotion, healthful or otherwise, can exist independent of definite thought or external stimulus, just as thought can exist independent of emotion. To quote from an able writer on this subject, as on musical matters generally, the Rev. Mr. Haweis: "Emotion does not always need definite thoughts and images before it can become healthful or harmful—in other words, moral or immoral." Well, then, if this holds with regard to emotion, why not also with regard to music, which is its reflex? And if music can thus have its own special inherent emotion or soul, independent of words, it must also have the power to make manifest and to diffuse that soul for good or evil. So far, therefore, for the power of Music to give shape and effect to primary or basic emotion, good or bad. But I would add that even when it receives its spirit through such secondary agency as the emotion arising from poetry, it should equally have power of itself to diffuse that spirit. Let us suppose that a composer is asked to compose music for poetry of an objectionable nature. If he be base enough to undertake the task, his first aim will be to get his mind, imbued with the spirit of the poetry, in order that the spirit of the music he is about to compose will be in unison with it. If he succeeds, the song will be effective, for the reason that the soul of the poetry is reflected in the music, both being in accord. Take away the words and their spirit still remains in the music. If the words alone be immoral to those who can interpret their meaning, so likewise is the music. It is true that its real character may be concealed in the rendering —for another form may be imparted to almost any music by alteration of *tempo* and expression — or that, even if duly rendered, some people may not recognise its true nature—("To the pure all things are pure")—but the spirit is there just the same, and it can evoke an emotional response in those ready to receive it. And now I might ask if we so readily admit the power of martial music to act on the

sensorium in such a manner as to throw the whole being into sympathetic vibration with the martial spirit it suggests, why should there be any difficulty in believing that sensuous music can arouse sensuous emotions? All Music has its special soul, whose image or picture can be reflected and impressed on the imagination.

Admitting the existence of low and objectionable music, it might be argued that we value by comparison; that if no such music existed we could not sufficiently appreciate that which is good and refining, and, therefore, why should not music be thus varied in character? Well, I readily admit that variety is an essential to continued appreciation. The ear grows tired of listening continually to any special class of music, just as the eye begins to lose appreciation of even the most glorious scenery when viewed too constantly; but in Music, as in other forms of art, the needed variety can be found in directions other than along the muddy and deeply rutted tracks traversed by the votaries of sensuousness.

Light Music.

Light, graceful music of any kind, has its legitimate place, and so also has sentimental music, as long as the sentiment is refined and stripped of spasm and morbidity. Nor can we despise even such unambitious items as well selected Christy Minstrel compositions, which are often pleasing as well as being a useful means of changing the grooves of musical thought. Well-chosen dance music, too, is not without its emotional and æsthetic value, and, even in its lightest forms, it serves a useful end by exciting hilarity and good feeling. On the other hand a certain class of this music can be, and very frequently is, conducive to immorality, breathing as it does an essence suggestive of lewd and voluptuous dancing. Just as the nature of a piece of poetry or prose to be declaimed, determines the accompanying gesture, so the special character of dance music suggests the appropriate gesture of the dance, and this is determined not alone by the rhythm and *tempo* of the music but also by tune and expression, etc., through all of which the soul or essence is made manifest, and so can awaken the corresponding spirit in the dance.

The Composer and His Compositions.

All music of a low nature necessarily originates from an undeveloped or depraved mind. To express high ideals, the source from which they arise should be lofty and pure. A soul which is not noble and pure may, it is true, receive a high inspiration, but when filtered through a corrupt and ignoble channel, it will be vitiated, lowered, and distorted. I believe, therefore, that no individual with narrow, ill-refined intelligence and depraved nature, can give birth to a lofty musical idea in a pure and undistorted condition, nor can anyone of such a nature interpret and render Music in its pristine beauty and purity.

A Requirement Essential for the Executant.

The mind of the player or singer must, in a degree, assimilate with the musical mind of the composer; that is to say, the vibrations of the musical faculty of both must be in some measure consonant. The executant will thus be more likely to grasp the special conception and to diffuse the true spirit of the music.

Are Musicians Moral?

It has been said that the moral tone of musicians is often otherwise than excellent. This may or may not be. I believe it is not the case. Indeed history shows that the great composers have, as a rule, led pure lives. If some of their less advanced brethren in the profession be intemperate and erring—(and in what walk of life do we not find such people?)—there is an excuse for them in the nature of their calling—the same excuse, perhaps, that might be, in a measure, extended to the intemperate and improvident poet. The fault is not with the music or the poetry, but chiefly lies in the nervous constitution and temperament of the individual. Artists are proverbially and actually hyper-sensitive. Their highly-strung nervous organisation is being largely and constantly called into play. This engenders in them, in the first instance, nervous excitability, or hyperæsthesia, which soon merges into the opposite condition, nervous depression, a condition, in many musicians, heightened by the uncongenial drudgery of teaching. We should not wonder if a craving for artificial stimulus should result. Then again there is the condition of subjectivity, which is essential to musical effort. While in this state the artist is highly impressionable, and, under certain limits, open to all influences. A great artist has, probably, a great mind, with strength of character to enable him, if he will exercise it, to keep under due control his subjective being, and so to stave off evil influence. In this his weaker brother may perhaps sometimes fail. The veteran Verdi is a splendid living example of combined genius and goodness.

The Due Control of Emotion.

The practical lesson arising out of the above is the necessity, not alone in professional artists but in all closely devoted to the musical art, to balance the subjective with the objective condition, that is to say the negative with the positive state, the emotional with the practical. It is true that in music the ideal should be aimed at, but to dwell incessantly in regions of emotion is not healthful. There is the ideal of practicability as well as of imagination. The poet may soar heavenwards but he will do wisely to descend at times to earth and its realities. The inspired musician may retire into the sanctuary of the soul, and dream dreams of the exquisite music of the spheres, but with him, as with all who are privileged to experience, in however small degree, the rapture of the Divine Afflatus, there should

be a seasonable awakening into outer consciousness and objective existence. The visionary state of the musician is often, of course, salutary, and impressions received from it are not without their good effect on his conscious as well as his subliminal self, but he should, in the language of the poet, "Do lovely things, not dream them all day long."

Soul-thought and Emotion have their limits ; they should not be allowed to run riot. To secure a healthy and useful inter-action of Soul, Emotion and Conscious Mind, therefore, the due balance alluded to should be maintained.

Effects of Good and Bad Music Summarised.

As we have seen, Music can incite to deeds of valor and self-sacrifice. It can re-kindle love of home and kindred. Under its influence long forgotten scenes are unfolded, and the loved and lost ones live again. It can excite mirth or move to tears ; it can ennoble sentiment and sanctify affection. Pain is soothed by it and sorrow comforted, and, in the strife and turmoil of life, it can give a feeling of tranquillity and sweet content. It can awaken devotion, banish anger and discord, re-establish harmony, and lead to peace and forgiveness of injury. It can suggest beautiful ideals ; it can prompt to good and generous action, and can elevate and refine, and so bring forward man's better nature. It can lead us into jewelled depths and unfathomed regions of Feeling. It can excite within us a desire for things good and precious, and arouse a yearning for happiness of a kind formless to our finite conception—an emotional yearning for something that is undefinable, because not of earth.

But if beautiful music can thus wield our emotions for good, so, as we have likewise seen, can bad and sensuous music be equally potent for harm. It can awaken base emotion, and suggest evil thought and action. It can stimulate selfish desire, recall scenes of low frivolity and vulgar dissipation, awaken and quicken morbid and unhealthy sentiment and arouse sensuous and unlovely mental pictures. It can rudely drag off life's veneering, lay bare the coarse material beneath, and so contribute to lower and deprave man's nature.

High Ideals in Music

Seeing, therefore, the power of Music on the mental, emotional and moral nature, I would say let the lovers of the Divine Art be judicious in their choice of music ; let them not be led away by the vagaries of certain non-elevating compositions. They should come under the refining influence of the best music. They should cultivate a taste, if they have it not already, for the exquisite productions of Beethoven and Mendelssohn, Handel, Bach, Brahms and other gods of the art, and, if other kinds of refined music are congenial to their tastes, let them enjoy

the beauties of Schuman and Schubert, delight in the refined romanticism of Chopin, or the powerful rhapsodies of Liszt, dream over the rich gems of Gounod, or revel in the sublime harmonies of Wagner. They should indeed profit by the noble thoughts and high ideals which the themes of these inspired ones suggest. Referring to developed artists, whether composers or executants, I would say, Music is ennobling and elevating, grand and sublime; let them, therefore, keep it always in its lofty sphere, and show forth from on high its grandeur and sublimity. Music is pure and lovely; let them, therefore, make manifest its purity and loveliness. It is heavenly and Divine; let them, therefore, make it tend heavenwards, and so keep it Divine! The musician has a sacred calling, and, if great in his Art, he raises us from sordid earth, and gives us a foretaste of the music of Heaven. He sheds harmony amongst dissentient elements, and fills our minds with peaceful and lofty thoughts. His mission is God-like; it is his bounden duty to keep that mission pure and elevated.

Degenerates in the Art.

What are we to say, therefore, of those degenerates in the Art, who, for the sake of sordid gain, prostitute their calling to such unholy ends as the production of coarse or criminally suggestive music, such as certain places are flooded with at the present day?

Music's High Standard and Aim.

If the popular taste be coarse and undeveloped, and the craze of the hour be for low or mediocre compositions, the true artist will never allow his art to be subservient to commercial interests. He will never play down to the vulgar taste, but will aim at lifting the popular ear to a high level of appreciation. He will also aim at a high personal standard in morals, education and general refinement, in order that he may the better receive or interpret the high and pure ideals in that Art which seeks, in the hearts of man, chords responsive to its own sweet vibrations, so that man's emotional character may assimilate with the Divine harmonies of nature and the eternal song of the angels!

Its Universality and Eternity.

Music is universal in nature; it is eternal in Heaven. We see it, in transmuted form, in the sanctuary of primæval forest, where the "murmuring pines" and the gaunt eucalypti

> "Stand like Druids of old
> With voices sad and prophetic."

We hear it in "the many voiced trees," in the music of the song birds, in the rustling of "the tasselled wheat," in the sighing of the Summer wind, the rippling

of the silver stream or the soft and soothing song of the sea waves. We imagine its beauty reflected in the peaceful landscape or crystallized in beautiful architecture. We view its grandeur and sublimity in the towering and steep and rugged cliff against which the angry sea waves dash and break with incessant rhythm, or we see its harmonies transformed into the beautiful and exquisitely blended hues of a glorious sunset.

A Reflex of the Divine Harmonies.

Music is, indeed, in unison with the Divine Thought underlying natural life. As the great Creator has blended into harmony all things here below, so musical thought should be a reflex of the harmonies of earth and Heaven. And, as regards us mortals who are privileged to enjoy its beautiful strains, let us drink in that beauty and assimilate it, so that it may form part of our lives and bring us nearer to the heavenly source from which it is derived.

For my part, feeling as I do that good music, when received with a proper spirit, is the precursor and prompter of good and noble deeds, I cannot wish better now than that we should, one and all, "do the lovely things" which Music suggests, and so

> "Make life, death, and that vast forever
> One grand sweet song!"

XIV.—The Catholic Guild.

[A Member.]

In June, 1845, at St. Mary's Seminary, the Australasian Holy Catholic Guild of St. Mary and St. Joseph, now the oldest Catholic Benefit Society of Australasia, was brought into existence. The saintly Archbishop, John Bede Polding, performed the ceremony of declaring the little band of forty-four a Society, and mapped out for them a plan of rectitude in life and love for their fellow-beings, yet based on strict business principles, on which to govern themselves, to improve their standing, increase their influence, and expand their organisation. The Guild can, therefore, claim special importance in several ways. It was, as we have just stated, given to the Australian people by the first Bishop of this Continent. The inauguration took place in the Mother Church of Australia, and the pioneers of the Guild were, in a manner, pioneers of our Catholic Faith in this young land.

When Archbishop Polding subsequently visited the Papal See, it was with pleasure that the Holy Father Pope Pius IX. listened to the account of the growth of the young Catholic plant in the infant Australia of that day, and after hearing of the doings of the "child Guild" and of its motto, "Love and Faith," and of the impetus it was giving to the cause he represented on earth, he manifested his approval by granting his special Benediction to the members of the Society. But this was not all. At a later period special Indulgences were granted to members complying with the rules, particularly the spiritual section. The New South Wales of 55 years ago was as widely different from the New South Wales of to-day as the strong nation which, 50 years hence proudly towering its head over these Southern seas, will be different from that of to-day. It is difficult, therefore, for us to conceive the sparsely-populated condition of our city and country at that time. The members of the Church were far removed from one another, and the chances of meeting were limited. Any cause necessitating a large gathering was on that account likely to suffer. It was, then, a happy idea of the revered prelate to gather round him the bone and sinew of Catholicity and to make of them a body to protect the sick, the weak, and the old; to love their fellows, their Faith, and their Maker.

The first district, as we have seen, was that of St. Mary's, and it was not long till a sister district was established at St. Patrick's; thence the good influence spread itself to St. Benedict's, Sacred Heart, Balmain, and so on through all the

suburbs. The country hearing of this progress in the city, determined, as far as possible, to follow the good example, and similar Societies were established at Parramatta, Newcastle, and West Maitland. Figures in cases such as these convey more than words; so it will give some idea of the vigour and zeal of our Guild forefathers when it is stated that in 1866 there were in Sydney 450 members; Parramatta boasted 76, West Maitland 68, while at Newcastle 57 was the beginning of a now flourishing district. West, North, and South, operations since that time have been carried on, with the result that there are now established in all the most important towns of the colony branches of our association.

The Guild is now engaged in preparing a new set of rules to bring the Society into complete harmony with the new Friendly Societies' Act, and we have little doubt this will be the means of affiliating our Country Guilds to us. Once thus united a brilliant future may safely be predicted. For, with shoulder to shoulder, it will be the common interest of the Guild to so diligently promote the spread of its benefits that not a town or even a village or hamlet will be without its representation in our ranks. With the assistance of the clergy and with the co-operation of all true Catholics this is not too much to expect.

The benefits accruing to a member of the Guild are twofold—spiritual and temporal. The Guild predicates a band of Christian men working hand in hand for the production of good citizens, for the carrying out of all matters Catholic, and for the social elevation of all. To be a good Guild man one must needs be a man charitable, provident, and Catholic. By his fidelity to himself and to his Divine Faith he will secure fidelity to all with whom he comes in contact, for this neighbourly love is, next to the love of his Creator and Redeemer, the first principle of his religion. Faith and Charity together beget Hope, and so we see that the three great principles of Faith, Hope and Charity will result from a union with this Society. How often has it been heard of a man, careless of his Faith, with few associates of a desirable character with whom to mix, joining our Society after the solicitations of some earnest friend, with the result that he attends the meetings, he breathes the atmosphere of purity, he sees the friendly smile, he experiences what it is to be treated as a brother, and he succumbs to the silent pullings at his heart-strings and finds himself once more firmly established in the bosom of his Mother Church. Surely no Catholic should hesitate about placing himself in the midst of such influences as these. It may be noticed in our rules that a monthly Communion is provided for, and that a quarterly Communion is compulsory. This might appear to an outsider—if we may be permitted to use the term—arbitrary, but where the work of the Society is carried out on proper lines, the true religious sentiment planted by the contact of the good with the good, converts this obligation into a matter of love.

Nor is the member forgotten during sickness or at the still more mournful time of death; for, after the true fashion of his Church, Masses are offered up—

in the one case, for his speedy recovery; in the other, for the happy repose of his soul. To save the soul, care and attention must also be given to the body, and since self-preservation is the first law of nature, it behoves us to so provide for ourselves and those dependent upon us, that in the hour of trouble we will not be compelled to throw ourselves on the bounty of others. And this leads us to the temporal side of our Society. From a worldly standpoint the Guild Society is an Insurance Company on a miniature scale, where the workman pays in his weekly pence and in return receives doctor's attendance and medicine when necessary; where the family receives monetary assistance when the chilly cloud of sickness incapacitates the struggling bread-winner; and where still greater pecuniary aid is given, when the grim hand of death snatches the loving husband and father from his unhappy dependents. Well might we say: "God bless the Society which is the means of casting one, even one, thin ray of sunshine over the gloom of the indigent widow or the scantily-clad orphan."

And this we do. Immediately on the decease of a member a cheque is forthcoming to tide the bereft ones over the first stretch of that billowy ocean of life, an ocean through which they must in future sail without their one-time trustworthy helmsman. Nor is this all. The widow then pays a very small yearly contribution, and the continuance of the previous medical benefits is assured her. What a responsibility is thus lifted from the shoulders of our Government through the numbers that are in this manner prevented from sinking into penury and want.

We need not go from our own city to see standing monuments testifying to the good work of the Guild. We have here our excellent Hall the property of our members, we have our own dispensary, our own chemist and doctors, and each of the Suburban and Country Branches claims the services of the best medical practitioners available. A word here would not be inopportune with regard to the Chief Officer of our Society. From time to time the high honour of being elected Warden-General has fallen to the lot of not a few. To carry out the duties of this high office, clear-headedness, discretion, ability, and determination, combined with tact, must be distinctive traits of the individual's character. Space prevents us from dealing individually with the past occupants of the office. To single one out may be to neglect the others, so we merely subjoin the list of Wardens-General with the years during which they presided over the Society's Councils:—

Name.	Year.	Name.	Year.
Jas. Hill...	1845	E. J. Rubie	1852
D. McEncroe	1846	J. Keane	1853
Jas. Hill...	1847	D. Wright	1854
P. Hogan	1848	E. J. Rubie	1855
D. McEncroe	1849	Prendergast	1856
W. Morrison	1850	Jas. Sheerin	1857-58
E. J. Rubie	1851	E. J. Rubie	1859-71

Name.	Year.	Name.	Year.
P. R. Larkin ...	... 1872	J. F. McDonall	... 1887-91
P. MacMahon ...	... 1873-74	T. J. McCabe ...	... 1892
W. Brady ...	.. 1875-78	J. F. McDonall	... 1893
J. F. McDonall	... 1879-81	T. J. McCabe ..	... 1894-95
R. C. Meacle ...	... 1882	T. J. McCabe ...	... 1896-97
P. Brophy ...	... 1883-84	G. Brown ...	... 1898
R. C. Meacle ...	... 1885-86	T. J. McCabe ...	... 1899-1900

Mr. Charles St. Julien filled the Warden's Chair at broken periods from 1848 to 1850.

The Guild have always given their best support to all matters connected with the progress of the Church. In the building of St. Mary's they have ever put forth their best efforts, and whether it has been the building of a church for themselves or their brethren in the Fold, in the erection of a presbytery for the shelter of their good pastor, or in the construction of schools and convents for our self-denying and devoted Sisterhood, they have always, in the city as well as country, by advice, by example, and by aid, come out in the forefront as practical Catholics.

We will conclude by asking the support of all fellow-Catholics in our efforts to be put forth in the future. The great progress of Catholicism in this land has been to a great extent the result of the splendid unity which is the outcome of our Holy Faith. Let us, therefore, in that spirit of union make it part of our duty as Catholics to do what we can for this great Catholic Benefit Society. Whatever tends to elevate the Catholic and bring him nearer his Maker is deserving of the greatest consideration. We have shown that we are doing our best to do this, and, in return, we claim our share of support from our co-religionists. We are not a body Catholic only in name, but we are a body Catholic in every detail. Our bright young colonies are just now budding into Nationhood. As the years roll by we hope to ripen into a Commonwealth of Industry and Commerce second to none. A wide field will then be opened up for enterprise ; but a still wider field will present itself for the advance of our beloved Church. Triumphs have been achieved here, but greater triumphs are to follow. We need all the union we can command ; and so we trust that all will do their best to further the cause of our Guild—first, because it is a child of the Church ; next, because it is a help to the Church ; and, lastly, because it places itself entirely under the guidance of the Church.

XV.—The Hibernian Society.

[Member of the H.A.C.B.S.]

The age we live in is remarkable for its peculiar and active benevolence. At the present day, too, immense energy is displayed throughout the world in working out various schemes by associations and societies with every variety of means and every variety of purpose. Men animated by motives of charity and benevolence, and aware of the advantages of Christian union (enabling them to support each other in times of sickness, by corporal aid and spiritual consolation, and for the purpose of providing the deceased of their number with Christian burial, together with assisting in the support of their widows and orphans), have combined to form an Association for stimulating each other to a more constant observance of the duties of religion, and promoting moral and intellectual improvement. Such Association is the Hibernian Australasian Catholic Benefit Society, many years now before the public of Australia with its objects and meaning generally well known.

My fellow members are with me in the plea which, in the name of my beloved Society, I offer to this Catholic Congress, and it is my fervent hope that an imperfect attempt to do justice to such an important subject may be the means of inducing an increased enrolment of members.

The Hibernian Society forms an institution to which it is an honour to belong, of which members may justly feel proud; it aims to unite all in the good cause of humanity; it has reached a position in which public confidence in its safety and soundness is assured. It is a plant of vigorous growth, of abundant fruitfulness, of pleasant shade; it has gained an imperishable place among permanent kindred associations in Australia; it is a Society working in the light of day with no secret laws, no secret objects; trying to do all the good that can be done to promote human happiness and progress; a Society that teaches men to be thoughtful of, and considerate to, others. No idle sentiment of benevolence is fostered in Hibernians, but rather a benevolence denoting the zeal, perseverance, and solicitude so characteristic of the Catholic Church. In a word it is a Society founded on the broad principles of fraternity, benevolence, loyalty to faith and country—a society intended to encourage and strengthen its members in the performance of the duties of religion and charity.

There are in the great human family certain privileged nations whose destiny has been, and still is, to exercise beyond their boundaries precious influences in aiding

the highest interests of religion and civilisation. Such has been the destiny of Ireland, that land of glorious history and of generous impulses, a land of richest possibilities in the world of nature and world of grace, a land well worthy of the love of her sons. What country but Ireland could have been such an apostle of Catholicism? Were it not for her missionaries in America, Asia, Africa, and Australia, how diminished would be to-day in those continents the sphere of the Catholic Church! Through all lands has the Cross been borne aloft by the sons of Ireland. Where but in Ireland were found those wonderful congregations of men and women whose works of charity and of zeal have so glorified the Catholic Church in every land: those self-denying men and women who devote their lives, their learning, everything to the sacred cause of religion?

Yet some object to a Society like the Hibernian because it is of a national and religious character. The founders of the Society had a noble object in view in combining patriotism with religion, country with Church, one symbolising the interests of earth, the other the interests of Heaven—both so beautiful and so sublime that anyone capable of loving one must love the other, both demanding tender affection and loyal service. Instinct compels love of country, religion commands and sanctifies it. Well, indeed, may men of Irish blood be asked to "cherish the memory of Ireland." While thus faithful to the old land, cannot members be true to the new? Depend on it a man who loves not his country has no affection to expend on that of his adoption. Hibernians, sons of Hibernians, and men of all nationalities (for the Society requires only that its members shall be Catholics), while preserving a love for the old land can surely assist the land of their adoption with as warm a patriotism as other citizens. The Society, as its title proclaims, is in equal measure Irish and Australian.

This is an age of human action. It is action all around us—in things material, in things social, in things intellectual. How much room there is for personal action, for personal imitation. Eastward and westward, wide lies Australia.

> She sits a Queen, whom none shall dare despoil,
> Her crown the sun, her guard the vigilant sea;
> And round her sun are gathered, stalwart, free,
> A people proud.

Thousands of Catholic young men in this fair land are ready to step into their places as citizens of a great nation: a Federated Australia, a nation that circumstances indicate will be brighter than the brightest in this century's diadem,—men who are to be proud of their responsibilities as citizens, who, when civil or political interests are entrusted to them, will care for them with fidelity and disinterestedness, who will practise those great moral and social virtues without the general diffusion of which no country prospers; men who, with all the intensity of their souls, will love and advance their country, who will battle for its noble institutions, and labour till death as worthy citizens for its welfare and honour. There is great work to be

done for the Church in Australia, and duty to the Church suggests the winning to Catholic Societies of such men. The greatness of the task, the momentousness of the interests involved, must give spur to the resolve to labour in such direction.

But, above all things, the Society is Catholic. Members are asked to be "Practical Catholics, obedient to the Commandments of God, the Precepts of the Church, and compliant with the instruction and advice of her prelates and pastors." What less could be expected of members than to be practical members of a Church that has been from the beginning the earnest, constant, and devoted foster-mother of education, the patron of schools and colleges, the creator of libraries, the consistent friend of science and learning?—facts that may be traced in her noble annals, that appear in the lives of her Pontiffs and Bishops, in the decrees of her Councils and Synods, in the zeal and services of Religious Orders, and in the encouraging testimony of truthful history; that are demonstrated in the schools established through her encouragement, and in the colleges founded and maintained by her bounty and munificent patronage; facts that are triumphantly supported and vindicated by her Catholic children throughout all ages and in all lands, who have given astounding proofs and shining testimony in the talents nourished by her teachings, and the genius which developed and matured under her stimulus and generous encouragement. Well may our Society boast that it is Catholic.

While thoroughly under the immediate sanction of the Church, the Hibernian Society is a Benefit one and non-political. A member while influenced by the spirit of benevolence is independent of charity; by receiving when sick or disabled, a weekly allowance from funds he has been instrumental in creating by his contributions in common with his fellow members. What a consideration to a family is the "sick pay," and when the bread-winner is stricken down the mother of the sorrowing family in claiming her allowance of £20 knows she is not receiving charity.

Looking back some thirty-five years, one cannot help noting the wonderful progress made since twelve good men and true registered the Catholic Young Men's Society of St. Francis, Melbourne, which in a few years, and after great deliberation, became the "Irish Australian Catholic Benefit Society." The extension and popularity of the Society being demonstrated, the necessity for the amalgamation of all the Catholic Societies soon manifested itself. With a mutual giving and taking, a commendable readiness to postpone personal preferences to the general good, a willingness to wait, to yield for the sake of accomplishing the object which all had at heart, the Hibernian Australasian Catholic Benefit Society was established, still maintaining as the motto of the "I.A.C.B.S.," "Faith, Hope and Charity"—the members having faith in their principles, hope for future successes, while extending charity to all men, and especially those of other friendly societies actuated by the same benevolent and humane feelings. In passing, one cannot help expressing the individual opinion as to the same necessity existing to-day for the amalgamation of Catholic Friendly Societies. A movement of such a character would cause the societies to

be vivified and consolidated, and all concerned, imbued as they would be with a great enterprise, would awaken almost to a new life of energy and promise for the future, while the societies would become what they ought to be: a powerful factor in Church life. Men of the Catholic Guild and Hibernians will not surely object to a spirit of progress and justice. They must believe that every proposal would be brought to the bar of common sense, and any amalgamation committee, feeling the weight of responsibility, would move as a whole slowly, but not the less surely, to a realisation of what is a grand ideal.

With a name of which any body of men might well be proud, offering benefits not to be surpassed by any other society in Australia, with Celtic Australians pouring into the ranks, filled with a veneration for the land of their forefathers, while extending the hand of fellowship to co-religionists of every nationality, participating with them in a brotherly spirit, every benefit, social and pecuniary which the society affords, is it any wonder that branches were established throughout the length and breadth of this great land. Having overcome the first trials and difficulties inseparable from young societies, its progress soon exhibited such manifestations of strength that, some four years after certain delegates from the different societies had finally adopted the laws and regulations of the Hibernian Society, one reads that in 1875 the Chief President reports:—"The Society can now count 78 branches with an aggregate of 5000 members."

After a quarter of a century, the Society can to-day boast of 17,000 members, with funds to the value of £100,875, being represented in every colony, and forming a grand confederation. Victoria has 6830 members, with funds at £33,671. New South Wales includes 38 male branches, five ladies' branches, one juvenile branch, with 2428 members and accumulated funds of £13,130. New Zealand has 20 male branches, three ladies' branches, 751 members, and funds £11,835. Rockhampton has £6155 in funds, with 950 members in 14 branches. Brisbane is proud to declare that 2475 Catholic men are Hibernians, distributed among 32 branches, and with funds valued at £18,067. South Australia has 23 male branches, seven ladies' branches, and 13 juvenile branches, with 2032 members and funds £9997. Tasmanian funds are worth £1389, while members number 1053; and last, though not least, Western Australia numbers 481 members, who have accumulated funds to the value of £2338.

As evidencing the remarkable progress of the Society, but two instances need be recorded—Sydney and Melbourne Districts. In the year 1886 Sydney numbered but 17 branches, with 1049 members and funds at £3652. This year there are 38 male branches, five ladies' branches, one juvenile branch, while funds have accumulated to the value of £13,130. In 1895 Melbourne District had 55 branches, with 3498 members and funds at £8681; to-day there are 6830 members, with funds valued at £33,671. Such figures speak for themselves; and it is not too much to anticipate, with the present Catholic population, that by careful management the membership

may be trebled and funds correspondingly increased. The zeal of the officers in the establishment of ladies' branches, and the introduction, by means of juvenile branches, of the Catholic youth into the Society, is to be commended.

The glory of the future belongs to the Hibernian Society. It is in a special manner for the Society to become the eldest son of the Church. Passing strange that many Catholic men neglect Catholic Friendly Societies. A man's worth to his fellows may be measured by the conditions in which he permits himself to live as an individual. When a man lives for himself alone, it matters not how careful may be his methods, how wise his plans, how far-reaching his foresight, how clear his judgment—he makes a failure of life. Wealthy men say they do not need the help of such societies. Truly, no! But the societies need their help. Their voice, their pen, can be brought into service; their influence can make itself felt; they can become honorary members. Cannot a society like the Hibernian Society justly claim a roll of honorary members?

What an opportune time, too, for the Catholic Societies to combine—if not in reality, at least in spirit—to give a substantial sum to St. Mary's Cathedral Fund, and thus show their appreciation of that care and solicitude ever extended by the pastors of the Church. A small sacrifice by members would perpetuate the societies of Guilds and Hibernians in a noble edifice.

The value of a solemn function such as a great Catholic Congress is the power to revive virtues which it recalls. I believe this memorable occasion will awaken aspirations and impulses which cannot fail to make the Hibernian Society what it must be if members, guided and controlled by the influence of Holy Church, be but true to themselves—a great and noble Society, to which any man might feel it an honour to belong.

Catholic men, "*Your duties stand by waiting.*" Link yourselves with a Society whose members are directing their energies to the highest aims.

Hibernians, be yours to work for Church and the Society. Work energetically, work perseveringly; guard the Society for Church and for humanity. Soon shall it be said—

"Morn has come at last."

Third Section.—EDUCATION.

Third Section.

I. RELIGION AN ESSENTIAL FACTOR IN PRIMARY EDUCATION—Most Rev. Dr. Redwood, Archbishop of Wellington.

II. LITERATURE OF THE YOUNG—Most Rev. Dr. Carr, Archbishop of Melbourne.

III. HOW TO SAFEGUARD CATHOLIC YOUTH—Right Rev. Dr. Gallagher, Bishop of Goulburn.

IV. PROTECTION OF EDUCATED CATHOLIC YOUTH—A. L. Kenny, M.B., B.S., K.S.G., Melbourne.

V. NEW CRUSADE FOR THE COMING CENTURY—Very Rev. D. E. Hudson, C.S.C., Nôtre Dame, Indiana, U.S.A.

VI. THE SCOPE AND PURPOSE OF CATHOLIC YOUNG MEN'S SOCIETIES —R. E. O'Connor, Esq., Q.C., Sydney.

VII. REFORMATORY SCHOOLS, Etc.—Mr. Healy, Melbourne.

VIII. EDUCATION OF THE DEAF AND DUMB—Very Rev. P. Meagher, P.P., Singleton.

IX. (1) EDUCATIONAL AND CHARITABLE INSTITUTIONS; (2) TEMPERANCE SOCIETIES; (3) VOCATIONS TO THE PRIESTHOOD—Very Rev. W. Plunkett, C.SS.R., Perth, Western Australia.

X. LIBRARIES, Etc.—St. Vincent de Paul's Society.

XI. TWO PRIZE PAPERS—C.Y.M.S., Melbourne.

XII. TWO PRIZE PAPERS—C.Y.M.S., Rockhampton.

Third Section.—EDUCATION.

I.—Religion an Essential Factor in Primary Education.

[Most Rev. Dr. Redwood, S.M., Archbishop of Wellington.]

THE question treated in this paper is one of very wide and deep interest, inasmuch as upon it largely depends the welfare of mankind. Its purpose is to show that "Religion is an essential factor in Primary Education." To go to the root of this subject it is requisite to first show that Religion is essentially necessary for the welfare of the human race. For man is a social being; by nature he is made for society and needs society in order to attain his perfection; but if Religion is necessary for the welfare of society, it must be also necessary for Education, which is the indispensable means to train and fit man for society, and for every stage of Education, including, of course, and *a fortiori*, Primary Education. To prove the necessity of Religion for human society, we have only to show that sound morality is essentially necessary for the welfare of society, and that without Religion morality is practically impossible. All schools of thought are agreed that man's individual and social welfare imperatively needs morality; but practical morality cannot be realised without the influences and sanction of Religion, because there is no rational and solid basis of morality except Religion. It is an entirely erroneous supposition that a science of ethics can be constructed without reference to God. Knowledge is undoubtedly a great good of human nature, and one of the highest, because it is the perfection of the intellect. Hence it is alike man's right and duty to develop his intellectual faculties. Again, knowledge is necessary to adequately equip the child for the duties of life. Knowledge is power, but power can be put to a right or to a wrong use, and its value for individuals and for society depends upon its use. The results of Education are mainly determined by moral character. Education is a failure, a disastrous failure, unless it trains the educated to use their knowledge rightly. No doubt knowledge has a moralising tendency on character, inasmuch as it disciplines the mind and disinclines it to what is coarse and gross. But such influences are by no means able to insure and safeguard morality, for it is a lamentable fact of experience and history that deep depravity is individual, and rational life is co-existent with highly intellectual and æsthetic culture.

These Colonies are advanced democracies, but in Democracy, more than in any other polity, the welfare of the people is dependent on the prevalence among them of sound moral principles. Morality alone will make the people "fittest to choose and the chosen fittest to govern." Consequently any system of Education which crams the intellect without forming the heart is radically defective, and will turn out citizens devoid of moral character, which is the first element of a nation's stability. In the early years of childhood and youth the character is more easily moulded; consequently moral training is required in the home and in the school on the part of all the authorities which control the young. Nay, the school ought to support and, if necessary, supply the deficiencies of home education. How can the moral training of the schools be sound and efficacious, unless, above all things, it inspires reverence for duty, respect for the authority of the moral law, a true appreciation of virtue, and a profound conviction of the necessity of a virtuous life? It is waste of time to teach specific duties without teaching reverence for duty itself. Reverence for duty is the keynote of Education. But how can that reverence be effectually inculcated without tracing duty back to God, or, in other terms, without Religion? What is the futile attempt to teach the sanctity of duty, without the primary duty which stamps and consecrates all others, but building upon sand? Ignore God, and what basis have you for morality? Utility, say the advocates of modern independent morality, or morality without God. What motive is then available? Selfishness. The child enters upon the lifelong struggle between duty and inclination with this equipment: he is brought to believe that "I ought" means "it is pleasant." When temptation urges, when self-interest and passion drag him on to evil, will he not easily persuade himself that the conduct which offers him the most pleasure is the right one? When opportunity holds out a sufficient bribe to dishonesty, the principle that honesty is the best policy will be pitched to the winds. Morality cannot be efficiently taught, character cannot be formed upon a worthy ideal, unless the mind is imbued with sound principles and the heart with the necessary reverence by invoking the sanction of religion. In Education, as in Ethics, God is indispensable. Leo XIII. has expressed this salutary truth with his usual terseness: "Without religion there can be no moral education deserving of the name, nor of any good; for the very nature and force of all duty comes from those special duties which bind man to God, who commands, forbids and determines what is good and evil. And so, to be desirous that minds should be imbued with good, and at the same time to leave them without religion, is as senseless as to invite people to virtue after having taken away the foundation on which it rests." Good conduct is the free regulation of action in accordance with the moral law of which God is the author. All duty implies a moral relationship existing between persons. Hence we have, first, a relationship between us and God, the Supreme Intelligence, who created us; secondly, between our reason and our other faculties and activities, considered objectively as under the direction of reason; thirdly,

between ourselves and our fellowmen. Whence arise duties towards God, towards ourselves, and towards other men. My relation to God is one of total dependence. To Him, as the Absolute Being, I owe my existence; to Him, as Supreme Truth, I owe my intelligence; to Him, as Supreme Good, I owe my will. In this total dependence on Him, how can I realise in my conduct the necessary conformity with the universal order, which is the rule of morality, unless I conform my will to His? The acknowledgment of this *dependence* essentially constitutes religion. Hence the expression internal and external of my dependence, by prayer and worship, which are the formal duties of religion, constitutes, at the same time, the first obligation of the moral law. To fail in these duties to God is a violation of right reason. Our moral life, no matter how perfect in the fulfilment of obligations arising from other relationships, is essentially marred, if it neglects the offices of religion. Because I depend on God, I must conform my will to His, and consequently obey, in all my actions, what I conceive to be the expressions of His will. This obedience is a duty of religion. Hence it follows that when we pass from the duties which spring from our relation to God, to other duties springing from other relations, the religious element of obedience to God enters into all our conduct, which thereby comes into the sphere of religion. Accordingly, when our whole conduct is not in accordance with the moral law, our religious obligation is violated, no matter how perfectly we may discharge the primary duties of religion. If we disobey the Divine Will in our relations to ourselves and to other men, we contradict by our practical behaviour the professions of dependence on God which we make by our formal acts of religion. Our life cannot be truly religious unless it displays the practice of all moral virtues, those which regard ourselves and those which regard other men. "Religion," says St. Thomas, "contains two kinds of acts, those which are formal and immediate, as sacrifice, prayer, and other similar kinds; and, secondly, those which it produces by means of virtues which it commands, and thus ordains to God."*

The consideration of myself as the creature of God leads me to perceive that I am bound to certain duties regarding myself. Not being the absolute master of my life, or my faculties, I cannot dispose of them as I like; I cannot, at my own pleasure, fix the end of my pursuit, or the sort of enjoyment which shall constitute my happiness. My end is set for me, my path is traced by the law of universal order. My reason must control my lower appetite, and make all other good subservient and secondary to the supreme good of my rational nature. My life is a sacred trust from the Master of life and death, and for His purpose, and I am bound to take reasonable care to preserve and harmoniously develop it. My use of temporal goods and my enjoyment of the pleasures of sense must be controlled by the virtue of Temperance.

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*"*Summa*," 2^a, 2^{ae}; q. 81, art. 1 *ad primum*.

Again, when I consider my relations with my fellowmen, I find each of them my equal in personal dignity, rights, and duties; I find their humanity as important as my own, and, therefore, there is imposed upon me the duty to assist my neighbours by effectual aid, and by good example, to attain their Supreme Good. Nor is this law of charity a mere hedonistic principle of promoting the good of others in order that I may have greater satisfaction from the consciousness of my benevolence, or from a general benefit accruing to society. No! It is the fulfilment of duty arising from reverence for the supreme law of righteousness. Each man's rights imply corresponding duties in others. I have a right to a rational life, to develop my faculties and reach perfection; therefore, it stands to reason that other men have similar rights which I am obliged to respect. Hence the grand principle of all morality: *Do good; live according to universal order*, calls upon me to respect in all my actions the rights of others. I must not interfere with them in the attainment of truth, which is the proper good of the intellect; I cannot sustain the manifold relations of social life, unless I observe veracity and fidelity to promises. I cannot practise the virtue of justice unless I respect the goods of others—life, reputation, material property.

No forms of association are so important in human life as the conjugal union and civil society; and herein the influence of Religion is paramount. In wedlock, the provision of nature for the conservation of the race, two individuals are associated in a special manner, as co-operators with God, the First Cause, in procreating intelligent beings destined like themselves to the same Supreme Good. Because the end of this union is not the advantage of the individual, but the conservation of the race, the continuation of the Divine economy, the interest of beings yet unborn, the state of marriage is attended with a special danger of disorder. The rational order requires that the strongest impulse of nature, on the employment of which the conservation of the race depends, should be subordinated in the individual to an extrinsic end. Hence the imminent danger of a serious conflict between the demands of duty and the promptings of self-love, the cravings of passion. Hence the true instinct of the human race is manifested in the practically universal custom of placing marriage and the sanctity of the family under the ægis of Religion. And history teaches us that woman has held her proper and due position in proportion as the sexual relations have been hallowed and dominated by religion. There is no better test of a nation's morality than the status of woman's dignity; the surest index of corruption and of the decay of Religion is the prevalent disregard of the sanctity of marriage. When was Pagan morality at its highest?—when in ancient Rome marriage was hallowed by Religion, and home made the shrine of the Divinity. When was Pagan morality at its lowest?—when in ancient Greece the *hetairæ* were ranked higher than the wife, and all the graces of art and culture were defiled by unnatural vice.

Civil society also requires the influences of religion. Man, being by nature a social being, must live in society, else he is unable to attain the development and perfection to which his rational nature is entitled. Society exists as a part of the natural and moral order, and must be referred to the Author of both. Unless the individual recognises that the universal order is the expression of the Divine Will, to which he is bound to conform, he cannot find any principle strong enough to induce him to fulfil the obligations and make the sacrifices which the good of society so often demands. Unless I admit the religious sanction of the moral law, I shall be swayed by the good of society in my course of conduct only as far as I judge such a course conformable to my own particular interests. Unless I have a principle, anterior to civil enactment, which obliges my conscience to obey the civil authority, I shall consider all such authority merely as an engine of coercion, powerless to bind my will or win the reverence of my heart. Apart from man's relation to the Supreme Ruler, ethical inquiry has abundantly proved that there exists no principle on which to found a genuine moral obligation, claiming authoritatively the obedience of the will. Law is a regulative standard of action, and, as such, must derive its validity from a supreme standard of absolute value. Now, this standard, as far as natural reason goes, can be founded only on the Will of the Creator expressed in the universal order. Accordingly, the State which ignores the existence of God and the duties of Religion necessarily resulting from our dependent relation towards Him, denies the only truth upon which it can rest its right of legislation and its executive power. Reason, under the homely name of common sense, affirms that there can be no obligation when there is no authority to oblige, and we can have no derived authority without going back to an authority which is itself sufficient and independent; and common sense is a surer index of truth than the refinements of philosophers which contradict it.

We have so far considered man in his individual and in his social aspect, and we find that Religion is of supreme importance to him. Both as an isolated person or a member of society he is bound by religious duties; nay, society itself, as a moral organism, requires Religion for its preservation. State atheism is eventual suicide. Moreover, the State has another obligation towards Religion. The very object of civil society is the promotion of the temporal welfare of man, but universal order, which is reason's guide in human actions, demands that the secondary and transitory end be subordinated to the supreme end and good. Wherefore, the State is bound to so regulate its laws and govern its subjects as not to hinder them in the pursuit of the supreme good. Even in the temporal order morality is the chief good of the individual, and, therefore, it is the State's duty, as far as possible, to promote it; and how can it do so if it prevents its citizens in any way from fulfilling the first obligations of morality—their duties towards God?

These truths are, I know, impugned by modern Positivism and Evolution, and find no place in ethical schemes which are the outcome of the materialistic and

determinist views of the universe. As such systems have been ably and repeatedly refuted, and the insufficiency and pernicious consequences of an independent morality laid bare, there is no need to dwell on them here, and we accordingly refer the reader to such authors as Balfour, Bixby, Lilly, and Mallock. But these great truths are confirmed by the history of the human race, and have received the most emphatic expression from master minds in every age. No easier task than to pile up authorities to show the prevailing consensus as to the necessity of Religion for a practical observance of morality. Aristotle, for instance, in his "Politics," sets down worship as the first indispensable necessity of the State. Religion was the chief hope of the Emperor Augustus in his endeavours to reform the disintegrating society of Rome. Napoleon was no typical religious man, but he thoroughly understood human nature, and, accordingly, he appealed to Religion as the only effectual means to re-establish society after the frightful chaos of the French Revolution.

The whole man is subject to Religion in every relation of life and every line of action. Because his being and its activities are dependent essentially on God, his Creator, he must employ all his faculties and direct all his actions towards the one end which gives life a meaning and a value. The human soul can find its happiness only in the source of all that is true, and beautiful, and good. Hence long ago the Spirit of God, by the mouth of the ancient sage, gave an apt and brief summary of the whole philosophy of life in these words: "Fear God and keep His Commandments, for this is the whole man."

So far we have seen the necessity of Religion as the basis of morality according as that truth is disclosed to us by the sole light of reason; not that we mean to say that reason has actually discovered the leading principles which it has applied, or carried them into their ultimate conclusions.

Doubtless, the unaided human mind has always had on many points a just perception of right and wrong, and a persistent sense of the mysterious identity or relationship between the law of conscience and the eternal law of God; but that perception of true morality has seldom been able to be an adequate and consistent guide of life. Fatal errors in the moral, and still more in the religious sphere, have attended the efforts of reason. History abundantly testifies to the failure of reason to solve the perplexities of the ethical problem. The eternal law of creative wisdom is written in large letters across the universe, and the human mind can form a more or less blurred copy of that divinely established order; yet reason, in the great part of mankind, failed to rise from a knowledge of things visible to the knowledge of the Creator. Even the exceptional minds that attained an approximation to the truth, neglected miserably to glorify God. Error and infidelity wrought deep disorder in the moral life. Wherefore God, in His infinite wisdom and mercy, gave a supernatural revelation, and became more directly the Teacher of Mankind. By the Divine Teaching of the Gospel, reason acquires not

only a knowledge of the higher order of grace, but also, concurrently, of the truths of morality. Grace came, not to destroy, but to elevate nature. The Gospel took up the moral law as known to reason, unfolded its contents, and illumined its dark aspects by the light "which enlighteneth every man that cometh into the world." The creature, from a subject, became a son of God. The relation of creature and Creator is exalted into that of beloved son and tenderest Father.

In both the supernatural and the natural order the end of life is the same, namely, the knowledge and love of God leading to union with Him in happiness and perfection. The supernatural life runs parallel to the natural, but on an immeasurably higher plane, and the moral elements in the one are analagous to those in the other. The radical principle of activity in the supernatural life is Sanctifying Grace. In addition to the natural light of reason, there is the light of Divine revelation. And the standard of morality, as expressed in reason and the universal order, is completed and confirmed by the law of the Gospel. The immediate principles of action are, then, Faith, Hope, and Charity—theological virtues which accompany grace, and they elevate the corresponding natural faculties, intellect, and will. Faith lifts the intellect to the knowledge of Divine truth, which it holds on the infallible authority of God, and not in the mere light of rational evidence. Hope gives to the will, which naturally tends to good, its supernatural motive, as a mainspring of moral action. Charity enables the will to adhere to God, as the end of the supernatural order. Thus we become not mere creatures, but children of God, sharing in the inheritance of Christ, the first-born of many brethren, and are furnished with the adequate means to pursue the good in this life, and reach it in the other. Then Faith will be changed into vision, hope into realisation, and love into eternal fruition of the Supreme Good.

The law of the Gospel is a law of love. "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul." The cold law of duty is converted into the ineffable pleadings of Divine love. Conduct is perfect when the motive of action is: "Thy will be done on earth as it is in Heaven." In practice this principle will take the form, "not my will, but Thine be done"—the expression of the law of the Cross, the law of self-sacrifice. Self-sacrifice is the indispensable condition of duty, subordination of the desires of self to the superior law of Christ. God is the rule, the judge, and the reward of duty. The Gospel commands us to love God for Himself, but we are reminded that in Him our virtues will have their reward. The author of the physical, the moral, and the supernatural order teaches us, by revelation and reason, that the hope of recompense may lawfully become a secondary motive to sustain us in the conflict: "Seek *first* the Kingdom of God, for what will it profit a man if he gain the whole world and suffer the loss of his soul."

This Christian conception of man's relation to his Maker includes the notion of his highest dignity. Elevated above the order of creation, human personality and

life have a value surpassing that of the whole *cosmos*. Contrasting our tiny planet with the immensities of the worlds around us, we might be tempted to dwell on the insignificance of human existence, if there were nothing in man but what is evolved from matter, and if the moral law could be stated in terms of the redistribution of matter and motion. But mass or physical force is no element of moral value. The least moral action of the free and intelligent agent far transcends in nobility and value the sum of all material energies, because it is a copy approaching immeasurably nearer than any physical force to the Divine Exemplar. And man's dignity, as a rational being, is vastly increased by his participation in the Divine principle of Grace. His full value is found by realising his Redemption by the Incarnate Son of God. His life becomes a sacred trust, and its importance is shown, not by the amount of happiness to be extracted from it, but by the Supreme Good to which it leads.

In Christianity every person, man or woman, bond or free, is on the same basis of essential equality, because elevated to the same essential dignity. Children of a common father, and brothers in Jesus Christ, they have an inalienable right to the means necessary to develop their faculties and seek the perfection consistent with their supernatural dignity. Having equal rights, they have equal duties. But as the eloquent Lacordaire said:—

"Right is the selfish side of man's relations, while duty is the generous and devoted side of them; and this is why there is as much difference as between Heaven and earth, between devotedness and selfishness, between constituting a society upon duty and constituting it upon right. Therefore, the Gospel, which was the naturalisation of charity, was not a declaration of the rights of man, but a declaration of his duties."*

As love is the first obligation of man towards God, love inspires his relations to his fellow-men. The Second Commandment is a corollary of the first. "Thou shalt love thy neighbour as thyself." Respect the dignity of human nature in others as in thyself, not because it is an end in itself, but because it has for its end and crown union with Infinite Goodness. Before the advent of Christ, humanity as a bond of union was unknown. The human animal, considered in itself—that is, apart from an accidental claim of citizenship or power—was but a chattel to be sold or exploited by its absolute master, or to be destroyed as a dangerous beast. But Christ proclaimed the brotherhood of the race by these words: "Behold, I give you a new commandment, that ye love one another; and by this men shall know that you are My disciples, if ye love one another." That commandment was the death-knell of slavery; henceforth, neither bond nor free, neither Jew nor Greek, neither barbarian nor Scythian, but all brothers in Jesus Christ.

The admirable and consoling effect of this essential equality is that it enables Christian charity to mitigate the hardships attendant on the accidental inequalities which are the inevitable concomitants of human life. It protects the poor; it

*"*Conférences de Nôtre Dame*," Conf. 32ème.

reminds those who possess superfluous goods that these belong not to them, but to the Creator, and they, as the stewards of God, are bound to assist the needy. It consecrates the duties of benevolence, not as a means to ameliorate society, but as deeds of the purest love and service of God: "As long as ye did it to one of these, My least brethren, you did it to Me."

In nothing has Christianity rendered greater ethical service to society than by its elevation of the condition of woman. Christianity restored to woman her rights and dignity. It declared her to be the essential equal of man. It insisted on the indissolubility and unity of the marriage-tie, gave it the highest consecration of Religion, and made wedlock an external sign of the Sacramental Grace of Christ. Thus, by reinstating the wife, and by honouring virginity, it gave back their true place to sister and mother. The moral necessity of the indissolubility of marriage, in the interests of the wife and child, is a truth of natural reason. But, like many others it was not generally grasped by reason, and was not made a practical guide until it was clearly demonstrated and enforced by Christ and His Church. And wherever the benign influence of the Church ceases to be paramount, divorce re-appears to blast and mar the Christian home. That deadly cancer is fast spreading in modern society wherever the influence of the Church does not prevail, and marriage is rapidly ceasing to be anything but a civil contract. And, because human nature is radically unchanged, we may forecast the baleful results in society by what has been recorded for our instruction and warning in the history of the Pagan Empire of Rome.

Again, political authority, the necessary bond of national existence, is ennobled by the ethics of the Gospel, and individual liberty is admirably safeguarded. Leo XIII., in his Encyclical on Human Liberty, has expressed the whole doctrine on this subject:

"It is an absolutely certain duty to respect authority and obey just laws; thus the citizen finds in the efficacy and vigilance of the law aid and protection against the violence of the wicked. Legislative authority derives from God, and he who resists this authority resists the order by God established. Thus obedience is admirably ennobled; because it is rendered to the most just and most exalted of authorities. But if a command emanates from one who has no right to issue it, or if it is contrary to reason, to the eternal law, to the will of God, then duty calls on us to obey God rather than man. Thus the way is barred to tyranny, the usurpation of power by Government is prevented; the rights of citizens, of families, of all parts of the nation are safeguarded; and true liberty, which consists, as we have said, in the power to obey law and right reason, becomes the patrimony of all."

To sum up briefly all these considerations, the law of righteousness emanates from the depths of God's infinity, and is shadowed forth in the order of the universe; it is reflected in the human consciousness; its text rendered more legible, and its import more clearly defined by the light of Revelation. But not in copy only and in shadow is the eternal law manifested for our guidance. It has been incarnated in Jesus Christ; it stands before us in substantial form, which forcibly seizes our intellect and wins our heart. To achieve perfection we need the stimulus

of example; we require a model, a concrete ideal. Jesus is the perfect realisation of Divine Holiness; moral truth in full substantial splendour, present to our mental vision. In the record of His earthly career we have the concrete expression of the Divine Will in terms of human life. By Him we are encouraged and helped by His grace and example to ever advance with Him in the path towards infinite holiness, till we reach the degree of perfection on earth which will insure our total perfection in Heaven.

Up to this stage we have shown that the welfare of human society essentially requires morality, and that morality without Religion is practically impossible. Unless the community has an estimate of virtue fixed on some absolute basis, unless there is some measure of right and wrong outside man himself, to invoke for the sanction of morality, the influence of society's appreciation of moral values will become the strongest force for corruption. Whither tended the influence of social sanction in the degenerate days of corrupt Greece and Rome? What made slavery live so long? What kept up the senseless and immoral practice of duelling? What, in short, at all times has been one of the most inveterate foes of moral progress? The sanction of society. Social opinion, when it is sound, has been formed by Christian thought, and enforced by Christian influences. Tear away the supports and the structure must collapse. Doubtless, Christian influences have departed from the lives of a great many individuals, and almost entirely out of public life, but they yet exist in the atmosphere of the civilisation which Christianity created. The sap of Christianity yet runs in the ramifications of modern society. But, if it ever came to pass that its principles were universally abandoned for the Gospel of Enlightened Selfishness, every vestige of its influence would gradually depart, and then what morality would be left you can easily estimate. It would be the world's darkest hour.

Since, therefore, human society essentially requires for its welfare a sound and solid morality, and since that morality cannot be secured unless society is leavened and permeated by the Christian Religion, it follows that society must be taught the Christian Religion, and, therefore, that Religion is an essential factor in education in all its stages, but, *a fortiori*, in its primary stages, because the early impressions are the strongest and most lasting, and the child is the father of the man.

Christianity is in itself civilisation, and more than civilisation; civilisation without it is dwarfed, stunted and deformed. Christianity is the first fruits and the cause of the highest civilisation of man and society; and, accordingly, the Catholic Church has always inflexibly held that the education of her children is a sacred trust of the Divine Founder of Christianity, and that for a Christian people Education without Religion is impossible; or, to use a modern phrase, the secular and the religious elements of Education are inseparable; or, more simply, that education is essentially religious; or, that where Religion is excluded there is no Education. Instruction, indeed, is not impossible without Religion, but instruction is not

Education. It excludes the essential moral influence which we have shown to be requisite for the welfare of human society. We know, by a trial of the secular system for many years in several countries, that its results in respect to morality and honesty have been most disastrous. Crime and immorality have increased despite the spread of instruction. Such instruction does not repress the passions and facilities of crime and immorality, even if it does not actually sharpen and develop them. We say that Education without Religion is impossible; we may add that instruction without Religion is instruction without morality. A people who are not taught morality cannot be moral, and morals cannot be taught without Religion. For what is morality but the law of duty which arises—as we have abundantly shown—from our personal relations towards God and our neighbour? And how is it possible to teach the law of duty without the knowledge of the persons towards whom those relations exist? Christian morality cannot be taught without the knowledge of Christ, and that necessarily involves the knowledge of His Person, His history, His teaching, and His Commandments; it involves Christianity, or, to speak out, it involves dogma, for a Religion without dogma is not Christianity. If Religion is not taught in the Primary School, morality is not taught; and where morality is not taught, the heart, the conscience and the will of the young are not formed for the duties and conflicts of life. It is not even genuine instruction, because the larger and more necessary parts of knowledge are excluded.

The Christian School—particularly the Primary School—is the place and provision made for the training of those who are baptised into the Christian faith. As children of God they have a right to four things—to the knowledge of their Faith, to the training of their conscience by the knowledge of the Commandments of God, to the Sacraments of grace, and to a moral formation founded on the precepts and example of Christ. Such is the fourfold birthright of the poorest working man's child. As a child of God he holds this birthright by a higher and a more sacred title than any title guarding the inheritance of lands and chattels; he is heir to the "Kingdom of Heaven," and his claim is under the jurisdiction of a Divine Judge. But in the present condition of society the school is the place and provision for the insuring of this right to the Christian child. He cannot, as a rule, be taught elsewhere; there is no other place of systematic and sufficient formation. No doubt it is the primary duty of the parents to instruct their children in religious duties; the best school is the family, where the family is what it ought to be; and for want of the proper family influence the effects of the best school are often hindered or marred. Yet it is not only idle but cruel to say that the place and provision of such Christian instruction and formation as are so urgently required in the present state of society, where infidelity, immorality, and indifferentism are so rife, is under the roof of the parents' home. Certainly the best school is the family in regard to the early formation by affection, influence, example, by which fathers and mothers fashion the first outlines of character, and mature them while the education of their

children is advancing. None have reminded parents of this more faithfully than the pastors of the Church. But to say that fathers and mothers are to educate their children, and that their home is to be the school of Christian instruction, catechetical teaching, formation of conscience, preparation for Sacraments, and the like, is either the shallow talk of men who know nothing of Christian education or care nothing for it, or a heartless mockery of the poor. The rich, the refined, the educated, whose time is their own, do not educate their own children. They systematically send them to schools and colleges, or pay for tutors or governesses under their own roof. They wisely shrink from a work, for which, if they have the time, they seldom have the acquirements, or the gift, or the method, or the perseverance, or the patience. And if this be, as it is, universally true of those who are the most competent, and the most provided with all the means and opportunities for the work, how is it not hardness of heart or want of common sense to say that the children of the poor are to learn reading and writing, and summing, indeed, in the school, but that their Christian teaching and formation must be provided at home? The working men labour long hours daily; their wives bear the burden of the whole family; the poor mother is alone both the head and the servant of the whole house; when is she to teach, and train, and shape, and fashion the character, hearts, consciences, intellects of the children? Is it to be done in the midst of the day's work, or in the weariness after the day's work is done? And are they competent to do what the mothers of the rich cannot do? Broken with cares, wearied by work, suffering from poverty, often fainting with sickness because worn out with all these burdens, how shall the father or mother of a family, huddled often into a single room, do what the rich and the educated, in their spacious houses, and with abundant leisure, never dream of attempting? Let us hear no more of such heartless talk in reference to the poor. As regards Catholics who are not in such unfavourable circumstances of toil and want of leisure, and who in country places cannot possibly have a Catholic school within their reach, it is reasonable to affirm that they are bound to see that their children learn and say their prayers, and learn by heart the Catechism, chapter by chapter, day by day—so that when the priest visits their outlying homes, or sees their children periodically on Sundays at the nearest Catholic church, he may hear them recite their Catechism, and explain to them its meaning—in a manner which cannot fairly be expected from the average Catholic parent blessed with only a limited amount of religious knowledge. But the Christian education of a people cannot be accomplished at home; therefore it must be accomplished in the school or nowhere; and, if this is the case, then the school becomes the depository of the rights of the parents and of the inheritance of the children. The school is strictly a porch outside the Church or Sanctuary. It cannot be separated from the Church. It was created by the Church, and the Church created it for her own mission to her own children. And as the Church cannot surrender to any power on earth the formation

of her own children, so she cannot surrender to any the direction of her own schools.

This explains the noble stand which the Catholic Church makes to the best of her power against secular schools from which religion is excluded. She affirms that the education of Christian children does not and cannot belong to the jurisdiction of the civil power. The right of parents over the education of their children is a sacred right of the order of nature. It is derived from the Divine law, and limited by the Divine law alone. All men acknowledge that to take children away from their parents is an injustice. But to take from them the education of their children, to deprive them of the right to rear and train their offspring, to interfere between parent and child, and to form the mind, the will, and character of children by an instruction and training contrary to the will and conscience of the parent, is, if possible, a more flagrant wrong, and a more cruel violation of the rights of parent and child. The parent is the natural guardian of the child, and of its liberty of conscience and will. This is true even in the natural order. The legislation of the heathen world so profoundly recognised these parental rights, that it exaggerated them into an absolute power of life and death and sale, whereby in the authority of the father the rights of the child were utterly destroyed. The State did not venture to claim a right superior to the parent; it was reserved for the Government of our day to set up the monstrous claim of educating the children of the people according to its own doctrines and opinions. If you want an example of the exorbitant pretension of the civil power, look at France. And the state of France at this time is a commentary on the peril of violating the rights of nature and the liberty of parents. Nature avenges itself with a terrible directness of recoil. The education by Ministers of Public Instruction, through teachers without faith, in schools separated from the Church, has done its work with a completeness which renders further demonstration of its odious and perilous character quite superfluous.

We are far from denying to the State the right to protect itself from the dangers which arise from an uneducated population. If parents suffer their children to run wild, to grow up in ignorance and crime, the State has a right, full and sacred, to protect itself against the pestilence and havoc of its criminal classes. It has a right to punish the parent for neglect of his natural duty, and to compel him to discharge it. Compulsory education, as a penalty on neglect, and a protection against social danger, is undeniably within the competence of the State. But even this does not deprive the parent of his right to choose the kind of education he thinks fit. These principles are fully recognised in the laws of England.

So much for the rights of parents and children by the law of nature. But these rights are taken up into the Revealed Law and consecrated by the highest sanctions of Christianity. The Christian child has in himself a right to a Christian education; every Christian parent is the guardian of that right in the child. And over the Christian parent is the authority of the Church, as the guardian of the

rights and the guide of the liberty of the parent and of the child. The education of Christian children in faith and morals—and nothing less than such formation is worthy of the name of education—belongs directly and by Divine right to the authority which in faith and morals is both the ultimate judge and the supreme guide.

We may state, in conclusion, that we have now sufficiently demonstrated our thesis that "Religion is an essential factor in Primary Education." From this premise two practical conclusions are evident. Catholics throughout this Australian Commonwealth—which we hail with enthusiasm and every best wish as the birth of a great nation—cannot be too zealous to promote religious influences in every Catholic home, and in every Catholic school. This they will achieve by making their homes sanctuaries of piety and virtue, and by founding good Catholic Schools wherever their foundation is possible, giving them also a hearty, generous, and constant support, not forgetful of their duty to use, as times and circumstances will allow, all the political influence in their power to bring about a better system of Public Education than the one which now unhappily prevails, and which is but the sway of the worst of despotisms over the consciences of a Christian people.

II.—Literature for the Young.

[Most Rev. Dr. Carr, Archbishop of Melbourne.]

"LITERATURE FOR THE YOUNG" is a subject much too little appreciated by those who have not made it, more or less, a special study. This want of appreciation would not be so serious in its consequences, if the mind, as well as the body, was not largely dependent on its daily food. Many parents who are very anxious about the kind of food by which the bodies of their children are nourished and developed, are very careless about the character of the literature by which their minds are moulded. And many parents who are quick to detect the first symptoms of bodily disease, and ready to apply a remedy, have no time to notice or to cure the mortal maladies caused in their children by the pernicious literature with which they are allowed to come into daily contact. In an address to such parents a recent writer, with no less truth than force says: "If your children were threatened with typhoid fever, would you have time to go for the doctor? Would you have time to watch the progress of the disease? Would you have time for the funeral? In the presence of God I warn you of the fact that your children are threatened with moral and spiritual typhoid, and that unless the thing be stopped, it will be to them funeral of body, funeral of mind, funeral of soul—three funerals in one day."

There can be no doubt that the spread of bad books, bad papers, bad pictures, bad tracts, and bad leaflets, is the moral cancer of the age. No expenditure of time, wit, or wealth is spared in making them attractive both in form and in style. The evil is as ubiquitous as it is soul-destroying. Wherever the Standard of the Cross has been erected, there the enemy of Christ has set up the printing press as an instrument of corruption. The poison is all the more dangerous because it is spread concealed either under classic drapery, or under the guise of a fascinating style and prurient suggestiveness. The arm of the law may reach the bold and blasphemous or immoral lecturer, but it is difficult to bring the bad book, the bad periodical, or bad picture under the laws that have been decreed for their suppression. Like the germs of physical disease, the poison of such publications is spread secretly and unaccountably, with a mighty and multitudinous potency for evil. The false views of life presented in these books great and small, the pictures of morals, seductions of sin, cravings for forbidden pleasures, and gross perversions of Catholic belief and practice, are calculated to sap the foundations of

morality, and to create a bitter and blind hostility to the Catholic Church. The latter result—hostility to the Church—is what is aimed at by those fanatical and unscrupulous writers who fill their booklets with Protestant fictions of the grossest kind, and who often succeed in planting, in the minds of the young and the unwary, prejudices that last as long as life itself. Even in books given as prizes in Protestant Sunday Schools are to be found such palpable and stupid perversions of Catholic doctrine as to leave the reader in much doubt whether the writers were the greater fools or the greater knaves.

Taking the good and evil of literature into account, and after a wide and careful survey, an eminent writer of our own day proposes the question: "Will literature on the whole be a nurse of the virtues, or a panderer to vice?" Without undertaking to give an answer, the same writer asserts that: "There is neither a rural village, nor a mighty city, the peace of which will not one day depend on the answer which time must make to such questions."

No such doubt existed for a long time after the invention of printing. Printing was in the beginning the hand-maid of Religion. The press of old time was the continuation and the development of the Scriptorium of the Monk. The marvellous caligraphy, the beautiful illumination, the exquisite painting, the sleepless zeal and persevering energy of the Monks were the instruments and means of spreading Heaven's truths in pure literature amongst men. And why should not the Press be the hand-maiden of Religion once again? Was not the Church the patron and protector of the first printers, and is not her blessing still on every honest work of their hands?

Let us then reclaim our inheritance; let us meet book with book, pamphlet with pamphlet, picture with picture. The time has come when Catholics are free, and bound to promote sound and pure literature. We have not to face the difficulties that confronted our Catholic forefathers down to a recent time. No wonder that during that time the supply of Catholic books in pure current English was scant, and the prices of books were prohibitive. When the English-speaking Catholic of those yet near generations wrote, he wrote in France or Belgium, in Italy or Spain. The means of education were denied him at home. He thought and spoke in the language of the country that had afforded him an asylum, till foreign idioms and latinized phrases became more familiar to his pen than the pure Saxon to which his ear had long been a stranger. He wrote English, in fact, as St. John wrote Greek. English models of style were hardly accessible to him, and a man running the gauntlet for his life had other things to trouble him than selecting an English classic for a solace in his flight. It must be remembered, too, that during the years when the English language was growing into its present form, our fathers were living in the Catacombs, and from their hiding-places could hear the cry of "Catholics to the scaffold!" These circumstances go to explain the contrast between the Authorised and the Douay versions of the Bible in point

of style. The Catholic translators made up in fidelity to the original what they lost in purity or gracefulness of rendering.

In one department of literature Catholics and non-Catholics stood on common ground at the end of the last and the beginning of the present century. At that time there could not be said, in any true sense, to be a literature for the young. In old library catalogues of the beginning of this century, no mention of a Juvenile Department of Literature appears. No doubt a few eminent writers, like Dr. Johnson, had an occasional thought for the little ones, but it was left to the cheap press and to more rapid and less expensive means of transit to create and foster a Juvenile Literature such as we have it to-day. Naturally, from the circumstances already mentioned, non-Catholics were first in the field. But the Oxford Movement gave the Church an army of writers equipped with all the learning and accomplishments of the English Universities, and the religious activity begotten of the Movement quickened the energies of cultured Catholics. Trained Catholic writers were soon at the Church's service in every department of knowledge, and the supply of Catholic books since that time has been in fair proportion to the demand. Indeed, in not a few instances the supply has exceeded the demand, for amongst English-speaking Catholics the tradition of literary taste and of the love of reading was rudely interrupted during the centuries of persecution. But during the last fifty years the old literary spirit has been revived with remarkable success.

What has been said of the ballads of a nation is specially applicable to the Literature of the young. We may say with confidence "give me the moulding of the hearts and the training of the minds of the little ones, and I care not who may try to pervert them in later life." Hence the Church puts forth all her efforts to retain the religious education of the young. She would have the little ones entrusted to her while their souls are sparkling in the morning dew of their Baptismal graces. She would have the school a porch of the Sanctuary, and the Christian home the preparation for the Christian school. Dr. Holmes was asked when a child's education should begin, and his answer was "One hundred years before the child was born." We may say, at least, that the education of the child should begin from its very earliest years. It is no easy matter to write suitable books for the religious instruction of the young. Those who would succeed must become in sympathy and language like the little ones themselves. They must, in the first place, realise as Cardinal Newman did "the picture of the purity, peace, and contentment which are the characteristics of little children." They must know, as he did, both from the recollection of their own childhood and from their experience of children "that there is in the infant soul, in the first years of its regenerate state, a discernment of the unseen world in the things that are seen, a realisation of what is sovereign and adorable, and an incredulity and ignorance about what is transient and changeable, which mark it as the fit emblem of the matured Christian when weaned from things temporal, and living in intimate conviction of the Divine

Presence. . . . Never must we forget that, in spite of his new birth, evil is within him, though in its seed only; but he has this one great gift, that he seems to have lately come from God's presence, and not to understand the language of this visible scene, or how it is a temptation, how it is a veil interposing itself between the soul and God. The simplicity of a child's ways and notions, his ready belief of everything he is told, his artless love, his frank confidence, his confession of helplessness, his ignorance of evil, his inability to conceal his thoughts, his contentment, his prompt forgetfulness of trouble, his admiring without coveting; above all, his reverential spirit, looking at all things about him as wonderful, as tokens and types of the One Invisible, are all evidence of his being lately (as it were) a visitant in a higher state of things. I would only have a person reflect on the earnestness and awe with which a child listens to any description or tale; or again, his freedom from that spirit of proud independence which discovers itself in the soul as time goes on. And though, doubtless, children are generally of a weak and irritable disposition, and all are not equally amiable, yet their passions go and are over like a shower; not interfering with the lesson we may gain to our own profit from their ready faith and guilelessness."*

These are the characteristics of children which must be borne in mind by him who would successfully provide a literature suitable for their years. No one should attempt to write for the very young who has not studied their peculiar ways and processes of thought. He who would succeed must bend low. He must try to see the world as the young look at it. He must adopt a plain, simple, earnest style. He must use frequent and suitable illustrations to give variety to his narrative, and to make his words sink into the hearts of his young readers. Still, in aiming at simplicity, he must remember the warning of Sir Walter Scott, that "it is a mistake to write down to the understanding of children." We should rather try to inform and elevate that understanding.

In one word, the Kindergarten system must be applied to the religious as well as to the secular instruction of young children. This is the quickest, easiest, and most natural manner of imparting knowledge to children before their school years have properly begun.

The eye of a child is full of speculation from its infancy. Therefore, by means of the eye it is easily taught colour, size, form and proportionate distance. The child loves play, particularly in the company of other children. Therefore the Kindergarten provides plays and games of various kinds to promote the physical development of the child, and to teach organised movement. The child loves musical sounds, and therefore by means of rhymes, songs and musical accompaniments, the child's ear is taught to appreciate musical notation. The success of the system mainly depends on teaching children from the beginning things, not words; on

* Sermon VI. on "The Mind of Little Children."

directing their attention to the concrete rather than to the abstract; on exercising their senses before burthening their memory or making a demand on their intelligence.

And if this system has been found so successful in imparting secular knowledge to children, there is no reason why it should not be equally successful in communicating religious knowledge suitable to their years. Thus in teaching the letters of the alphabet, instead of the endless repetition which brought only tedium to the child under the old system, pictorial representations of sacred subjects are now used, connecting each letter with a suitable subject. Thus in Nister's admirable series of books for young children,

A is for Abraham holy, who knew
God's Word, It was law,
His promises true.
B is for Babel,
That tower so high
Which wicked men built to reach to the sky.

Or: A is for Angels Jacob saw in his dream; B is for the Babe of Bethlehem, and so on through the whole alphabet. Thus by association of ideas the child pleasantly learns the names of the letters, their proper sounds, and many facts of Bible history, through a series of artistic pictures which are in themselves no small part of the education of the child's taste. For children up to five years of age, and from five to nine or ten, and from ten to fourteen or fifteen, Nister has brought out a graduated series of beautifully illustrated books, which make sacred studies a pleasure. Amongst these may be mentioned, "The A.B.C. of Bible Pictures," "The Bible A.B.C.," "The Kindergarten Life of Our Lord," "Jesus of Nazareth," "Events in the Life of Our Lord," "Gentle Jesus," "God's Message (Old Testament)" "Pictures and Parables from the Bible," "The Good Shepherd," "Bible Heroes," "David the Shepherd King," "Jesus Loves Me," &c.

But Nister is not the only publisher who has brought out children's books of the same description. It is wonderful how much wholesome literature for our young people, and how very much that is beautiful and true in religious pictorial art, are to be met with in the catalogues of some leading non-Catholic publishers. In illustrations and in principle these books are Catholic, and if the doctrine is not explicitly Catholic, we at any rate shall search in vain for a word offensive to Catholic ears or opposed to Catholic teaching. The authors' names are not usually given, and one rises from the perusal of the books with the impression that they were written by Catholics who felt that they could do more good by keeping their names in the background. If the authorship were known, the books would not be so extensively used. The number of such books is much greater than reading Catholics are aware of. If the publishers were approached they would doubtless give distinctively Catholic letterpress with the really Catholic pictures which are contained in these books. But even as they are, those who have leisure to read carefully and

make a list of "The Best Fifty"* or "The Best Hundred" of these books would do incalculable good to the cause of Catholic Juvenile Literature. It is needless to say that great care should be taken to discriminate these harmless and useful books from the mass of vile and dangerous publications which are issued by other non-Catholic publishers.

But for the last fifty years non-Catholic writers and publishers have not had any monopoly in providing literature for the young. Catholic writers have been numerous and prolific.

In English-speaking countries Catholic publishers and authors have had an uphill, arduous task, but as they have been actuated by the purest motives, and animated by a most self-sacrificing spirit, they have already achieved a very pronounced success.

Our Literature for the Young can now stand on its own merits. We have authors who will bear comparison with any non-Catholic writers. Their numbers, too, are increasing daily. The means of success are now fully at our disposal. We have the same power of using and combining them in every department of Literature, for popularising and illustrating Catholic truth and knowledge that others have for popularising and gilding vice and falsehood.

Only those who have tried to collect statistics on the subject can have the least adequate idea of the rapid and fruitful growth, in recent times, of Catholic Juvenile Literature.

But the greater the number of books the greater is the difficulty of selecting the most suitable. Some years ago, it may be remembered that Sir John Lubbock

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*A beginning has been made of compiling such a list. For the present no attempt has been made at a methodical arrangement of the books recommended. That will be best done when our readers largely supplement—as we trust they will—the number of books here mentioned. NON-CATHOLIC AUTHORS:—*Nister*: "Holy Scripture Stories," "The Bible A B C," "The A B C of Bible Pictures," "Pictures and Parables from the Bible," "The Loving Shepherd," "Old Testament Stories," "The Gentle Saviour," "Bible Heroes," "Jesus Loves Me." "David, the Shepherd King," "The Good Shepherd," "Gentle Jesus," "God's Message," "Events in the Life of our Lord," "Jesus, of Nazareth." *The Newbury Bible Series*: "The Holy Child." *Raphael Tuck and Sons*: "The Stories of Ruth and Esther." *The Chapel Publishing Company*: "The Child's Life of Christ told in Rhyme," alphabetical and pictorial. CATHOLIC AUTHORS:—*Fr. Chisholm*: "Lives of the Saints" (22 vols), "Stories About our Lady" (1 vol.), "Catholic Child's Treasury" (1 vol.), "Little Sermons for Children" (3 vols.), "The Catechism in Examples" (3 vols.). *Laetare Series*: "Lamp of the Sanctuary" (1 vol., 3 books), "Fabiola." *Maurice F. Egan*: "Jack Chumleigh's Ladder," "The Flower of the Flock," etc. *Mary C. Crowley*: "Happy Go Lucky," etc. *Ella Lorraine Dorsey*: "Jet, the War Mule," and Other Tales, "Midshipman Bob," etc. *Archbishop Eyre*: "Child Life and its Lessons." *E. Leamy*: "Irish Fairy Tales." *Mary E. Mannix*: "The Fortunes of a Little Emigrant," "The Tales Tim Told Us," etc. *Fr. Finn, S.J.*: "Harry Dee," "Tom Playfair," "Mostly Boys," "Percy Wynne," "New Faces and Old." *Canon Schmid*: Several Volumes of Tales. *Lady Amabel Kerr*: "A Bible Picture Book," "Before Our Lord Came," "A Life of Our Lord." *Fr. Hopfner, S.J.*: "First Steps to Heaven." "First Steps to Heaven," based on Fr. Hopfner's *Kinderfreund Jesus*, by a Father of the same Society. *Fr. Furniss*: Tracts, etc. *Louisa Emily Dobrée*: "A Tug of War," "Stories of the Seven Sacraments," "Little King I," "A Sevenfold Treasure," "Stories of the Beatitudes." *Winefride Bray*: "Catholic Teaching for Children." Contributors to the "Young Folk's" department of the *Ave Maria*, including—Uncle Austin, Sylvia Hunting, Hope Willis, Father Cheerheart, Flora Stanfield, L. W. Reilly, Marion Brunowe, Sarah Frances Ashburton, Mary E. Kelly, Charlotte Curtis Smith. *Benziger Bros.*: Books for Children *Anonymous*: "Girls and Their Ways" a book for and about girls, by one who knows them. *Fr. P. C. Yorke*: "Text Books of Religion for Parochial and Sunday Schools," first, second, and third grades. *John Francis Maguire*: "Young Prince Marigold" and Other Fairy Stories.

drew up for the *Pall Mall Gazette* a list of what he deemed the Best Hundred Books for a library. The great masters of English literature were appealed to with a view to elicit their opinions. Cardinal Newman, with the modesty which comes from extensive knowledge, replied that he was not competent to express an opinion on such a subject. Mr. Gladstone gave a similar reply.

The literature from which Sir J. Lubbock drew up his list was of boundless expanse. It embraced the whole world, and all time, ancient and modern. We are much more restricted in our selection. We are confined to one class and to modern times. It should not be very difficult, therefore, to draw up a list of the Best Hundred Books, written by Catholic authors, for our young people. We should thus have two sets of one hundred each, the one written by non-Catholic, the other by Catholic authors. It may not be easy for one person to make out a list of the Best Hundred Books that would satisfy every taste. But as we have a large number to choose from, we can afford to have several lists, and the variety will the better enable us to make the final selection a fairly perfect one.

It is not expected that any boy or girl would read all the books enumerated, but it is desirable to make the list as large as possible, so that those on whom devolves the duty of providing literature for the young —parents, clergymen, school-teachers, nuns, etc.—may have the largest possible choice.

If the editor of the *Australasian Catholic Record*, and the editor of *The Austral Light* would invite their readers to supply in part or in whole such a list, a practical step would be taken in realisation of this very important purpose. But if the editors would issue circulars inviting the Superiors of our Colleges and Convents, and all those who from duty or inclination may be presumed to take a special interest in the matter, to forward lists of the best Hundred Books for Catholic boys and girls, still more would be done to secure the end in view.

They should be reminded, however, that they are not to include any book of whose contents they cannot speak from personal knowledge. This would guarantee the safety of the books recommended, and the impetus begotten of the enthusiasm thus evoked in the cause of Catholic Literature would be the most acceptable, as it would be the highest reward for the trouble taken by the respective editors of the *Record* and *The Austral Light.*

Accompanying the editors' circular there should be a printed form with the divisions, "Infants," "Children," "Boys," "Girls," "Grown-up Boys," "Grown-up Girls." The object of these divisions would be that the books suited to the age and capacity of each class of children should be placed under these respective headings.

Taking the first division on our list, the Apostolate of Literature can surely have no higher privilege than that of safeguarding the innocence of the most interesting and sinless souls of Christ's flock. If we try to analyse the artless graces of the little ones so specially dear to Christ, we cannot help feeling that

though outwardly belonging to the world we live in, their souls are still keeping company with the angels. Parents and guardians provide picture books for their little children. Could they not, then, substitute angels for fairies, and pictures of the Holy Family for some of the mythical kings and queens of nursery literature?

The Kindergarten system of teaching is being successfully employed in our schools, and by its means the seeds of secular knowledge are being sown in the youngest and tenderest minds. Why should not kindergarten lives of Our Lord and of His Blessed Mother, and kindergarten histories of the Old and New Testament, and of the Church, have an honoured place in the schoolroom, and in every Catholic home? Nay more, why should not the "Our Father," and the "Hail Mary," the first prayers that a child learns, be made intelligible to the child mind by suitable illustrations?

Much has been done already in this direction. One out of many books may be mentioned as an illustration. There is a very beautiful kindergarten life of Our Lord published (I think) by Benziger. The letterpress is of the simplest possible kind, and the pictures are a delight and an education for children, being for the most part photogravures of the most famous works of religious art.

In France, beautifully illustrated books of this kind are to be met with in every Catholic bookshop. The Assumptionist Fathers brought out a Life of Our Lord in the form of illustrated tablets, with explanatory letterpress accompanying each picture; and in preparing these, the needs of infants have been thought of as much as those of grown-up boys and girls. There are tablets for the nursery and tablets for the college study hall. But Germany may be called the home of Catholic literature for the young. It is to be hoped that someone sufficiently skilled in the language, and having the necessary leisure, may make our little ones in Australia acquainted with these treasures of Christian Art. One has only to look at a few of the religious book-marks imported from France and Germany to recognise the high-class character, and the peculiar appropriateness of many of the pictures for teaching religious truth to little children. From infancy to childhood the transition is easy, and except in the printed matter there need be little change in the picture books. The life of Our Lord, the life of Our Lady, the stories of the Child Saints, can be made familiar to them, especially in rhyme, which is the first and easiest language of childhood.

"What will a child learn sooner than a song?" asks Pope, who did but re-echo the sentiment of a pagan poet of many centuries before.

"Whence would men have learned to pray, unless the Muse had sent a bard?" —*Disceret unde preces vatem ni musa dedisset.* The impressions made on the minds and imagination of children, by well illustrated books, are indelible. Boys and girls of our generation are more fortunate than those of an earlier period. They have a Catholic Literature all their own. They have both letterpress and pictures especially suited to their respective ages. They have the Catechism explained by examples.

They have the history of the Church, in its various epochs, written in the most pleasing, attractive style, with an utter absence of unwieldy learning, and at the same time with the most scientific exactness. A master hand has written the story of the struggles and the triumphs of the Australian Church, and perhaps the illustrious writer may yet find time to re-write that story, in child's language, for the boys and girls of Australia.* Little children could not read without emotion the simple record of the lives of those who were true Confessors of the Faith in the infancy of the Church in Australia.

No lives of great men can depict for Australian Catholic youth so glorious a picture as is presented in the lives of the priests and laymen by whom the seed of the faith was planted in this Austral land. In Australia our young men and women are soon made to realise that they are but a fraction of the people. They should, for this very reason, be familiarised with the biographies of the great churchmen, statesmen, discoverers, inventors, soldiers, artists, of the older lands, and of former centuries. They will thus the better appreciate their glorious heritage in being members of that ancient and world-wide Church which brought the nations of Europe from barbarism, and which is still the great bulwark of defence for Christian civilisation. Cut off as Australian youth are from the traditions of older lands, and surrounded as they are by so many anti-Catholic influences, they specially need to be taught from infancy the history and the achievements of the Catholic Church. They need, too, a fuller and deeper knowledge of Catholic doctrine than is required in other lands whose faith and morals are not so sorely tried.

It is earnestly hoped that the establishment of a Catholic Truth Society in this country will afford to the young, as well as to the old, the means of being provided with literature best suited to the requirements of early and later life. We hope to see a little library in connection with every Sunday School, and we hope to see in every Mission some organisation for the spread of that Child Literature which, more than any other agency, serves to build up the living stones of the temple of God in order, in unity, and in perfect proportion.

*Cardinal Moran.

III.—How to Safeguard Catholic Youth.

[Right Rev. Dr. Gallagher, Bishop of Goulburn.]

WHAT are the best means to safeguard and promote the spiritual and religious interests of young men during that period which elapses between leaving school and attaining maturity? The question may be answered briefly. By inducing each to practise during life those lessons which he learned in childhood, at home, in the church, and at school, viz., to say his night and morning prayers, to go to Mass on Sundays, to receive frequently and worthily the Sacraments of Penance and the Blessed Eucharist, to keep the Commandments of God, and be obedient to His Church, which He commands us to hear. The good shepherd who loves his sheep and lambs, who maintains the efficiency of his parochial school, who has prepared his children properly for Confirmation and First Communion, will draw, from the treasury of his learning and holiness and enlightened zeal, abundant resources to safeguard their adolescence and maturity. Let only the school and the home be what they ought to be, and no leakage may be feared. Train a young man in the proper way, and even when he is old, he will not depart from it. A learned, a zealous, and a holy priesthood, filling up and adding to the ranks of the Old Guard, is the prime want of our age and country. As is the priest, so will his young men be. Convinced that he is no hireling, but a good shepherd, who is ready to lay down his life for his flock, who glories in spending himself and in being spent for his people—not an angel, but a man who can sympathise with them in their temporal as in their spiritual wants, they will know his voice and follow him wheresoever he goeth—even into the consecrated temple and to the altar of God But the best and most efficient pastor must be supplied with means or instruments of efficiency. And of all the helps which the most zealous and enlightened pastor can call to his aid in preserving the faith and morals of his boys and young men, ORGANISATION is the chief. Organisation is a necessary outcome of the spirit of the age. One of the most striking characteristics of our times is the universal tendency to band together for all sorts of purposes. "This tendency," say the Fathers of the great Council of Baltimore, "is the natural outgrowth of an age of popular rights and of representative institutions. It is also in accordance with the spirit of the Church, whose aim, as indicated by her name 'Catholic,' is to unite all mankind in brotherhood. It is consonant also with the spirit of Christ, who came to break down all walls of division and unite all together in the one family of the One Heavenly Father."

The Catholic Societies.

Now, Pastoral theology tells us that there are two kinds of societies, viz., "Catholic Societies" and "Societies of Catholics." A "Catholic Society" is one organised solely for spiritual advantage and with no temporal benefits directly accruing to its members. If only every Catholic boy when leaving school could be enrolled in one of these, his spiritual interests are safe. But, though St. Paul tells us that piety is useful for all things, yet piety in youth is not popular in Australia; and popular opinion rules the age. It is, therefore, of "Societies of Catholics" as a means of safeguarding his religion that I would wish especially to treat. The nucleus is already formed of such societies, scattered up and down the country, which, if introduced and developed according to the requirements of time and place, would be almost adequate to all our wants. The Catholic Guild and the Hibernian Society, for example, composed, as they should be, by the rules of their constitution, exclusively of practical Catholics, are designed not merely for temporal benefits, but to be a school of religion and morality for all their members—to admonish the wayward, to stimulate the industrious, to expel the incorrigible. As a practical Catholic, each member should be obedient to the Commandments of God and to the Precepts of the Church, and compliant with the advice of its prelates and its pastors. The Juvenile Contingent connected with each of these societies, managed with tact and skill by a prudent pastor, will furnish him with a safe and easy means of forming the character and habits, and of preserving during the most critical period of their lives—from 14 to 18—the faith and morals of his boys. Attention should be at once devoted to the development and expansion of these juvenile contingents.

The St. Vincent de Paul Society deserves special encouragement, not only as an instrument of dispensing charity, but still more as a means of safeguarding the spiritual interests of its own youthful members, and of those who in various ways might be easily brought under its fostering care. "Show us your works," said the young infidels of Paris to Frederick Ozanam and his youthful companions in 1833. "Christianity is a dead tree that bears no fruit." This taunt was, we are told, the immediate cause of the Society of St. Vincent de Paul. Might it not do the same for every parish, or at least for every town, in Australia, whose Catholic population has reached, say, 1500 or 2000 souls? Aggregation to this society would bring its own youthful members—(Ozanam was scarcely twenty when he founded the first conference in June of 1833)—bringing into line and touch with the leaders of Catholic thought and action. It would stimulate them by example, which is better than precept, to generous self-sacrifice in a noble cause. It would soften the heart and give to manners a grace beyond the reach of art through contact and sympathy with suffering and sickness and want and death. Those of superior education or social position could lend their intelligence, their culture, the special knowledge of

their profession or business to the service of the young, the inexperienced, the poor. They could give not merely the alms of clothing, or shelter, or food, or money; but what is often still more useful, the alms of personal interest, of direction, of counsel, of advice. The Society of St. Vincent de Paul, by placing their faith under the bulwark of charity and sanctifying their love of neighbour by the love of God, is saving our Catholic people from that vague pagan philanthropy which regards merely the body, and from that materialistic altruism which is so much in accord with the spirit of the age.

But might it not still further widen the sphere of its active benevolence to meet the requirements of our time and country? Might it not take within the circle of its charitable works the personal instruction of (or providing through others instruction in at least the essentials of our Holy Faith) the children of those parents—and their name is legion—who are too poor, or too ignorant, or too engrossed in worldly things, or too vicious to provide this necessary instruction in the Catholic School, or in the church, or in the home? Might not careless parents be induced, by gentle suasion, by an apt use of the kind word that turneth away wrath, by the subtle influence of unselfish interest in their welfare, to send those children to the Catechism class on a Sunday afternoon or workday evening, to be prepared in some way for Confession, for Confirmation, for Holy Communion? Not on bread alone doth man live. Why are ye so solicitous for the body what ye eat, or what ye drink, or wherewith ye may be clothed? After all these things do the heathens seek. There is a hunger and thirst of the famishing soul craving after spiritual nourishment—the Bread that comes down from Heaven—whose appeal is not less touching to every noble and generous heart than is the appeal of the famishing body. Our children cry for that Bread, and there is no one to break it to them. What a helping hand could be lent to the priest by instituting, where called for, a Boys' Brigade, by taking charge, in every parish, of a Christian Doctrine Confraternity or a Catechism of Perseverance Class for apprentices, message boys, and those who have just left school.

Assist the Clergy.

The clergy are too few, and have too many duties to perform—especially on Sundays—to be able to look after all their children, to bring them together and give them that spiritual instruction which they so much need. The clergy ought to be assisted in this work by the laity. Confraternities of this kind accomplish a double object. Like mercy, they bless both those who give and those who receive—both those who learn and those who teach. They are of great spiritual utility to the members themselves, engage them in a Catholic work, and develop in them a Catholic public spirit. We grow attached to that we labour for, and we often

receive our own salvation in seeking the salvation of others. Our love and knowledge of religion is deepened, our attachment to the Catholic body is strengthened, and graces are secured which enable us to resist more easily the non-Catholic influences of the country. I would, therefore, suggest Christian Doctrine Confraternities or Catechism of Perseverance Classes for lads and boys who have left school, as the most useful and beneficent work to which—under, of course, direction of the pastor—the St. Vincent de Paul Society could turn its attention in the immediate future. Let "Save the Boy" be the new motto which they inscribe upon their shield, and they will go far towards saving Australia for our Holy Mother the Church.

A Literary or Mutual Improvement Society, or Reading Circle (or both), should be found in every town or district where fifteen or twenty young men or boys of generous impulses and anxious for self-improvement can be brought together. Our Catholic boys and young men are industrious, talented, honourably ambitious, and, with few exceptions, sincerely loyal to the Faith of their fathers. Safe and loving guidance on the part of the pastor for willing obedience on the part of his young men—this is the great want of our time and country. Young people are not educated in the schoolroom alone. They are educated still more in the bosom of the family, in the streets, by their companions and associates, by the books which they read, by the general tone of the society in which they move. While these potent factors of education are anti-Catholic or irreligious, it is small wonder if many of our boys—sent adrift into the world at the critical time when the passions begin to unfold, their habits of self-instruction, self-reliance, and self-government still unformed, without guidance or example or direction—succumb in the battle with the Devil, the World, and the Flesh.

In the domain of Faith nothing is settled. Doubt and infidelity float in the atmosphere, and are inhaled with every breath. The works which the Satanic school send forth serve only to enfeeble the intellect and to corrupt the heart; to debase the character, and render our youth of both sexes mean, low, grovelling, sensual, and sordid. Bad literature brushes the innocence from their young hearts; it vitiates the tastes; it initiates them into mysteries of which they should remain in ignorance; checks all pure, noble, and lofty aspirations; and unfits their soul to receive or to profit by the sacred truths of religion or holy inspirations of the Gospel of Our Lord. Through the Literary Society or Debating Club or Lending Library (or rather all combined, mutually helpful one to the other) an antidote is provided against this poison. The education of the school or college is soon forgotten in the cares of business, of pleasure, of social requirements. We should create and foster a taste for useful reading and for self-improvement among our young people. But to keep alive this taste for reading—to direct, to elevate, to purify it, and make it subservient to useful and noble purposes—association is necessary.

The Living Voice.

All influence worthy of the name is living and personal. Boys and young men especially are educated not by the dead letter, but by the living voice; not by dusty tomes, but by clear-minded, high-souled, energetic, zealous, and warm-hearted fellow-men. This is true of all of us, young and old. The priest, for example, learns as much from the conference or intellectual intercourse of his brother-priests as from the books of his library. The physician becomes as proficient in the art of healing by being a member of the medical association as by poring over text-books of medicine. The lawyer masters his intricate science, and receives as many hints for the solution of difficult cases from the papers read at the meeting of the legal association and the discussions thereon as from the Law records on his shelves. It is the living voice, the influence of mind on mind, the inter-action of thought, the friendly discussion of moral and social and religious topics that enables us to master the difficulties and keep ourselves in touch with the burning questions of the day. Reading may make them deep; writing exact; but discussion alone can make our lads prompt and ready with a satisfactory answer to the thousand and one objections which assail their Faith.

Association for mutual improvement expands the mind. It refines the taste. It teaches us almost unconsciously what books to select and what to avoid. It makes us acquainted with the facts of history, the discoveries of science, the beauties of poetry, and the immortal productions of art. Through it, science, art, literature, progress can easily be made—as they should always be made—the handmaids of religion. It may even, by directing the studies, the reading, the debates of the members in proper channels, produce defenders of the Faith—men able and willing to let the mouth speak from the fulness of the heart, and give to others an account of the hope that is in them. Through it many a young Catholic, handicapped in the race of life, will have a circle of more gifted men to look to, and from them, when, perhaps, just ready to faint and give up, draw in big draughts of encouragement and hopeful generous emulation. And, in fine, the continuous touch with intellectual equals, the feeling that there is no necessity to go outside the membership of the Church to find companions in thought, in culture, in mental and social faculty, will bind them with the bonds of mutual help, and strengthen them with a laudable personal pride and with a confidence in the capacity of our grand old Mother Church, now, as ever, to solve all the intellectual difficulties and to satisfy all the most yearning aspirations of the soul.

To the Young Men's Society could be added as an annex evening classes in which reading, writing and arithmetic are taught, lessons given in popular chemistry, typewriting, stenography, technical education, etc., with occasional lectures on interesting topics of the day, and regular meetings for the management by themselves and for themselves of their own affairs. If only, as a result of our present Congress,

young men's associations be formed in every parish, no difficulty will be experienced by the pastor in safeguarding the spiritual interests of his boys and young men.

But whether the organisation be a "Catholic Society" or a "Society of Catholics"; be its primary object relief of physical want or intellectual improvement, or healthful recreation and permissible pleasure; if it is to be of use in creating and keeping alive spiritual and religious life amongst his young men, the priest must in each case be the animating spirit. It scarcely matters by what name the society is called. The rose by any other name will smell as sweet. But the priest must be the Alpha and the Omega—the beginning and the end. A virtue must go forth from him which will give life and strength to all. As Louis XIV. said of the State, so should the priest be able to say of his Boys' or Young Men's Society—"*La societe c'est moi.*" He presides over all their holy enterprises, whether of personal sanctification, or mental improvement, or active benevolence. He infuses fresh life into the decaying institution; or, if it be fallen beyond redemption he must establish a new one. No difficulty can discourage or disgust him. He corrects abuses. He attempers the over-enthusiasm of the sanguine. He encourages the timid. He brings back the wandering sheep. He lets his heart go out in generous sympathy even with the erring. Boys, he knows well, will be boys. They must, some of them at least, sow their wild oats. A boy's ways are the wind's ways, and the thoughts of youth are long, long thoughts. Ridicule, banter, bad example, united to the strong passions and moral cowardice of youth are potent dissolvents of Faith and innocence. Boys have a public opinion of their own, and their use of it generally is to corrupt and pervert one another. Let the pastor's effort be to create amongst them a just and healthy public opinion; to generate a noble *esprit de corps*; to make them proud of himself as their leader; of their own society; of their grand old Church that furnishes them with such illustrious examples, that always inculcates the pursuit of the good and noble and true, that has taught and blessed and civilised the world.

We Need Officers.

A numerous, therefore, and learned and zealous clergy who stand at the head of society, as well by learning and intelligence as by wisdom and virtue, is our prime want in Australia. We require priests in sufficient numbers, not merely to instruct from the pulpit and to administer the Sacraments, but to move about amongst the people, to know and be able to call by their names the sheep and lambs, to teach the Catechism thoroughly, to organise Sodalities, to preside over social and intellectual and religious movements, and especially to drill and form into young Soldiers of the Faith our lads and young men. Mere devotion without knowledge, practices of piety without dogma well understood, mere religious sentiment without fixed principles firmly planted in the head and in the heart, will

hardly withstand the fierce rays that beat upon religious life in Australia. We require leaders and teachers and organisers of the people. We have plenty of privates. We need officers who can organise them into an army and lead them to victory. Officers are more important than men; the architect than the mechanic who works upon his plan; the artist than the artisan; the leaders than the common soldiers. Of this truth we have had ample evidence in the war now so happily ended in South Africa. "Give me," said the great Napoleon, "a leader; I can get soldiers enough any day." With priests according to God's own heart to do the work—to organise our boys and youths to teach, to bless, to lead—not only the youth of Australia, but Australia itself, can be secured to the Church. Without them the work will not, and cannot, be done.

The best plan which the pastor can adopt with Australian youth—whether boys leaving school or young men approaching maturity—is to place a large and generous confidence in them, to devise ways and means by which they can take an active part in promoting Catholic interests. We lose them by giving them nothing to do, by allowing them to run away with the notion that they are regarded as of no importance, are counted for nothing, and must seek for friends and for self-improvement outside the Catholic body. Let us have societies in every parish, where our young men, especially our educated and aspiring young men, our students straight from college steeped in Cicero and Shakespeare and mathematics, as well as our young mechanics and apprentices, can take part. Let us find an outlet for their internal activity, an employment for their talents and energy, a field for the exercise of that honourable ambition which all ingenuous and ardent youths have to distinguish themselves. By enlisting their sympathies, let us win their hearts for the services of religion. In this country it does not answer to hold our young men with too tight a rein. As much liberty should be allowed them as is compatible with fidelity to the Church. Liberty is not a novelty in Australia. It is not, therefore, in such danger of being abused or confounded with licentiousness.

The pastor or chaplain should recognise that he has to deal with young men who are at once Australians and Catholics. As Australians born and bred in an atmosphere of freedom, who feel that they are in bondage to no man, their spirits should be free, lofty, independent. They should be firm and unbending in all matters of principle. But Faith should elevate and purify that manliness; and the sweet breath of Catholic charity, while intensifying their patriotism, should soften the manners, sanctify the feelings, and consecrate all the social and domestic relations of life. What they do highly, that they should do holily. Catholics are still in a very considerable minority here. Public opinion—the Archimedian lever which rules the world—is against them. Anti-Catholic fanaticism is far from being dead; its slumbering embers can be easily aroused. All the secular power, wealth, honours, and influence are on the side of their enemies. We must teach our young men to be strong, self-reliant, energetic, able to meet the rough-and-tumble of life,

and to prove themselves more upright, more honest, more faithful in the discharge of duty than others—with characters elevated and sustained by the Faith that is in them. This is the victory which overcometh the world—our Faith. Let our young Catholics be made to realise that we Catholics have a manifest destiny in Australia; and that the only way to accomplish that destiny, to make our holy religion exercise its due influence on the country, is to turn out our Catholic population intelligent, earnest, self-denying, practical Catholics—adorning their Faith by their upright lives, their faithful discharge of every duty, their union, and their good works.

To the Catholic Young Men of Australia.

In conclusion I would say to you, the Catholic young men of Australia,—Rise up to the level of the destiny marked out for you in the designs of God. Realise the great work which God has given you to do. With many failings, you have noble qualities of head and heart. As young Catholics you should fit yourselves to be the foremost men in the nation. You should prepare yourselves to exercise that influence on the life and activity of the country which rightfully belongs to superior wisdom and virtue, and energy and intelligence. You owe your country a higher and nobler service than Catholics have ever yet rendered it. The past your fathers wrought, and they were giants in their day. The future belongs to you. As you make it, so shall religion, under God's Providence, in Australia be. You owe it to yourselves, to your numbers, to your Catholic education, to exert, on the thought and action of your fellow-citizens, that influence which they who have Faith and Sacraments must always exert on a high-minded and generous people who have no well-defined and determined doctrines, who are fast falling into doubt, but who still yearn after an unerring standard of moral action—for something fixed and definite to believe. Many say that you are too proud, too independent, with no sense of reverence, and no humility. True humility is a Christian virtue—the root of every virtue and mark of all true greatness. But not servility, tameness, mean-spiritedness, and cowardice. To be capable of true humility one must be capable of heroism—must be brave, manly, magnanimous. No man, to be a true Catholic, is required to abjure his manhood.

To be a genuine Catholic, in the rough-and-tumble of Australian life, demands a robust faith and a vigorous piety. We may just as well have a Faith and piety equal to all trials and to all exigencies as a weak and sickly Faith, and a puny piety that must be spoon-fed. Ours be the food of men, not the milk of babes. We require not less but more firmness of character, more courage of conviction, more of strong muscular moral backbone. Our grand old Mother Church has no fear of strong men. She needs them. She looks for them—strong resolute men, independent, self-reliant men born to command, and to make their voice heard and influence felt against every obstacle. Certainly, all Christian virtues have their

root in humility. But humility prompts to action and not to indolence. Only put forth on behalf of religion and virtue, on behalf of everything that is good and beautiful and true, that courage, that indomitable energy, that unflinching perseverance which you lavish on things temporal, transitory, evanescent. Meek and humble in esteem of self, be brave as lions in everything that appertains to principle, to God and Religion, and Faith and Hope and Immortality.

The Only Deity of Young Australia.

Again, it is said, that wealth and social position—the almighty dollar—is the only deity that young Australia will kneel to adore. This feature also in their character is one which may be turned to good account. Voluntary poverty for Christ's sake and His suffering children, is noble, meritorious, heroic. And of poverty in this sense the sons, and especially the daughters of Australia, have proved themselves capable in the highest degree. But involuntary poverty—poverty due to our sloth, our improvidence, our intemperance—has no merit in the sight of God or His Holy Church. It is not to such that the promise was made: "Blessed are the poor in spirit, for of such is the Kingdom of Heaven." It was the Gabaonites, not the chosen people of God, who were doomed to be the hewers of wood and the drawers of water. The Master never gives His talents to be hidden in a napkin, but to the good and faithful servant, to be improved a hundred fold. Do well whatever God has given you to do in your sphere of labour; God's Grace can co-operate with the steam and electricity of our day as with the plough and reaping-hook of our fathers. Aim at success, but supernaturalise that aim. Introduce the golden thread of religion into the warp and woof of daily life. Create, amid the material progress in which your lot is cast, a spiritual atmosphere in which to live and move and have one's being. Self-discipline, self-culture, self-control, sobriety, industry, a high sense of duty; sanctify them all by making them subservient to God's Will.

What you do highly that you should do holily. "God's holy Will be done;" that expression so familiar to the lips of our fathers and mothers—let it be ours also. Whether we eat or drink, or whatever else we do, let us do it for the honour of His name. Be successful lawyers, eminent physicians, clever merchants, skilled artisans, the best and most progressive farmers of your district, without ceasing to say your night and morning prayers, to assist at Mass on Sundays, to go to Confession and Holy Communion; in a word to be good Catholics, and therefore good citizens and good men. Thus will you prove yourselves worthy children of the Church, worthy sons of Australia!

> Who is the happy warrior? Who is he
> That every man in arms should wish to be?
> It is the generous spirit who, when brought
> Among the tasks of real life, hath wrought
> Upon the plan that pleased his boyish thought.

IV.—The Protection of Educated Catholic Youth.

[A. L. Kenny, M.B., B.S., K.S.G, Melbourne.]

It is known to many of us that several young Catholics have fallen away from the practice and the profession of our holy religion soon after their school or college course was completed. This was particularly the case with young collegians who entered upon a University training. Whenever a person abandons the Catholic Faith, such lapse is of serious gravity to the individual himself, and is injurious to the Church because of the scandal which arises and the bad example which has been given, and these evil results assume an aggravated form when the pervert is a youth of education, of University standing, perhaps of high social position. The evil wrought by such produces deep and lasting effects, the full understanding of which may be realised only on the Day of Judgment.

In endeavouring to ascertain the causes leading to these perversions, it may not be out of place to indicate at the same time such remedial agencies as suggest themselves.

Of fundamental importance is the religious home-training given to Catholic children, for if this be defective it may be impossible to make the religion of the youth equal to all the shocks it has to experience in older years. The sacred duty of parents to impart a sound knowledge of religion to their children can never be sufficiently insisted upon, and cannot be too thoroughly carried out. Orphaned children suffer their greatest bereavement in this respect.

The inertia of parents, their inability, their carelessness with regard to the home surroundings of their children, their own vicious habits, the want of supervision of the companionships of their children both as regards the character and the religion of their associates, the unrestricted absences from home—particularly after nightfall—are all potent factors in the production of Catholic perversions in the dangerous years of opening manhood or womanhood, and are factors which are rarely to be combated successfully, unless checked early in the lifetime of the child. On the other hand, the child that grows up in an atmosphere of religion, contributed to by the example and teaching of good-living, practical Catholic parents, forms a spiritual character of such nature that even a temporary lapse from the Faith is scarcely possible, and, if it occurs, it is never hopelessly incurable. In stating the prime cause, we indicate the prime remedy.

Next in importance is the necessity for sound religious education in the Primary and Secondary Schools. Thanks to the Education Acts in the various colonies, the

compulsory free secular Education imposed by law has been the unintentional means of raising up a magnificent system of Primary and Secondary Catholic Schools, in which it has been demonstrated to satisfaction and to conviction that a thorough training in Catholic Doctrine can be combined with a secular education, able to successfully and triumphantly compete with that given in the State institutions. Such schools are now so abundantly provided, that it is only in very exceptional instances excusable that parents or guardians should send Catholic children to non-Catholic Schools.

It has been the practice to point out that certain individuals had become negligent or bad Catholics although they had been pupils at such and such a Catholic college. In some instances this has been the case, but the particular college may not have been blamable, for College Education cannot be expected to always make perfect the defects due to careless home-training. Nevertheless it has happened that, despite the most excellent home-training, followed by the best college influences, shipwreck to Faith has occurred. We have to look further for some of the causes leading to these disasters.

In our experience many young Catholics have found themselves most sorely tried just after the conclusion of their collegiate and at the inception of their University career. Many of them have to leave home and family in order to take lodgings near the University, and are thrown without guidance or restraint into the society of strangers of many religions and of no religion at all. This is the most dangerous experience of all. The Catholic youth for the first time has absolute control over himself and his actions; he is freed from all discipline; he is thrown into the company of numbers of others who are in exactly similar circumstances. With the natural inclinations and impulses of youth, is it to be wondered at that bad habits are acquired, that the youth becomes careless, that by the gradual omission of this safeguard and the commission of that folly or fault, very soon it becomes easy to neglect the fulfilment of his religious duties, and so that he certainly and surely comes to practise no religious duties at all? The gibes and sneers of professors and fellow-students at points of Catholic dogma further undermine the religion of such a youth, and induce him to read systems of so-called science and philosophy of which, for the lack of Faith to illumine Reason, Rationalism or Infidelity is the final goal.

A Catholic College, affiliated to the University, conducted on a broad and liberal scale, should go far to minimise these evils. The College should be made as attractive as possible from the point of view of its Rector and Professors, its comfort, and its discipline.

For those students who, for various reasons, might not come within its walls, it should be possible to have a list of approved Catholic lodging-houses, known to the priest in whose district the University was situated. This list might be supplied

to all Catholic Schools and Colleges, and might, perhaps, be made available to all clergymen through the medium of the *Ordo*.

Further, as the departure of a youth from a country town for the University is always a matter of notoriety, it should be easy to arrange that the priest in charge of any district from which Catholic students were known to be leaving for a University course should furnish to the Ordinary the name, local and University lodging address, and such particulars concerning the student as are prescribed for the parochial "*Status Animarun*," at the same time indicating to the student and to the relatives the advisability of residence in the Catholic College, or, at least, in an approved Catholic lodging.

It might further be arranged that a priest with suitable characteristics, with affinity for the life of University students, with time and resources, should be afforded the opportunity of keeping in touch with such students, in order to influence them to be faithful to their religious duties.

Much might be done by inducing these youths to join suitable Sodalities and Catholic Societies for their own benefit. Catholic students already members of such societies should be used to find out what other Catholics were in their own classes, and by their own endeavours, and with the aid of the spiritual director of their society or the specially-appointed priest already referred to, try to induce the others to attend their meetings.

In these efforts much would be done to place Catholic students in the midst of such safeguards as would preserve their Faith pure and strong during this critical period of their lives.*

*St. John's College, founded at a cost of £40,000, is affiliated to the Sydney University. It is a Catholic institution in every sense. Practical steps are now being taken to establish a Catholic affiliated college in Melbourne. Funds are available for the purpose.

V.—A New Crusade for the Coming Century.

[Very Rev. D. E. Hudson, C.S.C., Nôtre Dame, Indiana, U.S.A.]

THERE are many reasons for thinking that the next century will witness great changes in the world as regards religion. The decay of Protestantism, already far advanced; the disintegration of the Established Church of England, which it requires no prophet to foresee; the decline of Agnosticism, the fashion of a day; and the spread of such strange movements as the Salvation Army, are all signs of a mighty religious upheaval. Who can doubt that the outcome will be a movement towards the Mother Church, the bride of Him who said, "Come to Me all you that labour and are heavily laden, and I will refresh you!" The day of her most glorious conquest is yet to come. It will be a world-wide victory. "This is the victory that overcometh the world—our Faith."

It is to be hoped that this Holy Year of 1900 will be signalised by a general awakening among English-speaking Catholics—a revival of the Christian spirit, a quickening of zeal for the spread of the Faith, a more thorough appreciation of the opportunities afforded, and a deeper sense of the responsibilities such opportunities involve. There is much to be done for the Church, and there is work that all can do.

Surely there could be no better time than the eve of a new century to undertake anything that may devolve upon us. We now get a perfectly fresh start, and we shall hardly get such another! It is a good time, too, in which to discard false notions, none the better for being old, and to lay aside bad habits, all the worse for being long-established. Let us for ever rid ourselves of the idea that a layman who keeps the Faith has done his full Christian duty. This is only a part of it. He must be able to say also, with St. Paul, "I have fought the good fight." No; it is not enough to be faithful to one's prayers, to receive the Sacraments, and to contribute to the support of one's pastor. These are all necessary; but these are not sufficient.

"Every Christian," says Archbishop Ireland, "ought to be an apostle of Christianity." Are not laymen made soldiers of Jesus Christ by the Sacrament of Confirmation? And shall it be said that they fight no battles to extend the kingdom of the Gospel? In the vast religious upheaval that is coming over the world, those outside of the Church will look to laymen as well as to priests for enlightenment and example—for enlightenment as to how Catholicity answers the questions of the soul; for example in proof that the religion we profess is Divine.

We have a great work to do in the world, a double duty to perform—to make our own calling and election sure, and to co-operate with God's anointed in spreading the Kingdom of Jesus Christ. Our immediate obligation, of course, is to sanctify ourselves. The highest duty of every human being is self-perfection. This is, indeed, a first principle; I remind you of it because I want you to be persuaded that a Catholic immeasurably increases the influence of his religion by fully living up to it. "Every noble life," says Ruskin, "leaves the fibre of it interwoven for ever in the work of the world." What a memorable saying this is! The surest way to do good is to be good. The example of a fervent Christian life never yet was lost. It acts equally upon the minds of our fellows to enlighten them and upon their hearts to move them. St. John Chrysostom places the power of example even above that of miracles, and attributes the conversion of the world less to the miracles performed by the Apostles than to the edification of their virtues.

After our personal sanctification, the noble duty we have to perform is to enlighten those "who sit in darkness," who from the depths of troubled hearts, sin-sick and world-weary, cry out with the man in the Gospel, "*Domine ut videam*—O Lord, that I may see!" Your work is to win your continent to the Church of Jesus Christ. God wills it, and He will bless any effort, however humble, and will crown with immortal glory any life, however obscure, that may be consecrated to this crusade.

The motto of this Congress is "Truth and Charity"; its high purpose is to propagate the truth which is in Christ, and to spread that sacred fire which He came to cast upon the earth. There are innumerable ways of promoting these ends; and it is because the ways that are supremely important and divinely appointed are sure to receive their full measure of attention from the prelates and priests of this assembly, that I venture to propose three simple plans for advancing the cause of Truth and Charity which will commend themselves especially to the laity.

We all love our religion; but if we loved it as it deserves to be loved, we should be more deeply grieved to see it attacked, and more energetic to defend it. How quickly we resent an unjust accusation against ourselves! A derisive word against the land of our birth is sure to meet with an earnest rejoinder. But the Faith which we profess to value more than life, which we know to be pure and true, holy, and God-given, is attacked and we make no defence; it is unknown, and we do little for its propagation.

A recent number of one of the most widely-circulated periodicals in the language contained a full-page advertisement of an anti-Catholic book—a particularly mischievous work, calculated to create prejudice against the Church, or to intensify such prejudice where it already exists. There was a prompt protest against this offence, in which it was stated that Catholics could not continue to patronise the Review without loss of self-respect. The result was a full apology, with an assurance that the offensive advertisement would not again be inserted. The editor

and publisher—it was a joint letter—declared that they prized very highly the goodwill of their Catholic readers, and that nothing could be farther from their interests or their desire than to offend any of these.

There should be in every ecclesiastical division of Australasia a Church Defence League, the members of which would take upon themselves to repel every false charge against our holy religion, and to correct every wrong impression that is given out by the Press. A dignified protest, a courteous explanation, are almost sure to be favourably received; and such protests and explanations are never in vain. The Press is our enemy; we should make it our ally. We support the great secular journals as much as those who use them against us. Are we not also patrons, subscribers, and advertisers? If we will, we can prove to the managers of newspapers refusing to do us justice that this does not pay. It would indeed be without effect if an individual Catholic here and there were to stop his subscription or withdraw his advertising patronage, declaring that he will not help to support a paper that insults his religion. But if Catholics generally were thus to show their disapproval, the offending proprietor would very soon change his attitude and instruct the responsible editor to mend his editorial ways. Newspaper men do not publish papers for the pleasure of doing so, but for the profit. They are trying to make money like other men in business. Prove to them that any course of action is unprofitable, and they will quickly adopt another, though that other be the very opposite. The conscience of most business men is situated in the right-hand trouser's pocket. Touch that!

A word to the wise suffices, and I like to believe that you are not—unwise.

Last year a prominent Protestant minister in one of the largest cities of the United States was led to examine the claims of the Catholic Church. Light had dawned upon him from some source, and he was honestly following it. He plied his few Catholic acquaintances with so many questions that finally one of them gave him a list of books which he might study at leisure. But such works as had been recommended to him were few and far between in the libraries to which he had access. How comes it, I ask, that standard Catholic books are not to be found in public collections? Is it not the fault of the Catholics themselves? Librarians, as a rule, are not bigots; they will tell you that Catholic books are not in demand. Why should we not *create a demand?* Let the leading Catholic citizens of any place call regularly for doctrinal, expository, historical and scientific works by Catholic authors, and they will soon be provided; and once the books are placed on the shelves of public libraries they will have other readers. We contribute to the erection of such institutions, we help to mantain them, and they become a force entirely against us. For one book defending the Church there are apt to be scores misrepresenting it in every general collection. This should not be; and I think I hear, it shall be no longer!

Let some experienced priest or educated layman prepare a list of the best one hundred, or three hundred, or five hundred Catholic books in the language, and let this list be circulated everywhere until every volume finds the place it ought to fill. It is sometimes asserted that the number of really excellent Catholic books is small, but this assertion is oftenest made by those who know least about our literature. But granted that Catholic literature is not what it ought to be, the surest way to improve it is to patronise it.

The zeal of sectarians in supplying prisons, hospitals, asylums and other public institutions, with all sorts of periodical literature, is indefatigable. An enormous amount of such printed matter goes to waste—no doubt of it. The supply is always in excess of the demand. Not so with Catholic literature. Let me tell you something. Two or three years ago, a priest in the United States, who visits regularly a prison near the city where he is stationed, began to take with him a few Catholic papers and magazines to distribute among the Catholic inmates. He was no less gratified than surprised to see how eagerly these periodicals were received, and to learn that they were passed around and read with deep interest by all classes of prisoners. Atheists and infidels, agnostics and sectarians of all sorts asked for publications explaining the doctrine of the Church. It was the beginning of an apostolate. The Catholic editor who supplied the papers increased the number, and later on started a fund and established a depôt of supplies. In a comparatively short space of time as many as 800,000 publications were distributed far and wide among State institutions. Every week bundles of carefully selected Catholic publications are sent to an increasing number of prisons, hospitals, homes for the poor, etc. There should be such a depôt in every diocese of Australasia. The best man to take charge of the work would be the chaplain of some convent or the editor of a Catholic paper, who will be sure to find zealous co-operators among his readers and associates.

Pray do not underestimate the importance of these suggestions. It is not true that indifferentism is the religious disease of the age. Outsiders are eager to learn what we believe and on what grounds our Faith rests; they hear and read the attacks that are made on us, and they are curious to learn what we have to say in our defence. Honest inquirers, open-minded students, authors who aim at thoroughness and fairness, will read Catholic books if they are only rendered accessible. Then there is the great mass of the people whose reading is all on one side, for no other reason than that only one side is presented to them. They are not so indifferent, or so ignorant, or so antagonistic as many of us imagine.

Anyone who mixes with those outside of the Church can bear witness to all this. A prominent non-Catholic gentleman once remarked to your interlocutor: - "Two things surprise me: the growing interest in the Roman Catholic Church among those who do not belong to it, and the indifference of those who do." Here is a lesson and a reproach. I do not know how far the reproach is deserved by

the Catholics of the Southern Continent, but there should be no grounds for such a reproach anywhere. Let us heed the lesson, and prove that we do not deserve the reproach.

It would take too long to explain how the plans I have proposed to you have been carried out in different parts of the United States, and how successfully they have operated. Zealous, devoted laymen are beginning to realise the truth of this saying of an eminent English journalist:—"Next to the Church there is nothing by which you can so directly, so widely, and so quickly influence your fellow-men as by the Press." At last, standard Catholic books are finding their way into public libraries, and thus removing mountains of prejudice. Catholic periodicals are circulated among the inmates of general hospitals, State prisons, reformatories—among all sorts and conditions of people who can be reached in no other way. But in America we have only made a beginning. This is the most that can be said. And we must all remember that wise saying of the great St. Bernard: "One should feel that he has done nothing so long as much remains undone."

Now I may conclude. I have tried to show that there ought to be a lay apostolate, and I have pointed out three ways in which it might be exercised. There are innumerable other ways. Let this be the noble ambition of every member of the Church in Australasia: *To be good and to do good.* Our duty is plain, and it is imperative; it is this: "*To sanctify ourselves, to make our own calling and election sure, to edify our neighbour, to enlighten those who sit in darkness, and, by propagating the true Faith, to glorify the living God.*"

VI.—Scope and Purpose of Catholic Young Men's Societies.

[R. E. O'Connor, Q.C.]

At the request of his Eminence the Cardinal I have accepted the duty of presiding over this section of the work of the Congress, both because I esteem it a high honour to be allowed the privilege of addressing this gathering representative of the Catholic young men of Australia, and because I venture to hope that what I say to them this evening may be of some service in the organisation and conduct of those societies which should play so important a part in the education of Catholics.

Let me begin by asking and answering a question. Why should young men combine as Catholics in an Association when there are so many Associations throughout the country, educational in their scope and purpose, open to all denominations? The answer is, that the Catholic Association and the ordinary Mutual Improvement Association purely secular in its aims, by no means cover the same ground. There is no reason why a Catholic should not belong to both Associations, nor is there any reason why the Catholic Association should not give to a young man all the advantages of the ordinary Mutual Improvement Association in addition to its own special advantages. It is in no narrow or exclusive spirit that the Catholic Association is founded. Its basis is the necessity, more imperative now than ever before, that a Catholic should have a clear and definite knowledge of the views of the Church upon those ever recurring social, scientific and ethical questions which in some of their aspects concern the very foundation of Catholic belief. Take two instances that will occur at once to my hearers: Is there any real antagonism between the doctrines of the Church and some new discovery of Science? Or, in what way does the Church regard the social propaganda of those reconstructors of society who would sweep away obedience to constituted authority? These are examples of the class of questions which in one form or another are continually presenting themselves to the Catholic for solution—and no Catholic can consider himself properly equipped to take his part in the world until he has not only a knowledge of the Church's views, but has acquired a ready use of all the facts and arguments upon which those views are founded. But, we are sometimes asked, why need the Catholic layman concern himself with the Church's views upon matters of Science or Sociology? The answer readily suggests itself. In so far as the scientific or social question does not touch a vital doctrine of the Church, the opinions of ecclesiastics have no more binding force than those of laymen, but where a vital doctrine of the Church is affected, as frequently happens, then the

view of the Church authoritatively expressed must necessarily be binding on the Catholic layman. It is upon the latter aspect of scientific and social questions, particularly where they are on or near the border line between what does and what does not concern a vital doctrine of the Church, that the Catholic young man naturally seeks counsel of those who can clearly and authoritatively expound the Church's views. Nor need the Catholic thus seeking for guidance ever fear that the doctrines of the Church run counter to human progress. Nothing in the history of the Church has been more striking than the adaptability of her vital doctrines to every stage of human progress, and the wisdom and knowledge of human nature which has ever characterised her authoritative exposition. What better illustration of this can be found than in the proceedings of this Congress? Every phase of human progress has been touched upon, the latest discoveries in Science, the latest developments of thought in Ethics and Sociology have been frankly discussed, and in the result it is found that the Church is ever in line with the march of human progress.

I often wonder if we Catholics as a community fully realise our responsibilities to the thousands of lads who every year pass out of our schools direct into the struggle of daily bread-winning;—the schools themselves are admirable, but boys are often obliged to leave them before the moral training has had time to give a permanent set to the character. For those fortunate enough to pass on to the Universities, the College training takes up and completes the work which the school has begun. But what of the hundreds, mere boys in age, and children in knowledge of the world, who must of necessity plunge at once into the daily struggle for existence? Eager, impressionable, emancipated from school restraint, easily captivated by smart phrases, naturally attracted by new doctrines dressed out in sparkling periods, what wonder if in these callow years a bright lad finds a fascination in the philosophy of the scoffer and the cynic, and the reconstructor of society; it is then, more than at any period of his life, that he needs a steady, gentle, guiding hand. It is then he needs to learn that manliness does not consist in throwing aside all restraint and all control, but that simple Faith and the practical exercise of religion are accompaniments of the highest type of manhood; that the presence or absence of self-control, self-respect, the reverence due to age, consideration for others, the obligations of duty, mark the difference between the civilised man and the civilised rough. It is then he needs the companionship and influence of those whose views of life, of duty, of the world, are high and ennobling —who can show the shallowness and meanness of that view of life which scoffs at all faiths, which reverences nothing, which sneers at patriotism, which seeks a sordid or a sensual motive for every human action. In such companionship and under such influences he will learn to realise that truth and honour and virtue and patriotism are still potent in the world; that all around him are lives of noble purpose, of self-sacrifice, of quiet heroism; and that the truest and happiest philosophy is still to regard humanity, in its noblest aspect, as working everywhere

towards the higher life of which our religion gives us assurance. I know well that there are many homes in Australia in which the influences surrounding the boy are an ever watchful and daily corrective against everything base or sordid, or selfish in his views of the world, but there are hundreds of others in which the necessities of daily toil make it impossible for parents, however honest and upright in their own lives, to watch and guide the growth of a lad's character and the development of his opinions. Under such circumstances, I know of no means more potent for bringing a young man within the influences and companionship of which he stands so much in need than is to be found in a well-managed Catholic Young Men's Association.

The longer I live the more I am convinced that the establishment and encouragement of these Associations should be the concern, not of the young men only, but of the Catholic community generally, and that it should be just as necessary a part of our educational system to guide, aid, and educate the young man entering the threshold of manhood as it is to teach him in the days of his childhood. I have thus answered the question which I began by asking, namely, why Catholic young men should form themselves into an Association, and, perhaps, my answer might be summed up in a very few words—that it is a necessary part of a Catholic's training for the battle of life that his character should be moulded and his views of life formed under Catholic influences.

But do not let it be supposed that I would restrict the scope and purpose of the Association solely to the attainment of that end. The Association should give a Catholic young man all the stimulus to self-improvement, all the instruction, all the general knowledge, all the training in public speaking which it is possible for him to obtain in any other Association of the kind. I would take care that his opportunities in this respect were at least equal to those of the young men of other denominations. Having thus dealt with the necessity for a Catholic basis of the Association, and with its scope and objects, let me add a few words of practical suggestion drawn from some years of experience and observation.

Make your Association attractive. Its primary object is to get young men into its ranks and keep them there while they need its aid. Remember it is not for the student or the intellectual youth only that the Association exists. It must be a school of character quite as much as a school of brains. The student and the intellectual youth will naturally fall into your ranks. You must endeavour to place and keep the lad of average knowledge and ability alongside of him Let debates, readings, and lectures alternate with the lighter forms of amusement and recreation. Provide for your Association a habitation where the young man may read his book, or his newspaper, or meet his friend in social converse and recreation. It will cost money, as does the School-house and the College; but the Catholic community must, if it would effectually supply this gap in our educational system, help the young men to raise it. In several places already the hall and rooms of the Young

Men's Association are as much a part of the Church premises as is the School-house,—notably in Ballarat: which is a signal illustration of the success which can be achieved when a body of earnest young Catholics is aided by the wise and generous assistance of the clergy and people. Let your Association be in its origin, as far as possible, spontaneous, and in its management self-governing. Control and guidance of authority in reserve there must be. But let it be used only when absolutely necessary, and then with firm hand.

As to debates, avoid polemical subjects, and those political questions which are likely to engender heat and dissension. Encourage careful preparation, discourage the merely glib talker, rigorously exclude personalities, and so order your procedure as to stamp out ruthlessly barren discussions on points of order. Stimulate and aid the acquisition of knowledge by lectures, readings, and the informal discussion of books. When once a young man has acquired a love of knowledge for its own sake, his own reading will do the rest. A newspaper article, a lecture, a chance conversation, perhaps, may supply the first stimulus. Let me illustrate my meaning by a topic of the day which may well furnish a starting point and a stimulus for a course of reading. Discussion of the war in China will arouse a desire to learn something of that marvellous and mysterious country, its people, its history, its destiny, its relations to Europe and, in the future, to Australia; its Catholic martyrs; the glorious work of the Jesuit Order; the Russian advance in Central Asia, through Sarmakand, Bokhara, Merv; the ruins of Saracen, Turkish and Persian kingdoms; the wild saturnalia of fanaticism and carnage in which the Empire of Mahomet was founded; the Crusades; the Moors in Spain; the brief period of Arabic learning; Algeria, Morocco, Cairo. What a vista of history! What a knowledge of humanity is the reward of its careful study! Let it be ever your object to devise new means for encouraging your members in the cultivation of habits of continuous and fruitful reading. Many other ways in which your Association can aid the moral and mental development of its members come to my mind as I speak to you, but I cannot detain you to enumerate them.

In conclusion, let me say to you, the representatives of so many centres of enthusiasm, intelligence, and energy, that with you rests in a large measure the future of these Associations. Your energy and force of character have made and still maintain them. Without your earnest and untiring devotion the efforts of clergy and people in the founding and extending of these Associations will be in vain. It is to you that your weaker and less gifted comrades look up for strength and light and leading. It is to you that the whole Catholic community look to materially aid in the guidance and training of the Catholics who will take our places in a few years. I feel assured that you realise to the full your responsibilities, and that by continuing to render to the Catholic Associations of Australia the priceless services which have made them what they are, you will earn the gratitude, not only of the Catholic community, but of every lover of his country.

VII.—Industrial and Reformatory Schools.

[Francis Healy.]

HOW THE INDUSTRIAL AND REFORMATORY SCHOOL SYSTEM MIGHT BE DEVELOPED IN AUSTRALIA.

Introduction.

The welfare of the children of the poor has engaged the attention of many of our most prominent social reformers, who have long recognised the necessity of grappling with a condition of society which is productive of so many evils and is unhappily growing in magnitude.

These evils, embracing as they do, squalid homes, intemperate and negligent parents and bad companionship, are the fruitful causes of a demoralisation which attacks at its very foundations the social well-being of the poor.

It has therefore become necessary—and the necessity has already been fully recognised by States and Nations—to make special laws and enactments dealing with those children who, from the causes I have referred to, are either in danger of falling into evil courses, or have already made themselves amenable to the laws through being led into crime by bad companions.

To protect, educate and promote the temporal welfare of the former class, Industrial Schools have been established in nearly all English-speaking communities; while to amend, reform and inculcate habits of thrift and self-help among those children of the latter, Reformatory Schools have been similarly instituted.

Operation of General Laws.

In the United States of America, the Canadas, England, Ireland, Scotland, and our own Australian colonies, special laws relating to neglected and destitute children have been passed dealing with the problem of their treatment under the system of Industrial and Reformatory Schools.

In the study of these laws—based and revised as they are supposed to be—on general and statistical information obtained in the different countries, a uniformity in the enactments seems general. In the matters of administration and detail, however,

it is not uncommon to find evidences of the private opinions and even prejudices of those who are entrusted with the duty of framing regulations under the Acts, in many cases vitiating the wholesome purposes for which the laws were originally designed.

Powers of Magistrates to Commit Offenders.

The main features in these general laws are, first, power to arrest and bring before a magistrate or a justice of the peace any neglected child, or others found destitute in the custody of depraved or immoral parents or guardians. Second, children detected in any criminal act or proceeding contrary to law.

The first may be committed at the discretion of the magistrate to an Industrial School, the second under similar jurisdiction to a Reformatory School.

The period of detention varies from three to five years, or until the committed attains to eighteen years of age. Provision is made under varying conditions for the education of the child in the religion of its parents.

Evasion of the Law.

How this portion of the law dealing with children who are wards of the State is evaded is particularly to be observed in the case of Catholic children, and will, I feel sure, be a matter for the serious consideration of this Congress.

Victorian Industrial School System.

Under the existing law in the colony of Victoria, the entire system of Industrial School training has been abandoned since 1872, the boarding-out system being substituted in its stead.

This latter system has since been the favoured policy of the managers of the Act, its result being to withdraw Catholic children from the supervision and control of Catholic teachers, and the salutary discipline, combined with religious training, they would receive in a Catholic Industrial School.

Under the present system, lady correspondents are appointed in the districts where the children are boarded out, and Catholic clergymen are permitted to exercise a supervision over the Faith and morals of those within their several districts. How difficult this duty must be to clergymen exercising their functions in large and scattered districts is obvious. Add to this the fact that, as a rule, the lady correspondents and Government Inspectors are Protestants, who cannot be in sympathy with the aspirations of the Roman Catholic clergy and laity, and I am confident that a sufficient indictment is produced to awaken the most serious apprehension of this Congress for the welfare of our Catholic children.

Statistics.

The latest Victorian report (1899) of the Department for Neglected Children shows the number of committals for the year to the Neglected Children's Department to be 934, and to the Reformatory 114, including 14 absconders and 35 transferred from the Neglected Children's Department; 3113 children were maintained in foster homes, 135 in institutions, and 199 in reformatories.

Of the total number committed during that year (1899), 707 belonged to Protestant denominations and 284 were Roman Catholics. Accepting these figures as a fair average of the total of 4596 children under the care of the State, we are forced to the conclusion that 1832 would be children of Roman Catholic parents.

Is it, therefore, too much to assume that, under such conditions, and without any authorised Catholic Inspector, an open door is available for veiled proselytism?

Effort to Teach Poor Boys Agricultural Pursuits.

When the Ballarat Industrial School was abolished a few years ago, His Grace the Archbishop of Melbourne intimated to a meeting of the St. Vincent de Paul Society that it would be opportune to take advantage of a suggestion from the Secretary of the Department to arrange for the transfer of a small number of boys to Catholic farmers who would be willing to undertake the responsibility of instructing their charge in agricultural pursuits, and thus constitute themselves in some sort the managers of Industrial Schools on a small scale.

The Society took the matter up, and obtained the consent of several suitable farmers to co-operate in the movement. Application was thereupon made to the Secretary to have these appointments ratified and to send on the boys. In reply, the Society—to its great consternation—was informed that "there was only one boy available," and further inquiry on behalf of the Society failed to elicit the number of Catholic boys in the Ballarat School.

Canada.

Canada, like Australia, being a British possession, a consideration of the experience derived from long practice in the training of boys and girls who are wards of State in that country may suggest some profitable reflections on this important question.

In the Province of Quebec there are four Industrial Schools—one for boys and three for girls. Of the Reformatory Schools, there are three for boys and two for girls. A peculiarity in the Canadian system is to be observed in the mode of levying the income necessary to support the schools. When a child is committed, the municipality where the child last resided for not less than one year becomes chargeable with the cost of its maintenance, but the municipality may recover such amount from the parents if they are in a position to pay it. The control of the

schools is vested in officers appointed by the State Government, with managers under the supervision of the Department. The Industrial Schools, in which there are altogether 65 boys and 143 girls, are under the charge of the Sisters of Charity and the Sisters of the Good Shepherd. The Reformatory Schools are under the joint control of the Brothers of Charity and the Sisters of Charity, with one Protestant Reformatory, to which a Protestant manager is attached. In both the Industrial and Reformatory Schools the boys are taught trades, the workshops in some cases being leased to master mechanics, who employ the boys, and for reciprocal advantages instruct the boys in their various handicrafts. One of these is a firm of carriage builders, saddlers, and carriage painters, who employ a large number of boys. It is permissible for the managers of these schools to contract with the Government for the maintenance of the boys committed, instead of being obliged to accept an inadequate capitation grant. Their present contract is 120 dollars per head per annum, provided the number exceeds 230 children. If the number be less than 230, the Government still pays for 230 at 130 dollars each. In addition, the Brothers receive 10 cents per day from the employers for each boy employed in the various workshops so farmed out. One-fourth of the sum earned, being capitalised, is handed to the boy when leaving the institution, together with a new suit of clothes.

MANAGER'S REPORT ON REFORMATORY, QUEBEC.

In the manager's report for 1898, he writes:—

"Many persons think that we shall transfer the Reformatory School to the country, and teach the young delinquents farming. I have no prejudice against farming, but I do not think that the children of the Reformatory School can be successfully turned into farmers. . . . Nine-tenths of our pupils come from towns, and when they leave school will certainly go back to their parents. . . What will they do with the agricultural knowledge they have acquired? . . . Nothing; and being unprepared for town work, knowing no trade, they will be exposed to become vagrants and thieves once more. . . . We know by experience that what saves our children and generally makes honest children of them is the trade they learn here. . . . The circumstances of their being able to earn a livelihood on leaving the school, having acquired orderly and regular habits, and above all honesty, and also being accustomed to labour, they easily find work and think only of earning an honest living. . . . The great majority of our children who remain long enough in the Reformatory to learn a trade remain good; at least 85 per cent. become respectable citizens."

"Shall we obtain as encouraging results by teaching them farming? I think not; because they will not have the same facility for earning a living and will not remain in the country."

Belgium.

While I am on this branch of my subject, I desire to refer briefly to a report which has been sent to me from the School at Russelede in Belgium, the information covering as it does in a few words the result of twenty years' experience on this particular phase of the question. As the young children placed at Russelede

were only juvenile vagrants, orphans, or for the most part abandoned waifs, they were therefore under the best conditions for being trained to agricultural pursuits—more particularly as with few exceptions they were confined, or under restraint, until they reached the age of 19 years. The Government of Belgium spent the enormous sum of 7,000,000 francs (£280,000), between 1860-79, in the maintenance and education of these children. Notwithstanding, however, the expenditure of this colossal sum voted by a poor State, and the favorable opportunity which existed for the development of agricultural skill among the children and the youth of Belgium, the Congress will be surprised to learn that of 3984 pupils discharged, only 107 had been placed out as farm labourers, and 58 as gardeners.

Toronto.

From Toronto in Canada I have received a report of the schools there, accompanied by a copy of the laws relating to neglected children. In this province, the system is varied, the Government incorporating and encouraging Children's Aid Societies, together with the boarding-out principle. The Government also encourages "adoption," as by that means the cost to the State is reduced.

St. Joseph's Home, Surry Hills, Melbourne.

A similar system to the latter, I may here observe, was inaugurated at St. Joseph's Home for Destitute Children, at Surry Hills, Melbourne, where it was originally established by the Society of St. Vincent de Paul, and is still there maintained, under the charge of the Good Sisters of St. Joseph. Time will not permit me to enter into the details of the working of the Children's Aid Societies of Toronto, but the information available will be of great value in the further consideration of this important question. It is essential, however, to note that, while the district of Quebec is almost absolutely Catholic, the sister province of Toronto is mainly Protestant. In the former, the Industrial and Reformatory institutions are controlled by the Religious Orders, and technical instruction goes hand in hand with the religious training of the pupils; while in the latter the boarding-out system—the open door to proselytism—is the favoured system of the State.

St. Vincent de Paul Society of Toronto.

The following extract from a letter I received from the President of the Society of St. Vincent de Paul, accompanying the report of the Department and a copy of the Act of Parliament of Toronto—or, rather, Ontario—will put the result of the system as it there prevails in a clear light:—

"The subject" (Industrial Education) "has become a live one, both here and in the United States, and our brothers in the States have been giving considerable attention to it of late years.

You will observe that our Provincial law on the subject is very fair, in providing that the religion of the child be protected; but, notwithstanding, we have to be on continual watch to prevent our children being grabbed up by Protestant fanatics, and spirited away beyond our reach. . . . When the first Children's Aid Society was organised under the statute of this city, they ignored us altogether, and the organisation got into the hands of a regular set of proselytisers. . . For our own protection we had to organise a society of our own, and the St. Vincent de Paul Society was asked by the Archbishop to undertake the work. . . . We have a paid agent, who attends the police courts every day, and watches the interests of Catholic children who are brought up for trivial charges or as being the victims of neglectful parents. . . . This is the most bigoted spot on earth, and we have had several legal battles in the Courts over our unfortunate little ones. . . . We have two Industrial Schools—one for boys, under the Christian Brothers, which is giving great satisfaction, and a second for girls, which has just been opened by the Sisters of the Good Shepherd. Both of these are organised under the authority of the Government, and are authorised to collect a weekly payment from municipalities where children are committed to their care. . . . In the St. John's Industrial School for boys there are 79 inmates, 201 having been received since the opening in 1896. . . . It is supported, like most of the schools of the Christian Brothers, by voluntary subscriptions, supplemented by Government grants and grants from municipalities, as is the rule amongst all the schools of this class in Canada. . . . ."

There is no report from the girls' school under the Sisters of the Good Shepherd, newly established.

Ireland.

The system of Reformatory and Industrial Schools is, perhaps, more elaborately developed in Ireland than elsewhere. In respect to Industrial Schools, their operation is extended to reach the children of the poor residing in the district, who, in addition to the usual primary education, receive training in technical occupations. There are 71 Industrial Schools, educating about 8000 children. Of these, 61 are Roman Catholic, 17 being for boys, principally controlled by the Christian Brothers, and 44 for girls, under the management of communities of Nuns of different Orders. The Protestant denominations have five Industrial Schools for boys and five for girls.

Artane Industrial School.

Of Reformatory Schools, there are three for boys and three for girls, with a total of 603 inmates. One of the most successful is the Artane Industrial School, near Dublin, where 800 boys are trained to industrial occupations, boys of all conditions being accepted—some 20 years of age. It was originally opened with 70 poor boys, the waifs and strays of the Irish metropolis, and to-day it presents an imposing pile of buildings, replete with all necessary mechanical appliances incidental to the technical requirements of the establishment. Flourmill, bakehouse, gasworks, etc., are all on the premises.

The workshops are supplied with the most modern machinery for the training of the pupils in technological pursuits, as the following syllabus of the courses indicates, viz., 11 bakers, 13 house carpenters, 11 wheelwrights, 15 cabinetmakers, 8

painters, 19 harness-makers, 8 blacksmiths, 16 tinsmiths, 46 shoemakers, 71 tailors, 5 engine-fitters, 15 wire-workers, 9 weavers, 4 printers, 8 gardeners, 27 farm and dairy hands, 14 farm labourers, 2 butchers, 11 under special training as domestic servants, and 3 hairdressers. About 170 boys leave the Institution every year, and all are provided with situations at their various trades or callings. But the new workman may return to the institution, if from any cause his situation is unsuitable, until provided with another.

Reformatory, County Dublin.

The Reformatory School, under the Oblate Fathers, situated in the heart of the Dublin Mountains, is carried on with the same ability. Similar trades are taught the inmates, of whom there are 280, and with rare exceptions they all turn out well, and become honest, hard-working members of society. In the Girls' Industrial School, lace-making forms one of the principal industries and the pre-eminence of Irish lace manufactured therein secured for these schools a world-wide reputation.

One other institution I must not omit, and with it I will conclude my illustrations of what Industrial Schools can accomplish in contrast to the boarding-out system so favoured in these colonies.

Foxford Industrial School.

The Foxford Industrial School, conducted by the Sisters of Charity, and now known as the Foxford Woollen Mills, stands forth a brilliant example of that practical and enlightened devotion in the cause of charity which sheds a lustre on the female character of the Irish race.

Ten years ago, the misery around Foxford called for some humanising effort to mitigate the sufferings of the people in this poverty-stricken part of Ireland. The Redemptorists and the Franciscans pronounced it one of the most forlorn and destitute districts they had ever visited. It was resolved to establish a convent, and in 1891 Mrs. Murrogh Bernard, with a contingent of the Sisters of Charity, opened the Foxford Convent with a loan of £1,000. The National Schools were placed under their management, an old corn store occupying a site in their garden being also converted into a school house. Here they gathered the children of the poor around them, clothing those that were naked, feeding those that were hungry, and ministering to their bodily and spiritual necessities with that parental solicitude for which the good Sisters of this noble Order are so conspicuous. The result was soon evidenced by an overflowing attendance of pupils—the children of the poor.

Then came the question:—What would become of all these children when their school life was ended? In the paralysed state of Irish industries, the obviously old, old alternative seemed inevitable—Emigration! The boundless fields of the Great West, with its mighty rivers, were still open and calling loudly for the acquisition

of Irish genius and Irish skill. But at home the great river Moy was calling too. The former cried, "Come! we will help you," while the latter pleaded, "Stay with me; start a factory on the emerald banks at my side, and—God will help you."

Mother Bernard responded to the call of the Moy and started the Providence Woollen Mill on the site of the old corn mill I have mentioned. Speculation upon the future of the enterprise elicited various opinions—pessimistic opinions being in the ascendant.

"How would a number of women shut up in a Convent hope to succeed in such an arduous undertaking against the vested interests of opulent manufacturers"?

But "God did help them"—and to-day a busy hive of industry sends its hum across the hills and valleys of Foxford, telling its story of perhaps the most unique establishment of the kind in the whole world. Visit Foxford and you will behold a mill-yard with its power controlled by women vowed to poverty and unworldliness, and who exhibit as much energy and business capacity as those of the sterner sex whose all-sufficient motive is the acquisition of personal gain. The mill hands comprise a staff of active young men and women trained by the Sisters, and amongst whom a coarse word or an unseemly jest is never heard.

But this is not all. A special dairy class has been added to the technical department by the Sisters, which has also proved a marked success. The other classes include cookery, laundry, poultry-rearing, and one for the training of domestic servants. The trainees of the woollen mill are eagerly sought after to fulfil the duties of managers of similar manufactures in other parts of Ireland. Its products have become widely known, and even Royalty does not disdain to wear the fabrics produced in the Providence Woollen Mill.

And so it turned out that the call from the West was unheeded, and the Moy (Mary's River) sings its song of thanksgiving to the accompaniment of the ceaseless roll of the mill-wheel and the whir of its countless spindles.

Conclusion.

The question remains: How may Industrial and Reformatory Schools be developed in Catholic interests in Australia? The laws in their present form will not assist us, as the boarding-out system is too attractive with the other sections of the Australian communities. We must, therefore, seek an amendment of the existing laws—making it mandatory, and not permissive, that Catholic children shall be committed to Catholic institutions, and incorporating in these amendments the most effective of the methods adopted in other countries. In the meantime, we must take advantage of the law as it stands, and employ our own paid agents, as is done in Canada and the United States, to look after the interests of Catholic children in the Courts, and procure authority for them to visit the boarded-out Catholic children who are, or may be, wards of the State. Finally, we should

promote and encourage the establishment of Industrial Schools under such communities as the good Brothers and the good Sisters of those devoted Orders to which I have adverted, and at the same time institute an active propaganda of our views in Parliament, through the medium of our representatives. Within the limits of this paper I have but touched the fringe of one of the most important questions that can engage the deliberations of this Congress. I trust it will awaken the interest—too long slumbering—of the leaders of Catholic sentiment, Catholic unity, and, let me add, Catholic chivalry, to a vulnerable joint in our armour, through which the very life-blood of Catholic organisation may be assailed. If this great Congress in its wisdom will close the rift, and by its sanction hasten the development of Catholic Industrial Schools and the appointment of Catholic Inspectors, I venture to hope that in the near future its members will realise a sweet consolation in their obedience to the Divine admonition :—"*As often as ye do it to one of these, My least brethren, ye do it to Me.*"

VIII.—Education of the Deaf and Dumb.

[Very Rev. P. Meagher, P.P., Singleton.]

The education of the deaf and dumb was for a long time considered an impossibility. The couplet of Lucretius—

> "To instruct the deaf no art could reach,
> No care improve them, and no wisdom teach"—

may be said to express the universal opinion on this subject up to the sixteenth century. The Venerable Bede speaks of a deaf-mute who was taught by St. John of Beverley, Bishop of Hexham, towards the close of the seventh century, to repeat some words and sentences; but this case was then regarded as miraculous.

The man who discovered the key to the difficulty, and who was the first to point out the possibility of instructing the deaf and dumb, was Jerome Cardan, a professor in the University of Padua, and a pensioner of Pope Gregory XIII. This remarkable man, who was born in Pavia in 1501, lays down in the following terms the principle on which the education of the deaf and dumb is founded: "Writing is associated with speech, and speech with thought; but written characters and ideas may be connected together without the intervention of sounds." From this principle he concluded that "the instruction of the deaf and dumb is difficult, but it is possible." It is this principle which makes it possible for a person to learn to read a foreign language without being able to speak it. There are many persons, for instance, who can read French, but cannot speak it, nor understand it when they hear it spoken. In such a case it is evident that written or printed words do impart ideas without the intervention of sound. It was for want of seeing this simple truth, now so obvious and familiar, that the education of the deaf and dumb had not been previously attempted. There is, however, a great difference between teaching a person to read a foreign language and teaching the deaf and dumb. A hearing person has his own language as a foundation. He can translate foreign words into their equivalent in his own tongue. He can balance phrase with phrase and idiom with idiom. But in the case of the deaf and dumb there is no such advantage, as their mind, so far as language is concerned, is a total vacuum. Hence, Cardan, though convinced of the possibility of instructing them, admitted the difficulty of the undertaking.

The principle laid down by Cardan first bore practical fruit in Spain. Pedro de Ponce, a Benedictine Monk in the Convent of Sahagun, is said to be the first

person who instructed the deaf and dumb and taught them to speak. No writing of his has been published on the subject; but it is probable that the substance of his method is contained in a work by another Spanish Benedictine, Juan Paulo Bonet. The publication of this work "*Reduccion de los letras y ortes para enseñar a hablar a los mudos*," in Madrid in 1620, was an important step taken towards making the education of the deaf and dumb permanent, by recording the experience of one teacher for the benefit of others. It contained a manual alphabet which is almost identical with the single-handed alphabet now in common use in the schools, and which subsequently proved to be of immense value in the charitable work of instructing the deaf and dumb.

From this time forward there was a general awakening of thoughtful men to the importance of the subject, and to the practicability of teaching the deaf. The first school, however, that was opened for the deaf and dumb, was that of the French priest, the Abbè De l'Epèe, in Paris in 1760. The labours of the celebrated Abbè were founded on the manual system of Bonet; and his success was so great as to attract the attention of the whole civilised world. His happy adaptation of the language of signs constitutes an era in the annals of the deaf and dumb; for since then there is no Christian or civilised country without establishments for educating and training this previously neglected class.

About the time the Abbè De l'Epèe opened his school in Paris, Thomas Braidwood began teaching the deaf and dumb in Edinburgh. He began with one pupil, the son of a merchant of Leith, and his school, which afterwards obtained great celebrity, became the model of the earlier British institutions of the same kind. In 1778, Samuel Heinicke, in Germany, founded a school in Leipsic, where he pursued the system of articulation and lip reading which forms the basis of instruction in German schools of the present day.

Mr. E. M. Gallaudet, President of the National Deaf-Mute College, Washington, gives an interesting character sketch of these three remarkable men, who may be called the founders of deaf-mute education in Europe.* "De l'Epèe, Heinicke, and Braidwood will hold places in history, each in his own country, as *facile princeps* in the humane work of the general education of the deaf." But the charitable Abbè was the only true philanthropist. His methods were open to the world. He not only declined to enrich himself from such of his pupils as were wealthy, but gave his own private fortune to the cause which commanded his heart. He at first refused to receive the children of the rich, and afterwards consented to do so with extreme unwillingness. In 1780 the Ambassador of the Empress of Russia, on visiting his school, offered him valuable presents in the name of his Sovereign.

*"Values in the Education of the Deaf," read at the Seventh Conference of Principals and Superintendents of American Institutions for the Education of the Deaf, held at Colorado Springs, Colorado, August 7-11, 1892.

The Abbè replied that he never received money; but if his labours seemed to the Empress worthy of any favour, he desired her to send some poor, ignorant child from her dominions to whom he might give instruction. The Emperor Joseph of Austria also visited De l'Epèe, and was astonished at his success. Expressing his surprise that so excellent a man should be in such straitened circumstances, he offered to confer on him the revenue of one of his estates. Declining this generous offer, the Abbè replied: "I am now an old man. If your Majesty desires to confer any gift on the deaf and dumb, it is not my head, already bent to the grave, that should receive it, but the good work itself. It is worthy of a great prince to preserve whatever is useful to mankind." The Emperor, readily interpreting his wishes, dispatched one of his own ecclesiastics, the Abbè Storch, to Paris, who, after acquiring the art, established at Vienna the first National Institution for the Deaf in Austria.

Heinicke was a man by no means devoid of benevolence. He is spoken of in a circular, inviting subscriptions for a monument to his memory, as one "who made it the labour of a life consecrated to God and to humanity, to comfort the forsaken, and dry the tears of those who wept, and to minister aid to all who were in distress." But evidence that he fell far short of reaching De l'Epèe's high standard of philanthropy appears in one of his letters to the eminent Frenchman, bearing date Leipsic, July 12, 1782. Heinicke says in closing:—

"The method which I now pursue in the tuition of the deaf and dumb, was never known to anyone besides myself and my son. The invention and arrangement of it cost me incredible labour and pains, and I am not inclined to let others have the benefit of it for nothing. By right the publication of it should be purchased of me by some prince, and I defy all the casuistry in the world to argue me out of money that I lawfully and laboriously gain. Such of the deaf and dumb as are poor I instruct gratis, while I make the rich pay in proportion to their wealth, and I often receive more than I demand."

The history of the Braidwoods in behalf of the deaf and dumb in Great Britain is full of evidence of a mercenary spirit. From the first it was made a family monopoly. Large sums were demanded for a knowledge of the Art, and the few to whom it was taught, outside the family, were placed under bonds, so heavy as to be practically restrictive, not to teach others. As late as 1815, when Dr. Thomas Hopkins Gallaudet, the founder of deaf-mute education in America, was seeking to prepare himself in Europe for his work, the narrow and self-seeking policy of the Braidwoods closed the door of every school in Scotland and England against him, and compelled him, after the loss of many months of valuable time, to seek in France the instruction he needed. The monopoly of teaching the deaf and dumb continued in the Braidwood family for fifty-nine years, during which period only three institutions of a public character were established in Great Britain, while within twelve years after the expiration of the restrictive bonds eight new schools sprang into existence—two in Scotland, two in Ireland, and four in England.

After the death of De l'Epée, in 1789, the work in France was carried on by his assistant, another French priest, the Abbè Sicard, with still more brilliant results. He perfected the method of De l'Epée. His pupils were the first to bring home thoroughly to the public mind the completeness of the success attained. It was one of his pupils who was able, after four years of instruction, to plead his cause in a court of justice, without any previous preparation, having been hurried from the street into the presence of the judge. The same pupils, later on, when the Abbè was thrown into prison and was waiting his turn for the guillotine, presented to the National Assembly a petition for the release of their beloved master. The petition gained its object. It was listened to with wondering respect. It elicited the applause of all parties; and the House called on the Minister of the Interior for an explanation of Sicard's arrest.

When Dr. Gallaudet, a Protestant clergyman from the United States, failed to obtain admission to any of the schools in Great Britain for the purpose of acquiring the art of teaching, he turned to France, and it was the Abbè Sicard's Institution that gave him a welcome. It was there he found the experience and the technical knowledge of which he was in quest. One of the Abbè's ablest pupils, M. Laurent Clere, accompanied him, on his return to America, to assist him in his great undertaking; and if that country now holds the premier position in the amplitude of its provisions and in the perfection of its arrangements for the secular education of the deaf and dumb, the fact redounds to the credit of the first French Institution and its pious founders. The knowledge of the peculiar art of teaching the deaf and dumb thus diffused made it impossible for a monopoly of it to continue long in any country, and contributed not a little to the advancement of the education of those afflicted creatures in the United Kingdom and on the Continent itself.

Our Catholic Institution for the Deaf and Dumb at Waratah is descended, through the schools at Cabra, near Dublin, and at Caen, in Normandy, from the famous Paris Institution. The Cabra School, now the largest of its kind in the world, owes its origin to peculiar circumstances, which are best related in the words of its saintly founder, the Very Rev. T. McNamara, C.M., in his letter to the Archbishops and Bishops of Ireland in vindication of a dissertation entitled, "Claims of the Uninstructed Deaf-mutes to be Admitted to the Sacraments."

"I resided in the neighbourhood of a Protestant Institution which was carrying on a wholesale proselytism of the souls of our poor Catholic deaf-mutes, having its agents in all parts of the country to collect the poor victims. Not content with poisoning their minds with lessons within the institution itself, the teachers took occasion from all things without to fill up their poor souls with hatred of the religion of their fathers, and on a particular occasion when out for recreation they halted before the church of which I had charge, and by hideous scowlings and fiendish gesticulations, sought to impress the poor creatures by pointing to the door and then downwards, that all who entered that building would be damned. The occurrence filled up my whole soul, and I said to myself, with a feeling of reproach for the Catholic body, why not have an institution for the deaf and dumb?"

He set to work at once. Irish generosity was not wanting, and funds poured in. But he had no teachers, and how were they to be procured? The Dominican Nuns at Cabra were willing to take charge of the institution, but they had not the necessary knowledge of the mysterious art of teaching. In this difficulty Father McNamara remembered having once visited a deaf-mute school at Caen, which was conducted by the Nuns of "*Le bon Sauveur.*" He applied to them for permission to send two Nuns from Ireland to their Convent to be instructed in their system of teaching, and his application received a more favourable reply even than was expected. "Send us," said they, "your two Religious, and as our gates will open, the hearts of all here will open likewise to receive our welcome guests. You are to say nothing of expenses. We shall be only too happy to share with you the merit of founding in Ireland an institution on the model of a work which affords us such great consolation." On the return of the two Sisters from Caen in 1846 the Cabra Institution was launched on its benevolent career, and on the suggestion of the Very Rev. Dean Dowley, C.M., was placed under the patronage of St. Gabriel, because, as the Archangel Gabriel announced the glad tidings of Redemption, so he believed that institution would be the means of salvation to thousands who by it would be brought to a knowledge of the saving truths of our holy Faith.

It was under somewhat similar circumstances our own Deaf and Dumb Institution was founded. The late venerable Bishop of Bathurst, the Right Rev. Dr. Quinn, found a Catholic deaf-mute of his diocese, who had been educated in a Colonial secular Institution for the Deaf and Dumb, to be so deeply imbued with Protestant opinion as to be totally averse to the practices of her own religion. He felt that something should be done to protect those helpless mute lambs of the flock; and it was at his request that the venerable Bishop of Maitland, the Right Rev. Dr. Murray, applied to the Dominican Nuns at Cabra to send one of their specially trained Sisters to found in his diocese an Australian Institution similar to the one at Cabra. A gifted and highly educated Religious, herself a deaf-mute, who had some time previously been Professed as a member of the Community at Cabra, was selected. Ever since her arrival in New South Wales in 1875, Sister Mary Gabriel has been truly a messenger of glad tidings to such of the Catholic deaf-mutes of Australasia as have sought her services.

The Institution was at first conducted in a small building within the grounds of the Dominican Convent, Newcastle. But as the number of pupils increased it was found necessary to place it on a separate footing. Accordingly, a large building provided with every modern requisite was erected at a cost of £9,000 on a suitable site at Waratah. On Rosary Sunday, 1886, the foundation stone was laid by his Eminence Cardinal Moran; and on the same feast of the Holy Rosary in 1888, the building was solemnly blessed and dedicated to its special work of charity by His Grace Archbishop Carr, of Melbourne.

The Institution now possesses a well-trained staff of teachers. The sign-manual system of instruction is the one adopted, for experience has proved it to be the surest means of imparting the greatest amount of knowledge in the shortest possible time. A reliable system of imparting accurate knowledge becomes very important, especially in religious instruction, where it is necessary to prepare children for the worthy reception of the Sacraments of Penance and the Blessed Eucharist. The importance of such a method becomes still more apparent when it is remembered that many of the pupils are able to remain in the Institution only for a limited time. When they are allowed to remain longer, they are also taught lip-reading and articulation by the oral method, particularly in those cases in which special aptitude for it is found ; and the results of this combined system have been most satisfactory.

The advantages of education to the deaf and dumb, and the improvement which it effects in their condition, are not easily estimated. Only those who have actual experience can form an idea of the inestimable blessings it bestows on them intellectually, socially, and morally.

Education bestows *intellectual* life on the deaf and dumb. It gives them, so to speak, mind and soul. The mental condition of the deaf-mute is deserving of the sincerest sympathy. Dumbness, as a rule, does not arise from any vocal defect or mental incapacity. It originates in deafness. Never having heard the sound of the human voice, he never learns of himself the use of his vocal organs. The want of hearing is the sole physical defect which causes all the disadvantages to which he is subject, but it has no connection with the presence or absence of intellectual capacity. It does its evil work by closing the most important avenue of intellectual development. An untaught deaf-mute can draw conclusions from what he sees, but his conclusions are frequently wrong, and he has no means of correcting them. Unless he receives instruction, he remains intellectually a child all his life, although he has the feelings and aspirations of the full-grown man. Without education he is only groping in the dark, and struggling in vain to burst the bonds that tie his soul in ignorance. His reason is condemned to perpetual solitary confinement until the teacher comes and opens the prison door, lets the blessed light of Heaven in upon his soul, and leads him forth to the fountain of knowledge and intellectual enjoyment. The delight in the new life now opened to him, with its new hopes and aspirations, fills him with untold happiness, and with feelings of gratitude and reverence for his benefactor that know no bounds.

Socially, the lot of the deaf-mute is more unhappy, if possible, than intellectually. If untaught, he has never known the happiness or the power of knowledge, and what he does not know will cause him no regret. But the miserable state of social isolation to which his infirmity condemns him is a continual source of discontent, irritation, and despondency. While his intellect may be only in a rudimentary state, the emotional side of his character is as fully developed as that of others who have the use of all their faculties. He can appreciate kindness, feel gratified, be pained

by neglect, and resent ill-treatment. But the want of speech and hearing shuts him out from many ways normal persons have of expressing their emotions. The deaf-mute can never know the music of a mother's voice, and without instruction can never speak a word of thanks for all her care. If he is in pain, the suffering is intensified by his inability to make it fully known; and he can never taste the sweetness that a kind word communicates to the soul in sorrow. But education helps to remove those bitter ingredients from his cup. It subdues the silent passionate energy of his nature. It relieves his lonely lot by giving him the means of communicating with his more favoured fellow-creatures. It makes him a bright and cheerful member of society, and opens to him the door of contentment and social happiness.

Education in the *religious* aspect is important for every class, but still more so for the deaf and dumb. It is a common supposition that uninstructed deaf-mutes have no conception of right and wrong, Even Mr. Herbert Spencer* writes: "A brute thinks only of the things which can be touched, seen, heard, or tasted, etc., and the like is true of the untaught child, *the deaf-mute*, and the savage." Teachers of the deaf and dumb tell us that experience contradicts this view. Many of them might be quoted to this effect, but one will suffice. The Venerable M. Lombert, Chaplain to the National Institution for the Deaf and Dumb in Paris, says†: "It is a deplorable error to pretend that deaf-mutes, before their instruction in an institution, have no intellectual ideas, *no notion of duty*, and live in a state purely organic and animal. Daily experience manifests the error." At least it is improbable that a deaf-mute could grow up in a Christian community and be not, to some extent, morally responsible for his actions; for he has similar means to other persons, though in a less degree, of arriving at a knowledge of right and wrong. The advantages of religious instruction to the deaf-mute would be great under any circumstances, but in view of his moral responsibility it becomes of still greater value and importance. The faint outlines of the law which nature has imprinted on his heart have to be developed and brought out in stronger colour. His mind has to be enlightened and his conscience guided by a knowledge of the Divine precepts. His passions must be restrained by a knowledge of the rewards of virtue and of the punishment of vice. His affections must be purified and elevated by a knowledge of the love of God as manifested in the work of the Creator and in the sufferings of the Redeemer. The pity that is extended to the heathen, and the efforts that are made to improve his state, by making known to him the name of Christ, are not wasted when directed to the deaf-mute who walks amongst us in the shadow of a great affliction. He has never heard the name of Jesus, but he can be taught His love. The way to Heaven can be pointed out to him, and at the same time his life made happy, because instruction will open to him the source of purest joy which is

*"Religion: A Retrospect and Prospect," in the January Number of the *Nineteenth Century*, 1884.

†"Religion and moral duties of life taught the uninstructed Deaf and Dumb outside Institutions."

found in the True Religion. In the knowledge of God and of His great love for him, and in the knowledge of his eternal destiny, he will find that joy and consolation which will sweeten his life, and which will enable him as it does every other suffering child of Adam, to bear patiently the many evils that afflict a fallen race.

These are some of the benefits which the Institution at Waratah offers to the Catholic deaf-mutes of Australia, but which, unhappily, there is reason to believe, the parents and friends of these poor children have not yet learned to appreciate at their real value. The following tables, showing the number of deaf-mutes at present in the Institution and of those who have passed through it, will give some notion of the work the Institution has been doing.

PUPILS NOW IN THE INSTITUTION AT WARATAH.

	BOYS.	GIRLS.	TOTAL.
New South Wales	4	14	18
Queensland	0	6	6
Victoria	2	1	3
Tasmania	0	1	1
Western Australia	0	1	1
New Zealand	1	1	2
New Caledonia	0	1	1
Totals	7	25	32

PUPILS WHO HAVE PASSED THROUGH THE INSTITUTION AT NEWCASTLE AND WARATAH.

	BOYS.	GIRLS.	TOTAL.
New South Wales	15	18	33
Queensland	3	3	6
Victoria	1	6	7
Tasmania	1	6	7
Western Australia	1	0	1
New Zealand	1	1	2
Totals	22	34	56

I am indebted to the kindness of Mr. T. A. Coghlan, Government Statistician of New South Wales, for the following figures relating to the deaf-mute population of Australasia at date of last census in 1891 :—

New South Wales	383
Victoria	364
Queensland	154
South Australia	234
Western Australia	11
Tasmania	54
New Zealand	166
Total	1366

Assuming the percentage of Catholic deaf-mutes to be the same as that of the total Catholic population in the seven colonies, it would appear that only a small proportion of them have enjoyed the benefit of the Catholic Institution. In justice to the management, it must be said that they have spared no pains to make the Institution attractive and a credit to the Catholic people of this country. The recent Royal Commission on the working of Charitable Institutions in New South Wales must have been satisfied with the teaching and the management of the Institution when they recommended the removal of the Roman Catholic children now in the Deaf and Dumb Institution on the Newtown Road from that Institution to Waratah. If the number of Catholic deaf-mutes receiving a Catholic education is not as large as might be desired, the fact must be attributed to a want of information with regard to the Catholic Institution.

That there is a supreme necessity for the religious instruction of the deaf and dumb, is evident from the circumstances of the case. Nobody recognises better than the deaf-mutes themselves the benefits that education confers on them, and the debt of gratitude they owe their teachers. The unlimited influence which, in consequence, the teacher obtains over their innocent and untutored hearts is a most important factor in their education. Deaf-mutes are not like other children. Their acute powers of observation and intense eagerness to learn give them a wonderful power of intuition into the thoughts and feelings of others. It is impossible for the teacher not to impress them, consciously or unconsciously, with his own views. At the same time the infirmity which debars them from free social intercourse with others, puts them out of reach of any counteracting influence. The only fountain from which they drink is the teacher's mind, whether the draught be pure or poisoned. The religious convictions of the teacher assume, therefore, an importance in the case of deaf-mutes which is wanting with other children. It is impossible for Roman Catholic deaf-mutes to be taught by non-Catholic teachers—no matter how conscientiously the duty may be done—without their imbibing sentiments hostile to the Faith. Experience shows that Catholic deaf-mutes who have been brought up in secular institutions for the deaf and dumb in these colonies invariably leave them tainted with heresy or unbelief. As the teaching staff in these so-called secular establishments is almost always entirely Protestant, the prejudice or indifference, arising from the very nature of the circumstances, causes a wrong to be inflicted on the confiding Catholic parents who entrust the education of their children to them. The absolute necessity there is for deaf-mute children to receive religious instruction while they are at school, becomes still more apparent when the fact is taken into account that nature does not place them in a position to profit by the teaching of the home, the Sunday School, or the Pulpit. If these facts were fully understood, Catholic parents would no more consent to send a deaf-mute child to a non-Catholic Institution than they would to deprive him of the Sacrament of Baptism. Catholic parents who believe that God does not send these children into

the world without taking bond and security of those in whose care He places them, should give God thanks that they have within their reach an Institution which enables them to discharge their duty. They should feel proud of the Church which from the first has taken such a leading part in ameliorating the sad condition of the deaf-mute; but they should not forget that it is to the Spirit of Christ, working in the hearts of His faithful people, that the Charity of the Church in its wondrous comprehensiveness is due, and that the glory should be given to Him who does all things well—who makes the deaf to hear and the dumb to speak.

IX.

(THREE PAPERS.)

[Very Rev. W. Plunkett, C.SS.R., Perth, Western Australia.]

1.—Charitable and Educational Institutions.

I.—Charitable.

"By this shall all men know that you are My disciples, if you have love one for another."—S. John, xiii., 35.

Love of their neighbour is the infallible sign, indicated by Divine Authority, of true disciples of Jesus Christ. His true servants are to be recognised, not by austerities, nor by separation from the world, but by their love one for another, by their mutual benevolence, by relief of the poor, the infirm, the oppressed and the sorrow-stricken. That the Catholic Church alone bears this impress, the facts of history and experience abundantly prove. The tree is known by its fruits, and Our Lord tells us that "a bad tree cannot bring forth good fruit, nor a good tree bad fruit." If judged by this test, no one, I think, can deny that the Catholic Church is *the* tree planted by the running waters which produces good fruit in due season—fruits of piety and devotion, fruits of honesty and justice, fruits of chastity and morality, and especially fruits of Charity and Benevolence. What misery of human nature has not the Catholic Church provided for by her many institutions—hospitals for the sick and infirm; asylums for the blind, the deaf-mute, and the insane; refuges for the homeless, the orphan, the stranger, and even for the outcast and the criminal? I do not mean to say that there are none of these outside the Catholic Church: to say so would be both unjust and untrue. But it is quite true to say that up to the time of the so-called Reformation the Poorhouse and the Benevolent Asylum supported or subsidised by the State were unnecessary, and are now but a poor substitute, from a moral and religious point of view, for the institutions created by the Charity of the Church. It would take a longer time than is allotted to a paper like this to enumerate the various charitable organisations of Holy Church. But there are some which, as they say in France, "jump up before the eyes," for instance, the noble Institute of the Little Sisters of the Poor, of which there are branches in Sydney, Melbourne, and Auckland. A somewhat similar institution, but

more amplified and extended in its sphere of work, is that of the Poor Sisters of Nazareth, so well and favourably known of late to both Boer and Briton in South Africa. Their only branch in Australia is in Ballarat, where nearly 300 inmates are housed in a splendid building, and cared for by these Sisters.

We have the good Sisters of Charity with their noble hospitals in Sydney and Melbourne, together with the Little Company of Mary at Lewisham, who not only serve the beautiful hospital they have built, but go out to nurse the sick; and the Sisters of St. John of God, who do a similar work for us in far distant Western Australia. Then there are the ubiquitous Children of Catherine McAuley, who are engaged in almost every kind of charitable work in New South Wales, Queensland, Victoria, and in South and Western Australia, as also in New Zealand. I refer to the Sisters of Mercy.

The Sisters of St. Dominic, whose charity is so well known amongst the lepers of South and Central America, look after our deaf-mutes at Waratah, and another "White-robed Throng" (the far-famed Nuns of the Good Shepherd) who from their wonderful home at Abbotsford with its 800 inmates have sent out branches to other parts of Victoria, to New Zealand, and Tasmania, and whom I hope before long to see in Western Australia, are amongst the greatest benefactors of humanity.

We have also two most admirable products of the Church in Australia, the Good Samaritans, who imitate the charitable work of the Sisters of the Good Shepherd, and who are every day being called to new fields of labour, and that most popular and useful community, the Sisters of St. Joseph, who are as ubiquitous as the Sisters of Mercy, and as ready to put their hand to every work of charity that is proposed to them. The French and other Missionary Orders who have done, and are doing, such heroic work in these latitudes, are, I may say, everywhere aided by devoted religious Sisters, like those at Kensington here beside us, or the Sisters of the Mission and of St. Joseph of the Apparition in Western Australia, New Zealand, and the Islands of the Pacific.

As far as I know we have no institutes of religious men in Australia who devote themselves solely to such works of charity as the above, but they abound in Europe and America. Such are the Brothers of St. John of God, the Fathers and Brothers of St. Camillus of Lellis, and many others. There are also many confraternities of men who attend the hospitals, reclaim criminals, and even bury the dead—and, in many cases, the members of these confraternities belong to the highest class of society.

Who has not heard of Don Bosco and his good work, begun without human means, yet so wonderfully successful that later on it was supported by many who had no sympathy with the Catholic Religion?—which has not only saved multitudes of poor boys from misery and crime, but has produced a band of Missionaries, many of whom were brought up in the Institute from their childhood and are now labouring

for the glory of God and the salvation of souls, not only in their native lands, but also in India, in North and South America, and in other countries besides.

We have a Reformatory for boys in Western Australia under the care of the Oblate Fathers, and the Christian Brothers have Orphanages in Victoria, Queensland, and Western Australia. But it is to be regretted that we have not more such institutions for boys. Some of our good Catholic laymen have laid the foundation of what, I hope, will one day be a great Catholic Boys' Orphanage at Westmead, now that it is under the management of the zealous Little Brothers of Mary.

I know a holy priest in South Australia who is following in the footsteps of his countryman, the saintly Father Drumgoole, whose work for boys in New York has already won for him an immortal crown, and whose name will live forever in America. Let us hope that the efforts being made in this direction in Australia may be soon blessed with abundant fruit.

There is yet one most beneficent institution, of world-wide fame and fruitfulness, of which I need hardly remind you, as we have so many, yet not enough, branches in Australia—I allude to that Society which bears the name and is under the patronage of the great Apostle of Charity, St. Vincent de Paul, a work instituted, not by Bishops or Priests or Religious, but by young Catholic laymen living in the world. It is a striking instance of what young men can and will do if they be influenced in the right direction. Some of us who have seen our best days are a little inclined to be "*Laudatores temporis acti*," and to think that nothing initiated by young people can be of much value. Not so the founder of this grand institution, Frederic Ozanam. He was in the habit of quoting the words of St. Vincent of Lerins: "Shall there be no progress in the Church of God? God forbid. But let it be progress, and not change." This Society is now established and working for good in every land, and it is only at the Last Great Day we shall know how many poor persons have been consoled and assisted, perhaps saved, by this good work, and how many of its members have, by their Charity and zeal, merited a bright crown in Heaven. No more precious fruit has come forth from the fecundity of the Church, nor is there any means more earnestly to be recommended to the Bishops and clergy of Australia for extending the influence of the Church. There is not a city or town of any importance in Australia but ought to have its Conference of the Society of St. Vincent de Paul.

Some thirty years ago I assisted at the opening of a charitable institution in London, established by one of the Vicars-General of the diocese, principally, if not exclusively, at his own expense. Archbishop Manning, not yet a Cardinal, preached a short sermon, the most beautiful I ever heard him preach, and I heard him often. The object of the Charity, which was placed under the care of the Sisters of Mercy, was to provide the homeless poor with a night's lodging. In the evening they were supplied with a good supper, a clean bed, and, next morning, with a

substantial breakfast before they returned to their work. They were taken without respect of creed or class; none but known criminals were rejected. They were re-admitted as often as they came, and not long ago I saw a report of the number of persons provided for in that Institute, and their name is legion. Such are the fruits that adorn the tree planted by the hand of the Divine Master near the running waters of His Grace, and destined to spread its protecting branches to the ends of the earth.

Catholic Charity makes no distinction between friend and enemy, but has her hand and heart open to all. Jew and Gentile, heretic and schismatic, even the enemies and persecutors of the Church, are welcome to her Charity. Nor has she ever sanctioned or commended proselytism in her institutions. How many non-Catholics, as is well known, have lived for years in some of them, like that of the Little Sisters of the Poor, and have never joined our ranks? And if some have joined us, it was not through the importunity, but through the edifying lives and unselfish devotion of those who tended them. They said as Ritter, a French Protestant, has said: "A religion which inspires such noble deeds must be the True Religion."

How grateful we should be to see the Church in Australia, though still in her infancy compared with other countries, so vigorous and fruitful in her Charity, and how anxious we should be to add to her beauty and fruitfulness by helping to initiate every new work of Charity, as well as by sustaining those already begun! Thus we shall be able to present her to the young Australian nation wreathed with a crown more precious than one of gold or richest gems—the Crown of Incorruptible Charity. Then will every tongue be forced to confess that she is the only true Church, the true spouse of the King of Heaven. "By her fruits they will know her."

II.—Educational Institutions.

In speaking of our Educational Institutions, I shall be very brief, as I know the subject will be dealt with by abler and younger hands than mine. Were it not that His Eminence asked me to combine in the same paper Educational and Charitable Institutions, I should not have presumed to write, even superficially, on a matter on which I do not feel qualified to speak, never having had anything to do with the education of youth.

We know how the Church is often accused of being hostile to education. That she is opposed to what some people call education, which fills the mind with all manner of facts, dates, calculations, and perhaps mere speculations, but neglects that which is so much more important, namely, the moral and religious training of the young, we do not attempt to deny.

To illustrate the evil results of such so-called education, I will relate an instance I heard from one of our American Fathers. He was asked by a good religious girl

to try and convert her brother, who was a practical infidel. The young man came to the Father over and over again, listened attentively to his instructions, and after some time he said to his instructor: "Father, you have been extremely kind to me, and I am very thankful to you for the trouble you have taken, but really I cannot believe what you have been teaching me?" Now what was his stumbling block? The Real Presence? No. Confession? No. The infallibility of the Church or of the Pope? No. What was it that he could not believe? "The existence of God." Now, here was the secret; he had been brought up in a school established by an infidel Frenchman, with the condition that no religion should ever be taught there, and that no minister of any religion should ever be allowed to set his foot in the establishment. And so this young man, otherwise well-educated, could not believe in the existence of a Supreme Being! Have we anything of this sort in Australia? I doubt it, but I am very sure that we have here a number of young people, and some of them at least nominal Catholics, who stoutly maintain that one religion is as good as another, and do not trouble themselves much about any. And this, as we all know, is the great crux of the Church in Australia as well as in America. Even in Protestant England, denominational schools are subsidised by the State, so no one is obliged to pay for education twice over, as Catholics have to do in these colonies But, thanks be to God, the zeal of the Bishops and the clergy, and the self-sacrifice of the teachers, both religious and secular, and the generosity of the faithful, have hitherto helped us to make headway against the tide of indifference and irreligion; and the "powers that be" should well remember that the fidelity of the Catholics to their religious principles, and their generosity in supporting their own schools, save the various colonies a large sum of money every year. This is one of the blots on the otherwise fair and tolerant spirit of the legislation in these colonies. Perhaps some of us may live to see a better state of things.

But, in the meantime, what splendid efforts are being made in matters of Education, both secular and religious, in Primary Schools, Secondary Schools, High Schools, and Colleges, under the care of the Society of Jesus, the Vincentian Fathers, the Christian Brothers, the Marist Brothers, the Patricians, the Sisters of Mercy, the Sisters of Charity, the Dominican Nuns, Sacred Heart and Loretto Nuns, Nuns of the Presentation, Ursulines, Brigidines, Benedictines, Faithful Companions, Sisters of N.D. de Sion, Sisters of the Good Samaritan, and that other most creditable and useful Australian product, the Sisters of St. Joseph, who labour so zealously and successfully, especially in the remote country districts! Look at the magnificent colleges our people have built within the last quarter of a century in and around this city—Riverview, Hunter's Hill, the great Ecclesiastical College at Manly, the College of the Patrician Brothers at Ryde—not to speak of the numerous Ladies Colleges or Boarding Schools with which the archdiocese of Sydney is studded. Almost every diocese of the mother colony is splendidly, if not adequately,

furnished with Schools and Colleges. In Wilcannia alone (the "*Ultima Thule*" of New South Wales) there are no less than 120 Nuns engaged in the work of Education.

In Victoria, Educational Institutions are not less numerous nor less efficient. Queensland, South and West Australia, New Zealand, and Tasmania, are proportionately strong in their Educational Institutions and appliances. So that with such an intrepid and self-sacrificing army of teachers, religious and secular, we are more than justified in hoping to see an enlightened Catholic population rise up and hand down from generation to generation those Christian principles of morality without which Federation or any other political movement could do but little to make the name of Australia great amongst the nations.

It has been my lot to labour as a Missioner in various countries—England, Ireland, Scotland, and in all these Colonies except Queensland—and I must say that I have been very favourably impressed by the rising generation in Australia. No doubt the young people have a little more of the spirit of independence than we are accustomed to in Europe, but still as a rule I find them amenable to reason, and often more regular in the practice of their religious duties than many of their class and condition in the older countries. And I attribute this, first, to the piety of their parents, and to the fact that most of them have been in the habit of attending good Catholic Schools. But whilst I praise the Religious Orders for the good work they are doing, I must not forget those good lay-teachers of either sex who labour so efficiently in the cause of Catholic Education.

Will this state of things last for ever? Or can there be anything done to better it or render it stable? The opposition to Catholic Schools will not, I hope, continue, but the zeal and self-sacrifice, I trust, will be as earnest on the part of all concerned with education as it is now; and surely we may hope that God will not abandon His own.

Yet it seems to me that there is some little danger ahead, and that is, that by degrees the Catholics may become a little too liberal in their views, and may say, "Well, after all, many a good man or woman has been brought up in the State schools and has turned out well." Perhaps so; but most probably these were persons who had no Catholic Schools to go to, and whose religious education was well looked after in their own homes.

I have known a young man to be sent to Trinity College to prepare for the Civil Service in India, and who after a year or two left the College to become a Religious, and is now a distinguished preacher in London. But for *one* who has turned out well from that College, how *many* have lost the faith, or at least become very indifferent Catholics.

Shall we ever have a Catholic University in Australia? I know we have a College attached to the University of Sydney, but shall we ever have one of our

own? What if some future member of an Australian Ministry should have to say of our Catholic young men, as Mr Balfour had lately to say in the Imperial House of Commons, when generously advocating a Catholic University for Ireland,—"That he had to refuse to many of them positions under Government from want of a sufficiently advanced education,"—which of course they could not acquire unless they went to a College where their Faith would be endangered? But perhaps in the course of time we may emulate the United States with their grand University in Washington founded by a Catholic young lady, and since endowed so munificently by generous benefactors both lay and clerical.

When I was a young man in the world, some fifty odd years ago, I had to live almost entirely amongst non-Catholics, and although some of them had been at one or other of the great English schools, and I had been educated at a very second rate Catholic school, I found that I knew as much as most of them, especially in the matter of languages. Indeed, few of them knew any language save their own. But the world has advanced in matters of education since those days.

What we most need is a sufficient number of colleges with an efficient staff of teachers, and it is evident that these can be best provided by the Religious Orders, especially by those whose principle object is education; they can better afford to train up Catholic teachers who need not necessarily be Religious themselves, and they can employ a large number of the members of their own institute in educational work. See what has been done by the great Catholic Training Colleges at home, in Liverpool, London, and Dublin; and in Australia by the Loretto Nuns at Ballarat, from whose Training College, though only a few years in existence, hundreds, I think I might say, of young ladies have gone forth to almost every part of Australia to aid in the great work of Catholic Education as Nuns or secular teachers.

I am ashamed to say that I know very little of the state of educational matters in my own native land, for during the years that I was stationed there I was nearly always occupied in Missionary work, and had not much time to consider these matters. But this, at least, I know, that the prizes given for the intermediate education put both teachers and pupils on their mettle, and although there might be a good deal of coaching and cramming, still I believe that, on the whole, the movement tended towards an improvement in educational work. And now that I speak of this, I must relate what an Oxford man, a convert and a priest, said to me once: "Your people are wanting in early education." I am afraid there is some truth in the accusation, for I must confess that I never learnt English grammar at school, although I was taught something of the Greek, Latin, French, Italian, and German grammars.

There is no doubt that, given favourable circumstances, Catholics can hold their own in matters of Education, but this supposes zeal and energy on the part

of the teachers, study and application on the part of the pupils, and means to carry on the war, which must be supplied principally by the laity. Our Bishops and priests are not provided with the wealth they possess in some countries, and, therefore, they cannot bestow those large endowments on colleges and schools as was done in olden times, and is still done, for instance in the Austrian Empire. But we see by the example of the United States how magnificently the laity, and sometimes even those who do not belong to the Church, subscribe to Catholic Colleges and to the new Catholic University.

It fell to my lot to be living for some months in the old town of Winchester, in England, where still stands the College established and endowed by William of Wykeham, who lived, as far as I remember, in the fourteenth century, and whose work is still carried on by an able body of professors, who, unfortunately, are not of the same faith as the holy founder; and, no doubt, if he were to come to life again he would be much astonished and disgusted to find that in the College he established the students are now taught to revile the Catholic Faith in which he lived and died.

However, there may be a good time coming. History is now more carefully studied and more impartially taught to the rising generation, so that perhaps the men of the twentieth century may awaken to the fact that the Reformation was a woful mistake, or as an English Protestant once said to me: "Our forefathers at the time of the Reformation thought to reform the discipline of the Church, but, unfortunately, they took to reforming doctrine also, and made a mess of it."

Anyhow, Catholics ought not to be behind their fellow-citizens in matters of education. Above all, they should know their own religion well, and be able to give a "reason for the faith that is in them." They should also be able to compete with others in at least the ordinary branches of education, while some, who are more gifted, and have more leisure, should rise to greater heights.

When century shall have succeeded century, and some future historian shall come to write the history of Australia, of its marvellous energy, its progress in art and science and commerce, its military spirit, so recently developed,—of which, I must say as an old soldier I feel proud of its Federal greatness and wealth, and perhaps of its decline and fall, the brightest page of such a history will be that which will record the noble and successful struggle of a small Catholic minority to maintain the indissoluble union of Faith and Science.

That our Australian Catholic youth may never prove unworthy of that heroic struggle (made for them), and that they may at the same time rise to the highest eminence in every department of Science and Christian Civilisation, is the devout wish of one who has seen a good deal of life, and naturally cannot expect to see much more, and who is sincerely interested in the spiritual and temporal welfare of Young Australia.

2.—Temperance Societies.

Amongst the practical measures to be adopted with a view to secure the expansion of the Church in Australia, the establishment of Temperance Societies is mentioned in the programme or Syllabus of this Congress. And on this I am asked to give my views in the present paper.

Now, with regard to Temperance, I presume we are all of one mind, namely, that Intemperance is a most degrading and hurtful vice; degrading, because it reduces man to a state lower than that of the beasts of the field; most hurtful, because the intemperate are injured in their character, in their health, in their temporal, and above all, in their spiritual welfare. We all know what the Apostle says about the drunkard not entering the Kingdom of Heaven. But Intemperance is not only hurtful to the man and woman who drink to excess; it is hurtful to others also, because it ruins domestic happiness, leads others into intemperate habits, and to it may be attributed most of the crimes which come within the cognisance of the law. In many cases the Intemperance of a father or mother is the cause of spiritual ruin not only to themselves but also to their children.

Having said this much, I must bear witness to the fact, that my twelve years' experience in these colonies leads me to believe that Intemperance is not a common vice amongst the native-born Australians—at least, not to the same degree as in some of the older countries, especially in the United Kingdom.

Still, the police reports, and the tales one hears at the paying-off of the shearers, show that this vice is not altogether unknown even here, while the newspapers occasionally mention instances of excess in high quarters. It is therefore our duty to do all we can to prevent the evil from spreading, and, if possible, to stamp it out altogether.

Now if I were asked what remedy I should propose to bring about this happy result I would say most decidedly, "Cultivate a spirit of self-respect in the community, and especially amongst the young." A person who has any self-respect will take good care not to put "a thief into his mouth to steal his brains away." And unless this spirit be cultivated, I believe all other remedies will only be partially successful. It is not so long ago since Intemperance was not only common, but almost general, amongst the upper classes. My father, who was born towards the end of the last century, told me that in his young days a gentleman who never got drunk, and who never fought a duel, was indeed a *rara avis*. But all that is changed now. A gentleman, and still more a lady, who would forget and err in that respect would be, to use a modern word, "boycotted." They would not be admitted into decent society. If the working-man be impressed with the idea that Intemperance is not only hurtful, but also degrading, I think we shall have less to complain of in this respect.

All manner of means have been tried to cope with this vice, and with only very partial success. In the first place, *Prohibition* has been tried in some of the States of North America. But I have been told by one who had lived some years in one of the Prohibition States, and who, indeed, was born there, that the success of this system was not very great. In other places they have tried what is called the Gothenburg system, which was very successful for a time, but which seems to have lost its influence, partly, perhaps, owing to changes having been made in the original arrangements, and in the wrong direction.

The pledging of individuals to Total Abstinence, which is absolutely necessary in some cases, and a wholesome precaution in others, meets, as every priest on the Mission unfortunately knows too well, with very partial success. How many are there who have taken the pledge over and over again, and have broken it as often. I know there are some who can boast that they have been faithful to the promise they made to Father Mathew in the early forties; but, of course, these would not be native Australians.

Of all the external means of putting down this vice, certainly Temperance Societies hold the first place. The Belgian motto, "*L'union fait la force*" applies most powerfully here. We know the power of Associations whether they be good, bad, or indifferent, Religious Confraternities, Secret Societies, Labour and Trades Unions, etc. But especially in matters of religion and morality is this motto to be adopted, and surely Temperance comes under these heads, for Intemperance is as much opposed to religion as to good morals.

We are all greatly influenced by our surroundings. If they be good they will incline us to virtue; if they be evil, to say the least, we shall have a difficulty in keeping to the right path. Mutual edification is certainly a very great help to the practice of religion and virtue, and we must remember the words of Holy Scripture "*Væ Soli*," "Woe to him who is alone; if he fall there is no one to lift him up." But "a brother helped by a brother is like a strong city.": Proverbs xviii., 19. How many young people fall into bad ways through associating with the wicked and corrupt; and, on the other hand, how many are preserved from vice by associating with the good and the virtuous. Here we see the great advantage of living in a country where the Catholic teaching and the Catholic atmosphere tend so much to keep up an instinctive horror of vice, and a love and esteem of virtue. How many of our poor compatriots who were saints at home, have unfortunately lost the old religious spirit when they found themselves in non-Catholic countries?

Temperance Societies are of three kinds. First we have those who bind themselves to Total Abstinence—or Teetotallers, as they used to be called—who owe their origin to the famous Father Mathew. The idea of starting this movement was suggested to him by a member of the "Society of Friends"; and indeed Father Mathew must have been endowed with wonderful courage and confidence in God to inaugurate such a society at a time when Intemperance was so prevalent. But

in a short space of time the face of the country was totally changed; a drunken man or a drunken woman was as rare as a white swan in Australia. And the good work has been carried on by others, notably, by Cardinal Manning and Father Nugent in England, by Archbishop Ireland in America, by Dr. Spratt in Ireland, not to mention the work that has been done in this respect among ourselves.

"The League of the Cross" is the name under which this kind of Society is best known in English-speaking countries, and He who knows all things, knows how much good has been and is still being done by it; though I regret to say, there is still much to be desired, and especially in Great Britain.

Another kind of Temperance Association was established some forty years ago by Father Richardson of the Order of Charity, a convert from Protestantism, who seeing, no doubt, that many were not willing to take so decided a step as to bind themselves to abstain altogether from intoxicants, established a sort of half-way house—a Society in which the members could, if they chose, bind themselves to Total Abstinence, but were not obliged to do so; but all were bound to promise to keep within due limits and to do all in their power to discountenance and prevent excess. They were also bound to certain religious exercises and the frequent reception of the Sacraments. This Society was not in good odour with the Total Abstainers, but, I have reason to believe that it did a great amount of good. And in this connection it has always seemed to me that the *Prohibitionists*, or as they are sometimes called, *Bigoted Teetotallers*, are acting against their own interests in decrying those whom they call *Moderate Drinkers*. As long as fermented liquor is to be had, it will be used by the majority, and this seems to be the design of Providence—"Wine rejoiceth the heart of man" -and if any have signalised themselves in the opposite direction like the Rechabites, Nazarites, and St. John the Baptist, they certainly were not the majority, even in God's own people. Father Richardson's motto was: "The enemy is not drink, but drunkenness."

There are, finally, other societies, which, though not distinctly Temperance Societies, help very much towards the suppression of Intemperance. These are Religious Confraternities, such as the Confraternity of the Sacred Heart, the Holy Family, the Catholic Young Men's Society, and other associations of that kind, which tend to keep Catholics, and especially the younger ones, in touch with Holy Church. These certainly advocate Temperance, Industry, and Thrift, as well as Faith and Devotion. With regard to such Associations, we must remember the promise of Our Lord: "When two or three are gathered together in My Name, there am I in the midst of them." Our Confraternity of 5000 men and boys in Limerick gives us experience in this matter. I am quite certain that the experience of every priest who has relations with such Societies coincides with ours; and, therefore, there is nothing which we so much desire on our Missions, where circumstances permit, as to establish such Societies, or promote them if already established, because we are convinced that nothing will contribute so much to

preserve the good done, and to make our Catholic population sober, thrifty, and pious. Thank God ! through the zeal of our Bishops and Priests and Missionaries, the various dioceses of Australia have almost in every parish one or other of these Confraternities. In the larger towns and cities the Catholic Young Men's Society, the Hibernian Society, and the Holy Catholic Guild are established, and are producing much fruit. Only a few months since, at a General Communion of the Young Men's Society in St. Patrick's Cathedral, Melbourne, more than 1100 young men approached the Holy Communion in a body. Such tangible evidences of the Christian and Catholic spirit pervading the ranks of our young men give bright promise of that self-respect and self-control which make so much for the cause of Religion and Virtue, and augur so hopefully for the expansion of the Church in Australia.

3.—Vocations to the Priesthood in Australia.

"The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He send forth labourers into His harvest."—Matt., c. 9, v. 37 and 38.

THE object of the present paper is to offer a few suggestions regarding the practical means to be employed in encouraging and fostering vocations to the priesthood in Australia. I can only attempt to put before you certain thoughts which have occurred to my mind from time to time during my long experience in the Sacred Ministry, adding, at the same time, what I have been able to glean from a little desultory reading on the subject.

I.—Consideration Which the Importance of the Subject Demands.

The matter, all must acknowledge, is supremely important, and presses itself on our consideration, in view of the rapid growth and development of the Church, which has already made such giant strides in this land since the fetters with which persecution sought to bind her fell from her fair limbs.

Hitherto the spiritual wants of Australian Catholics have been supplied, for the most part, from the prolific missionary soil of Ireland No doubt a deep debt is due to the Church in France for the many excellent and holy missionaries she has sent us. Nor can we forget that England, out of her spiritual poverty, has given us a Polding, an Ullathorne, a Davis, and a Vaughan. But though the missionary stream still continues to flow from the perennial well-spring of the "Island of Saints and Scholars" (and we should be sorry to see it dried up or diverted), still it is time, after a century's growth, that the Church in Australia should put forth the bud and blossom of a native Priesthood.

II.—The Church Favours and Desires a Native Priesthood.

The policy of the Church in every age has been to form a native clergy in every land where she has found a footing. The first Apostles, who went forth

from Jerusalem to convert the nations of the world, ordained as they went priests and bishops among the peoples whom they converted. And this desire of the Church for a local clergy is as marked to-day as in any former age.

III.—Efforts Made in Australia.

In Australia it has found expression in the efforts made by Archbishop Polding, of saintly memory, to establish St. Mary's Seminary. He was followed by the first Bishop of Bathurst, Dr. Matthew Quinn, who at considerable expense raised a magnificent pile of buildings at Bathurst; and many a priest is now working in Australia who received his ecclesiastical education at St. Charles' Seminary. But it was reserved for the present Cardinal Archbishop, the founder of the noble College of St. Patrick, which crowns the Manly heights, to give an impetus to clerical studies and ecclesiastical vocations which had never before been felt in Australia. That College is indeed a veritable "Sermon in Stone," and will for ages preach to the children of this land the sublimity of the priesthood, and create within their young hearts a holy aspiration to be numbered among its ranks, and a desire to offer themselves at such a noble shrine to the service of the great High Priest—Jesus Christ. Already, brief as is the existence of Manly College, a goodly number of our Australian youth have been attracted to its halls, and a strong contingent of young Australian priests trained to piety and virtue by its past and present presidents and professors, and, equipped with abundant stores of sacred science, have gone forth to take their place among the "Reapers of the Harvest."

IV.—Comparative Dearth of Vocations in Australia.

But while in many countries there is a superabundance of priests in proportion to the Catholic population, here in Australia, as well as in England and America, there are, alas! too few. What is the cause of this? It seems to me to come, to some extent at least, from the active commercial spirit which has got such a hold on the world, and from an inordinate love of pleasure and independence, unwisely fostered in our Australian youth, and a consequent unwillingness on their part to submit to any kind of restraint. A want of robust Faith and simple piety in our Catholic homes and among our Catholic people, who to a great extent have become imbued with the worldly spirit of the age, is also, in no small degree, accountable for the absence of ecclesiastical vocations in the children. Then the position of a priest is no longer considered so honourable as in earlier days. The work, especially in a new country like this, is hard, and often unthankful, and in many cases the latter days of a priest are not always the most peaceful and happy.

What measures, then, are to be taken in the face of these difficulties to encourage and foster vocations to the priesthood?

V.—Necessity of a Divine Vocation.

I need hardly say here that a vocation is not a thing to be bought or acquired by human means or influence. It is God's own creation. "The Church," says St. Leo the Great, "does not accept as priests any but such as the Holy Ghost has prepared, so that they are called to guide God's people, not by reason of earthly preferences, but by the unction of Heavenly Grace." Our Lord Himself said to those whom He called, "*Non vos me elegistis, sed ego elegi vos et posui vos ut eatis et fructum afferatis*" (John xv., 16). And His Apostle gives the well-known warning: "Let no man take unto himself the honour but he that is called by God as Aaron was" (Heb. v., 4). No degree of sanctity, no amount of learning, can supply the place of a call from God. The priesthood is not a profession which one is free to adopt or not, like that of a lawyer, physician, soldier, or merchant. It is the outcome of a Divine call, which makes itself heard in the heart of him who is chosen, and which generally manifests itself in a desire, not unmixed with fear, to attain to the office and dignity of the priesthood, always supposing the intellectual and physical capacity for carrying out its duties.

VI.—Necessity of Early Training of Aspirants to the Priesthood.

Now, although "the Spirit breathes where He wills," and calls some in an extraordinary manner like St. Paul, some out of heresy like St. Augustine or the two great English Cardinals, Newman and Manning, and so many others with them; and, while many are allowed to live for a time in the world, following, perhaps, some secular profession like St. Ignatius or St. Alphonsus,—as a general rule the vocation declares itself in very early life. A boy of ten or twelve years is fond of the Church, loves to serve at the altar, has a great respect and affection for the priest. He begins already to feel an attraction to the Sacred Ministry, and, perhaps, "plays at priest" with his little brothers and sisters, as we read of many who are now among the Saints. The Holy Council of Trent, recognising this early appearance of vocations, says: "Whereas youth, unless rightly trained, is prone to follow the amusements of the world, and unless it be educated from its tender years to piety, before habits of evil have taken possession of the whole man, it will never without the extraordinary help of God persevere in the ecclesiastical state." And so the Holy Council directs that every diocese, according to its means and extent, should, in a college set apart for this sole purpose (and distinct from the Seminary), educate a certain number of boys in ecclesiastical discipline and suitable studies. "Into this College," the Council says, "shall be received such boys as are at least twelve years old, born in lawful wedlock, who have a competent knowledge of how to read and write, and whose morals afford a hope that they will always persevere in the ecclesiastical ministry." Further, the Council expresses a wish that the

children of the poor should be chiefly selected for these schools, though it does not exclude the children of the more wealthy, provided they show signs of a true vocation.

The substance of these wise admonitions is embodied in the decrees of the Plenary Councils held in Sydney in 1885 and 1895.

VII.—How Vocations are to be Fostered. Influence of the Mother.

It is in the above words of the Council of Trent that we find a key to the solution of the question—how to foster vocations to the priesthood. First, the budding vocation is to be watched, protected and fostered. That is, the child, who at an early age shows such signs as I have indicated, should be dealt with in a special, and, I might say, sacred manner by those whose duty it is to do so. And upon whom, if not the parents, especially the mother, does this duty devolve? The mother has the greatest influence in moulding the child's character, and invariably we find holy priests, now in the catalogue of the Saints, ascribe any good found in them to the example and training of a good mother. "It is true," says Count de Maistre, "that woman has written no 'Iliad,' no 'Hamlet,' no 'Paradise Lost.' They have designed no great cathedrals, composed no 'Messiah,' carved no 'Apollo Belvidere.' They have invented neither algebra, nor telescope nor steam engine. But they have done something far greater and better than any of these. They have trained at their knees and given to us upright and virtuous men and women, the most excellent productions of the world," and let me add, they have supplied the sanctuary with its brightest ornaments and the Church militant with its greatest soldiers. Samuel was not only the child of his mother's prayers, but his noble priestly character was the fruit of the development which his early vocation received under the hands of Anna. Of the mother of the great St. Athanasius, we read that seeing the early signs of vocation in her child she said to herself, "I will with God's help train this child to be a man of the Church."

VIII.—Duties of the Mother.

Are our Australian matrons sufficiently alive to their responsibilities in this matter?—is a question we may reasonably ask. Has the spirit of worldliness, so sadly prevalent amongst us, found its way into the Catholic home—transforming the gentle vigilant guardian and directress of the souls entrusted to her care into a mere worldly woman who simply wants to see her children in a position "to do for themselves"? Are there not some Catholic mothers who would prefer for their sons the honours of the world to the drudgery of the priesthood?—who would regard a commission in the Imperial Army as more honourable than the service of the sanctuary, and the Victoria Cross a more desirable decoration than the Roman

Collar? It would be beside the scope of this paper to discuss the means of promoting and safeguarding the sanctity of the Catholic home. It will probably form the subject of a special paper. But whatever may be said of the extent to which the materialism of the age has made its influence felt in family life or how far it has hindered the development of ecclesiastical vocations in Australia, this much at all events we can say:—that if such vocations are to be forthcoming in proportion to the growing necessities of the Church in these lands, the fine old Catholic spirit of Faith and Piety must enter in and retain possession of our Catholic homes, and the Catholic mother take her place as the priestess of the family, ready at all times to sacrifice parental affection to the interests of the Kingdom of God.

IX.—How the Catholic Teacher may Help.

At our Catholic schools, too, a vocation may be effectually fostered by the care and vigilance of our devoted Catholic teachers, as I have known to be done in more than one case both by Nuns and Christian Brothers. Teachers would do well to encourage the reading of the Lives of the Saints amongst their best boys, especially the lives of those Saints who laboured so successfully for the salvation of souls. A pious and devoted teacher, though he cannot give a vocation, can do much to inspire a leaning to the service of the Sanctuary, and can bring out and cherish a vocation the signs of which the parents may not be able to detect.

X.—Duties and Opportunities of the Clergy.

But parents, though pious and good and conscious of their responsibility, need direction and advice in the work of training the early steps of the young Levite. And, moreover, what if the lack of worldly goods looms as an obstacle to the accomplishment of their holy desire? Now here presents itself a very wide and promising field for the special zeal of our priests. Let me quote for you the words of the Australian Plenary Council held in Sydney in 1895:—

"We exhort in the Lord all priests having the care of souls, and earnestly implore them to seek out amongst respectable Catholic families youths who seem fitted for or called to the clerical state. If they find any such boys of good dispositions, pious, and of devout and generous soul, and inclined for study; who manifest a desire of dedicating themselves to the service of the altar, let them cultivate their piety, carefully nourish the germs of vocation, and endeavour to remove whatever might be a hindrance to them in embracing the clerical state."

Here pastors and priests are exhorted—1. To exercise vigilance in selecting boys from their flock. 2. To foster the germs of vocation by teaching them practices of piety and virtue as well as the rudiments of Science. 3. To try and remove impediments to their following the Divine call. These impediments are chiefly two: the necessity of remaining in the world and mixing up with boys whose aspirations are of a worldly character, or whose habits are not virtuous. Such companionship,

whether at school or at business, if family circumstances should require the boy to go to business, would be extremely dangerous, and might influence the susceptible mind of a boy of tender years in a direction altogether opposed to the spirit of the priesthood. The other impediment is the lack of the pecuniary means to procure the necessary education.

In Catholic countries many zealous priests take such boys under their own roof and train them in the ways of piety and virtue, as well as in the rudiments of a classical and Scriptural education. But in this country, where pioneer work is still the order of the day, our hard-worked priests have not the time nor the opportunity to follow such an example. Yet I have known a few who attempted it, and with excellent results. Nor have we in Australia those "Little Seminaries," as they are called, where young boys are taught the Humanities, and where their vocation is tested and developed by experienced masters. But there is a means by which our priests could help in this work which ought to be dear to them. They could themselves bear the expense in whole or in part, according to their means, in the education of one or more such boys. Or they could direct the charity of their more wealthy parishioners to this most laudable end. Very little, if any, such help as this has been rendered to the Church in Australia. Many of our wealthy and fashion-loving Catholics complain that our young priests are not always up to the mark, but they never think of offering to found a burse or defray the expense of even one priest's education. Now the Church has expressed her desire, as we know from the Council of Trent, that vocations to the priesthood should be sought out chiefly amongst the children of the poorer classes, thus evidently implying the obligation of the more wealthy among the priests and laity to provide the means of their education. I have known some priests, even since I came to Australia, to do this; and happy beyond measure they were when they saw the little boy they had taken up so kindly and generously, at length ascend the altar clothed in the priestly garments and invested with the mighty powers of the priesthood. A priest on the American Mission told me more than twenty years ago that with the first money he had been able to put aside he had educated one priest, and that when he came out, both had put their heads together and educated two more; and he added "*that* I consider the best use priest or layman could put his money to—to give a priest to God and to the Church." How many good and promising youths have I not met, who, by their love for the altar, and attachment to priests, by their quick talents and gentle disposition, evidenced unmistakable signs of fittingness for the Sacred Ministry, but for want of means had to abandon the idea of ever becoming priests. I once met in England a young man of five-and-twenty, an Irishman by birth, who was a teacher in a small Grammar School; he had no means besides the small salary he received, and consequently could not give up his situation to study for the priesthood for which he had long felt an attraction. Having been refused admission to a Religious Order because he did not know Latin, he was

taken up by the then Bishop of Salford, now Cardinal Archbishop of Westminster, who told me that he was one of the best priests he had.

Our priests then ought to interest themselves in this holy work and often put before the people their obligation not only to *support* the pastors of the Church, but to provide according to their means for *giving* pastors to the Church, especially by fostering the vocations of young boys whose parents are not in good circumstances, and enable them to enter at an early age the Seminary, where alone they can preserve the bloom of innocence, and escape the contagion of a worldly spirit.

XI.—A Reminder for the Laity.

Nor would it be too much to expect that our Australian Catholics, who have shown such praiseworthy generosity in supporting the primary parochial schools, would stretch out a helping hand in such a work of charity. It is indeed a charity that may well be called a privilege, for if they should live to see a boy they had thus helped stand at the altar of God to offer the most Holy Sacrifice of the Mass and become, perhaps, the saviour of multitudes of souls—is not this a privilege? And what a consolation for such persons when they come to die, to remember that they leave behind them one who will offer the Holy Sacrifice for the repose of their souls! In earlier times those who possessed means thought they could not better employ their worldly goods than by founding burses for the education of ecclesiastical students, or if they were sufficiently rich, by establishing and endowing colleges. In our own days a rich gentleman, a convert, established a college at Bruges, in Belgium, for the education of priests for the English Mission, and we all know what has been done lately in America by a rich young lady, Miss Caldwell, who founded the magnificent Catholic University at Washington.

XII.—The Great Means of Prayer.

But this is a work which is to be done especially by prayer; and this is within the reach of all, Bishops and Priests, seculars and religious, laymen, women, and even children. Both rich and poor, all can and ought to help in this way, for it is expressly enjoined by Our Lord Himself: "The harvest indeed is great but the labourers few. Pray ye therefore the Lord of the harvest, that He send labourers into His harvest." The harvest of souls is enormous—all the heathens to be converted, all the heretics to be brought back to the fulness of Faith, all the schismatics to be restored to the unity of the Church, all the bad Catholics to be reconciled to God, all the good ones to be preserved in virtue and holiness of life. And that harvest is God's own. All are His creatures, made to His image, redeemed by the Blood of His Son, and destined to share in His eternal Kingdom. He can send labourers in abundance without being asked, but it is His expressed

will that we should ask for them; and surely, as St. Augustine says, "If He tells us to ask He intends to hear our prayer." The Church recognising this has from time immemorial ordained the Fast of the Ember Days, the Litanies of the Rogation Days, and the Divine Office to be recited by priests and religious for this end. The late Father Bridgett, C.SS.R., in his excellent little work, "Reapers for the Harvest," from which I have taken many of the ideas here set down, recommends for this object the recital of the "Litany of the Saints," in which so many holy Bishops and Priests are invoked, or the Rosary of Our Blessed Lady, who is the Queen of Apostles.

XIII.—Summary.

To sum up: 1. A native clergy, equipped in every respect for the duties of their sacred ministry, must be formed and maintained, if the future requirements of the Church throughout Australia are to be adequately satisfied.

2. Inasmuch as the mother has the most potent influence in moulding the child's character and fostering the germ of a vocation, a constant supply of zealous Australian priests will be forthcoming as long as, and no longer than, the grand old Catholic spirit of Faith and Piety holds possession in the Catholic home.

3. Catholic teachers may do a great work by taking a special interest in those youths who show an inclination for the priestly state, encouraging them by every means in their power, and by developing in them a taste for spiritual reading, especially the Lives of the Saints and Servants of God.

4. The clergy themselves must exercise vigilance and care by noting among the members of their flock such boys as give fair promise of a Divine vocation, by zealously guarding them from the contamination of the world, and, above all, by bearing the expense, in whole or in part, of the education of such boys.

5. Wealthy and even well-to-do Catholics should be frequently reminded of their duties in this matter. The spiritual advantages and consolations to be gained by the establishment of burses should be pointed out to them when opportunity offers.

6. But above all things, let clergy and laity unite in earnest supplication to the Lord of the harvest that he would look down mercifully on this fair land of Australia—the latest fruit of the prayers and passion of His Divine Son, so that not even one sheaf of the harvest may be allowed to perish for want of holy and competent reapers.

X.—Libraries as a Work of St. Vincent de Paul Society.

[Mr. L. F. Dew.]

"THE institution of Libraries necessarily completes every attempt to spread the blessing of Christian instruction and literature among the poorer classes." This is the authoritative comment on the work of "Libraries" to be found in the Manual of the St. Vincent de Paul Society.

That the work is a well-recognised one of the Society, and that benefits flowing from it are not confined exclusively to the poor, will be best demonstrated by extracts from the official organ of the Society in English-speaking countries, known as the *Bulletin*.

In the report for 1894 on France and her colonies occurs the following:—"It would be a mistake to think that the poor, who delight in all sorts of reading, do not take to the books we lend them, and it is our duty to oppose the propagation of an irreligious and baneful press, by means of the diffusion of good books." Mention is then made of libraries at Angers, Verdun, Cambrai, and Valence, each containing 11,000 volumes, and of a circulating library at Chalons with 14,000 volumes.

We are told in the "General Reports":—

In Spain, "The lending libraries complete the spiritual alms that we strive to give to the poor."

In Ferrara (Italy), "The work of good literature is not neglected."

The Central Council of the Jura, in Switzerland, "possesses a library of 2597 books."

In Hamburg, the Brothers visit the Hospital, "giving books and Rosary Beads."

The Conferences in Posen maintain twelve libraries. At Brussels the Brothers, desirous of keeping the military conscripts from harm, provide them with reading rooms and libraries.

More than thirty years ago the Conference of Ghent founded a provisional school of Christian Art. "At the end of a few years it became the possessor of a large building which contains a workshop, a museum, and a library. It attracts over 600 pupils to its courses on Architecture, Sculpture, and Archæology."

We are assured "Lending Libraries are not neglected in Brazil." While in Guatemala, the Conference of the Sacred Heart "distributed not less than 5540 small Christian books."

In Quebec a branch of the Catholic Truth Society was formed under the direction of a committee appointed by the Council of the St. Vincent de Paul Society in 1891. Some five years after, in a report submitted to a Congress then held in Quebec to celebrate the Golden Jubilee of the latter Society, we are told of refutations of slanderous attacks "on our Holy Religion," of the "holding of public lectures on Religious and Controversial Subjects," and of the dissemination of Catholic literature by means of this branch of the Catholic Truth Society, the offspring of the zeal of St. Vincent's Brotherhood.

Very interesting is the news from New Orleans:—"The Conference of St. Stephen founded about five years ago a library which has now 4285 books, which are more and more prized by the readers. This work created in the parish a public opinion against the immoral Press, with which even non-Catholics identified themselves in large numbers. An Association was established, which requires a subscription of 2fr. 50c. from those who can afford it, and the poor receive books *gratis*."

Some years ago a Prison Committee was formed in Philadelphia, which not only distributed hundreds of Catholic papers to the prisoners, but succeeded in obtaining the addition of some Catholic books to the prison library of 8000 volumes.

The "Boys' Association" in New York was not considered complete till the Gymnasium received the addition of a Library of 400 volumes.

Late news from the Ottawa Council in Canada is to the effect that "Publications obtained from the Catholic Truth Society have been distributed more or less by all the Conferences."

At Port Elizabeth, in Cape Colony, the Conference had eighty members assisting the poor out of work and diffusing Catholic books in parts where no church existed.

At Kelso, in Scotland, the Conference manages a "Catholic Library, Reading, and Recreation Rooms."

The members of SS. Peter and Paul's, South Shields, England, "Look after children in the workhouse, and give them books to read."

The Conferences of the Superior Council of Edinburgh, "Distribute, with the intention of spreading morality and the Catholic religion, a very large number of good publications in schools, hospitals, workhouses, and ships. They are also trying at the present moment to increase their means of propagation by collecting all sorts of Catholic publications left aside by those who read them."

The preceding references to the work of the Society in various parts of the world will be sufficient to show the important place the dissemination of wholesome literature holds in the estimation of the Brothers of St. Vincent de Paul of whatever race or country.

The necessity of adaptation to the wants of the times in whatever place the Society may find itself is beautifully set forth in an address given by His Eminence

the Archbishop of Mechlin on the occasion of the Golden Jubilee of the Conferences of Antwerp in 1896, in the following words :—

"The Conferences of St. Vincent de Paul are not old-fashioned at the present day; they will remain, whatever may happen. But I wish that your Society, which is consecrated to works of charity, should unite with respect for its traditions, with its admiration for the past, and with the permanency of its original spirit, a knowledge of the present times, and the adaptation of its zeal and its propagandism to present wants."

Not only is adaptation to present wants necessary, but in a country such as that of which we have the privilege of being sons or adopted children, a keen realisation of the possibilities of the future, and of the relation in which the Catholic laity in general, and the members of societies consecrated to works of charity and religion in particular, stand thereto, with the consequent duties and responsibilities, is imperative.

Have we any adequate conception of the duties we owe to the Church first, and our fellow-countrymen afterwards, as propagandists, as expositors of Catholic doctrine and teaching—at least in our lives—as sworn and active enemies of error and vice whether found in the Press, book, or the hundred and one channels so ready for their diffusion.

And yet that there are such duties, can better testimony be given than the words of Cardinal Newman, addressing the laity of Birmingham?—

"There is a time for silence, and a time to speak. The time for speaking is come. What I desiderate in Catholics is the gift of bringing out what their religion is; it is one of those 'better gifts.' . . . I want a laity not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity. . . . I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth, . . to understand how Faith and Reason stand to each other, what are the bases and principles of Catholicism."

The words of Cardinal Gibbons, speaking of the dangers threatening American civilisation, are not inapplicable to Australia :—

"If our Government and Legislation are permeated and fortified by Divine Revelation and Christian traditions, we cannot ignore the fact that they are assailed by unbelief, impiety, and Socialism. . . . The dangers that threaten our civilisation may be traced to the family."

That there is need for zeal, and that, born of the fire of charity which burns for the honour of God and His Church and the salvation of souls, a few considerations will testify.

Take first the hope of the future—the young. After leaving school at the age of 14 or 15, what means exist to strengthen and perpetuate the splendid training in the Faith afforded by the schools? We have practically no clubs or institutions where they may be guarded as well as amused; they are plunged into a world of anti-Catholicism, if not of actual unbelief, at a most susceptible age; their mental food is almost without exception supplied by those either indifferent or antagonistic to Catholic teaching In Newspapers, some of which are reeking with immorality; in Novels, where sensuality is presented under the seductive guise of a fine style

and covert allusions; in Periodicals, where unsound principles of life and conduct are enunciated; in the workshop or office, the religion of the Catholic boy or girl is often ridiculed, sneered at.

An exhaustive examination made some 19 years ago of the periodicals for the young in England and Ireland disclosed the fact that one only was Catholic, and that the best of the others, admirable in many respects, were from time to time tinged with misrepresentation (to use a mild phrase) of matters pertaining to Catholicism.

Are matters better in Australia to-day as regards the literature actually in the hands of the children? And yet, as Monsignor Dupanloup so beautifully puts it:—"The hope of the State is in the children of its subjects; they are the 'future people.' . . . But more than all, they are the hope of the Church, the heirs of her Faith, her sanctity, her traditions. *Her future rests with them.*"

It is a distressing sight to see the young thronging the Public Libraries and Schools of Art selecting whatever chance, curiosity, or baser motives may suggest from the miscellaneous collection on their shelves.

It is an appropriate time, this of the dawning of our Commonwealth, to note the fact that practically the old stock, full of Faith and fervour from the old lands, has given place to the new order. If rightly managed, instructed and safeguarded, young Australia promises well for the Church, but organisation and effort are required in regard to many matters, but in none more than that of the diffusion of wholesome literature.

Already America and the United Kingdom have awakened to the necessity for action; witness the Catholic Truth Society, the brilliant array of Catholic writers of Fiction, Biography, History, Philosophy, etc., in the Home countries. Of material there is enough; the chief difficulty, *vis inertiæ*, the apathy of our laity, the failure to realise the necessity for individual action.

Already a small beginning has been made in Melbourne and Sydney by our Society. In Melbourne the Catholic Truth Society's Works have been distributed in large numbers. In Sydney the Central Library has, with six years' experience, solved the difficulty of maintaining the interest in parochial libraries by keeping them supplied with fresh books.

Being a distributing medium, a few thousand books are sufficient to keep quite a number of branches in an efficient state. The scheme is so elastic that a branch can be formed in any town or district conditionally that some one or two people of repute (not necessarily having any connection with the Society), will become responsible for the books. For half-a-crown the loan of fifteen volumes can be obtained for a month, and a shilling will cover the freight on a parcel of forty volumes to towns so distant as Hay.

Experience proves that the books are welcomed wherever a branch is opened, its success being assured by a zealous, capable librarian having charge.

The St. Vincent de Paul Society should be pre-eminently fitted for this work, for the very fundamentals of its constitution are those of zeal for souls, self-abnegation, and a burning charity; its organisation is so perfect and yet so simple, its extension so easy.

No wonder, then, to hear the Bishop of Salford (the Right Rev Dr. Bilsborrow), addressing the Society, say, "He looked upon the Society of St. Vincent de Paul and the Catholic Truth Society as two sister societies." His Lordship "considered that those to whom he spoke were bound to be living examples of the vocation and perfection of Catholics living in the world as far as they could possibly be."

To rouse the Brothers' zeal, let me beg them to quietly observe the stock of the newspaper shops and bookstalls of the cities, the pictorial papers in the hands of the young in tram and train, the novel and its kind in the hands of the tram travellers, the indecency of advertisement in the Press and on the hoardings of the city; and then to think of the soiling, if not the loss, of the souls of so many who, by the action of the Vincentian Brothers, might have been saved. As Mgr. Dupanloup says, "It is this thought of the future, where there is a question of the impressionable souls of the young, that gives almost an awful importance to what otherwise might seem but trifles concerning children."

Besides the promotion of Catholic Libraries in parochial and country districts, I would suggest the formation of Central Reading-rooms in the various metropolitan cities. In Sydney the Central Library might well become the nucleus of a combined Library and Reading-room, accessible practically at all hours.

Then, too, there is a considerable field for effort as regards the addition of books by standard Catholic authors to the various public libraries, whether those designed for the general public or for the inmates of public institutions.

In the public libraries there are suggestion lists, which, if used by the Catholic laity with persistency and discretion, would lead to notable additions of works Catholic to the national collections. As regards gaols and benevolent institutions, much good might also be done by judicious representation in the right quarters of the claims of Catholic inmates to books suited to their Faith and condition. Subscribers to Schools of Art, Libraries, and Reading-rooms should also insist on the inclusion of more Catholic books, periodicals, and papers in their equipment than at present.

The foundation, however, of all these works must be laid in the individual. As Father Feeney has so well said, speaking of England, "We must awaken from this apathy, and show more appreciation of our own literature before we can hope for a general revival of Catholicity in this country." How applicable to Australia are his words when he says: "Indeed, if any of our cities or towns were to be suddenly overwhelmed, like Pompeii of old, and to be excavated after eighteen centuries, the explorers would find in the libraries discovered little clue to help them to distinguish between Catholic and non-Catholic homes."

Hence, I would urge the cultivation by the members of the Society of an individual sense of responsibility in these matters so vitally important for the present and future of the Church in Australia. Then will follow an anxiety to know something of what other countries are doing; there will grow up a desire to become acquainted with the works of our Catholic writers, whether novelists like Christian Reid, Walter Lecky, Lady Gilbert, Father Talbot Smith, Maurice Egan, or those treating more serious subjects.

In Australia the Conferences have not yet attempted what is known as patronage works, that active interest in boys and young men after leaving school which is productive of such remarkable good on the Continent. Difficult as the work would be in Australia, it is still practicable, and no better beginning could be made than the establishment of Libraries and Reading-rooms, where amusements and attractions of various kinds would bring in the lads from the street corners to surroundings elevating and improving.

I cannot conclude better than by quoting those stirring words of Cardinal Newman: "But I want you to rouse yourselves to understand where you are—to know yourselves. I would aim primarily at organisation, edification, cultivation of mind, growth of the reason. . . . It is not giants who do most. How small was the Holy Land! Yet it subdued the world. How poor a spot was Attica! Yet it has formed the intellect. Moses was one, Elias was one, David was one, Paul was one, Athanasius was one, Leo was one. . . ."

Grace ever works by few; it is the keen vision, the intense conviction, the indomitable resolve of the few which is the instrument of Heaven. Fear not, little flock, for He is mighty who is in the midst of you, and will do for you great things.

XI.—Catholic Young Men's Societies in Melbourne.

(TWO PRIZE ESSAYS.)

What Means should be Adopted to Safeguard and Promote the Spiritual Interests of Catholic Youth from the Close of School Training till the Attainment of Mature or Middle Life?

FIRST PRIZE ESSAY.

[F. H. Williams, Melbourne.]

"Truths can never be confirmed enough,
Though doubts did ever sleep."—SHAKESPEARE.

As the Catholic Young Men's Society takes a special interest in this question and is anxious to solve it, it will be treated under two divisions, dwelling in the one on the Constitution, etc., of the Society, and assigning the other to the means suggested for the solution of the question. Under

THE CONSTITUTION,

the various branches of the Society are affiliated to the Federal Council. The Council is composed of three representatives and the Spiritual Director from each of the branches affiliated thereto. And, above all, an Executive of eight members elected by and from the Federal Council at each January meeting, consisting of a President, Vice-President, Secretary, Treasurer, Demonstration Officer, Organising Officer, and two Visiting Officers. These officers form the Executive Government of the Society; and the Archbishop of Melbourne and the Spiritual Director are members of such Executive. The Council has jurisdiction over all the branches. Each branch has full and unfettered right of self-government. The Federal Council meets at least four times a year, viz., in January, April, July and October, and at any other time it may decide. Its chief duties are to collect information enabling it to establish new branches in all popular centres; to deal with the annual reports from branches and make suggestions for the extension and more efficient working of such branches; to issue an Annual Report and audited Balance Sheet in December of each year of the business and progress of the Society; and to transact whatever

may be necessary for carrying out the spirit of the rules, and to act generally whenever federal action is necessary. The means employed in furthering

THE OBJECTS OF THE SOCIETY,

viz., to promote the religious, social, and intellectual welfare of its members, are—Prayer, Frequentation of the Sacraments, Magazines, Dramatic Clubs, Classes, Lectures, Debates, Social Reunions, Libraries, and the support of the Catholic Press. The branches meet two nights in each week, one of which is devoted to literary improvement, according to the half-yearly syllabus, while the other is set aside for amusements, of which there is no dearth, as each branch possesses a piano as well as various games.

TWO SPECIAL ADVANTAGES

are conferred by membership. The Society enables a young man to continue and extend his studies, and he thus acquires general knowledge which he could not obtain alone. The amount of knowledge acquired at school is small in comparison with the requirements of after life, and if one rests on his oars after quitting school his mind will soon become parched and desolate, and every noble aspiration stifled by the rank growth of obnoxious weeds. If a young man makes up his mind to prosecute his studies with diligence and perseverance, he will soon widen the sphere of his knowledge. The speeches of some of the members of the Society would do credit to any assembly. And it may be asked,—How did they come to acquire so much facility in expressing themselves on any subject of debate? Simply by taking part in the debates, and profiting by the advantages of a good library connected with the Society. Those young men, if left to themselves, would have become barren in ideas and incapable of rising beyond the common level. A young man may be a member without profiting by it. If in joining the Society he makes the Society's chief object subservient to amusement and recreation, he will fail to reap the advantages of membership. Socials and pastimes, although good in their places, should not be allowed to monopolise the attention of a young man to the detriment of the higher ideals of life.

THE SECOND GREAT SERVICE

rendered by the Society is that the supernatural interests of its members are fostered and safeguarded. Each encourages the other to his religious practices. By being members of the Society young men are greatly strengthened in facing their daily toils, and prove an accession of strength and influence to the Catholic body, as there are many evil influences of an insidious nature to contend against. They are likewise afforded special facilities for counteracting the pernicious effects of the evil agencies which are ever at work to ruin every virtuous trait.

In the words of Lincoln, the Society fits its members for that last full measure of devotion—

"THE HIGHEST DUTIES OF CITIZENSHIP."

It affords them literary advantages, and places within their reach any positions of honour. In the Society's mission lies the hope for the realising of Emerson's test of a nation's real greatness: "The true test of civilisation is not the census, nor the size of the cities, nor the crops, but the kind of men the country turns out." Ay! The Society exhorts its members to fit themselves for the proper discharge of their duties. For this fair land does not base its strength in armies and navies alone, but rather in the virtues of its citizens. It also instils its members with patriotism which can make them heroes, who will, if needs be, die in defence of their country's honour and their country's flag. The Catholic Young Men's Society is of

THE FIRST IMPORTANCE.

Of all the Catholic Societies none approaches it in importance. Catholic young men have to associate with companions devoid of every particle of religion and religious sympathies, and who boast of their infidelity and vice; therefore the faith and piety of Catholic men are exposed to continual dangers and need every safeguard for their protection. No other class is so strongly assailed in their spiritual interests as the Catholic young men of this country. No matter how good and upright their minds may be, it is only by a miracle that they can hope to escape the shipwreck of faith and morals. Hence the paramount importance of a Society which offers special facilities for opposing the mischievous effects of the evil agencies tending to sap all that is noble in Catholic youth.

"The young men of the country are the prophecy of the future," and "None so well as young men can do young men good." No more significant words were ever uttered by Cardinal Manning and His Holiness, Pope Leo XIII. It is patent that the Society has in itself that excellence which ought to command all admiration. Its influences are as sacred fire reflecting lustre on the members' religion, and kindling in them a spirit of

PATRIOTISM

such as this great Austral land so well deserves of them; a land so full and rich of promise for the advancement of religion; a land where Catholicity has progressed in a manner marvellous and unequalled in history.

MEANS FOR SAFEGUARDING THE SPIRITUAL INTERESTS OF CATHOLIC YOUTH.

"Children, like tender osiers, take the bow,
And as they first are fashioned always grow."

It is a matter of the greatest consequence what ideas are stamped upon the ductile minds of youth, what sentiments are impressed on their hearts, and to what habits they are first formed. Virtue in youth has peculiar charms, and is always a seed of extraordinary graces and blessings. Indeed, the appositeness of Disraeli's famous apothegm—"The history of heroes is the history of youth"—is strikingly exemplified in various quarters. What is not possible with youth? The Prince of Condé won the battle of Rocroi at twenty-two. Pitt was in the British Ministry

at a similar age; Gladstone at twenty-five; while St. Aloysius Gonzaga and St. Stanislaus were models of sanctity and virtue, even at tenderer years.

The Most Dangerous Time

is between the ages of fourteen and thirty. A youth, on leaving school at the former age, and who undergoes a sound training for the battle of life at our Catholic Schools, has every opportunity afforded him to fulfil the high destiny which awaits him. But what happens in his case? He is at once thrown into the company of those who have none or very little faith, and whose surroundings are fatal to the germs of piety implanted with so much care in his heart. After the latter age, a man settles down and is comparatively free from the dangers that beset his path after quitting school. Up to early manhood, he is liable to forget the lessons of virtue imbibed at school, unless some means are placed within his reach to help him to persevere in the path of virtue, and to counteract the evil influences arising from his position in life. The time of youth is one of great danger, and needs every spiritual aid to preserve him from certain destruction regarding his eternal interests. The stages of life at which the danger is most prominent are clearly indicated and emphasized; and such then are the stages at which the Society desires to safeguard the spiritual interests of Catholic youth by putting into operation the powerful influence which the Constitution of the Society gives.

The First Step

essential to the successful solution of the question is to remove the condition which jeopardises the spiritual interests of Catholic youth. The remedy suggested is the establishing of Clubs in connection with the branches of the Society. Youth generally spend their evenings on the streets. All the vices springing from such a course soon follow; and they speedily gravitate to the tap-room, when drinking, smoking, and gambling, with the foul expressions, are the inevitable results. Such a course once in progress, *Facilis descensus Averni.* No longer will such youth profit by the good lessons acquired in school, but consider themselves emancipated from the necessity of self-improvement. They cannot see what good lessons will do them now, but look upon them as something to be despised. They desire to be men, and leave behind them everything that savours of childhood. What, may be asked, is at the bottom of all this? A longing for a little amusement. The remedy is patent:

Clubs must be Established.

Companions such as the youth meet in the streets and at the public-house corners afford the amusement which they hanker after. How many and great are the temptations which await them? Such a course trains them to be loafers if it does not lead them to the Court. It further means that a waste of money and energy is involved in this sudden and total abandonment of mental culture. At sixteen and seventeen they will be found to be inferior to a child of eleven at

school, as they have forgotten nearly all of their learning. Added to all this, they learn their manners and morals in the streets, at the most impressionable age. It is a comparatively easy task to reach youth, but it is not so when they are men and hardened. What will become of them? They will become an army of hostile critics, a scourge to Society, and the saving influence of religion will have no charms for them. I repeat—

IS THERE A REMEDY?

It is possible to get hold of the youth as soon as they leave school, and to induce them to continue their education, and to forego the hazardous haunts and delights of the streets. Australian youth, who know no superiors for brightness and intelligence, quickly perceive what is for their good, and can easily be secured. The success attending such efforts would not be merely ephemeral but assured when accompanied with the clearness and certainty of arrangement that only actual experience can give. One may well exclaim: "How great and pressing the need? How obvious and simple the remedy?"

The remedy is to be found in the establishing of Clubs. In connection with the starting and the carrying out of the Clubs, all degrees of ineptitude and inefficiency must be sternly guarded against. There must be

SOVEREIGN EFFICIENCY

permeating the whole machinery of the Clubs and their responsible conductors, and nothing of a haphazard nature about them. They must be serious undertakings. All *dilettante* philanthropists should be tabooed—their presence strictly kept apart from the Clubs—for things that move and flourish by the right spirit inspiring them, may be killed by the grasp of a well-meant but misdirected hand from without. The Clubs will have to be reasonably endowed and suitably fitted, otherwise their usefulness will be crippled and their efforts for good hampered. They must be staffed with workers who mean business, and have counted the cost: whose characters will not be affected by every wind of mutability by being

" . . . Everything by starts, and nothing long."

No idea of punishment can for a moment be entertained, for such would not only be detrimental to the well-being of the Clubs, but would sap their very existence. Affection is able to win the most wayward, and reclaim him when everything else will fail. Since virtue and happiness are the objects desired, they can be secured along well-defined lines of physical, mental, and moral progress. Scientific ingenuity, enthusiastic zeal, will suggest the means to be employed to strengthen weak wills, to develop latent faculties, and to eradicate or counteract vicious tendencies.

OVERWHELMINGLY ATTRACTIVE

the Clubs must be, otherwise they will be doomed to failure. (1) Their very atmosphere must be full of brightness and cheerfulness. (2) They must be open

every night. (3) They must start well, as a good start is half the battle. And (4) halls specially set aside for the purpose will doubly ensure the success of the work.

The Personal Influence,

that strongest of all agencies for good or evil, brought to bear on the Clubs, can make or mar them. The guiding influence must not be carping, but of a nature charming and attractive, and entering into the very jovial and light-hearted gusto which is part and parcel of youthful recreation, if somewhat vigorous. The personal influence that would check the youthful hilarity at the games, because vigorous, should not be tolerated at the Clubs. Unless the delights of the Clubs are many and various, the youth will drift away before they begin to tell. In such enterprises personal influence and sympathy is the breath of life that makes healthy growth possible.

Open the Clubs Every Night.

To care the youth on one day of the week, and to leave them to the streets and the public-houses and the music halls on the others, is not the plan of campaign that commends itself to thoughtful men. No provision is made worth thinking of for the great mass of the average youth. Is it any wonder if, in a year or two, the well-trained youth degenerates into a larrikin of the streets? What would be thought of an engineer who undertook to supply a city with water from a distance, and left mid-way a big gap in his aqueduct. The thought is here forced upon one that the State does not do enough for youth generally.

The State's Neglect

will have to be met in another form. Its niggardliness will have to be accounted for by expenditure in coping with the results brought about by its parsimony and neglect. Train not the youth in virtue, and neglect to safeguard their noble traits and aspirations, and surely a Nemesis will overtake the State's neglect in the shape of crime and enormous comparative expense. Make

The Equipment of the Clubs

attractive. This involves constant variety. A good gymnasium, with first-class apparatus, is the Alpha, but not the Omega, of the recreative department. Football, cricket, roller-skates, quoits, rackets, air-gun shooting, boxing, fencing, and single-sticks, draughts, chess, dominoes, and rounds of games will have to be assigned their places in the amusements. And occasional picnics and entertainments will add strength to the variety. The games to be thoroughly mastered point to the necessity of securing the services of an Instructor. A plunge bath would certainly complete the equipment, which, if enticing, will augur well for the success of the undertaking, especially if the Clubs are inaugurated in halls solely devoted to the purpose. In order to crown the work, an

Educational

Department must find a place in the Clubs. The end desired can be attained if attendance thereat is optional. Youth are apt to discern what is for their good and

will readily attach themselves to the classes when the teachers are winning and capable. First-aid lessons and drill could profitably be included in the curriculum. To act as a stimulus and to test the progress and efficiency, examinations should be periodically held. The teaching must be good, as youth are quick to detect ignorance and incompetence. If it is impossible to get voluntary teachers, paid ones must be secured. In connection with

THE CONSTITUTION OF THE CLUBS,

two questions arise: Are such Clubs possible? Who are to found and manage them? (1) Undoubtedly they are. (2) And the Young Men's Societies are peculiarly fitted to found and manage them, each branch establishing a Club on the lines indicated in connection with the Society in its locality. The co-operation of the Spiritual Director is essential as one of the most potent factors for the successful issue of the scheme. No philanthropy in bits should be allowed to enter into the work, but a whole-hearted and thorough determination should characterise every action. Everything must be subordinated to an unselfish care for the interests of the youth. What is required is the starting of one Club in a central part, under the most favourable circumstances. It would act as a University—a training ground for other centres. The object-lesson would have its effect. The one Club would not remain solitary for long. The idea and spirit would be taken up and others started. Many are willing to act, but all cannot be leaders. A manager to work each Club satisfactorily is indispensable. An

INITIATORY COMMITTEE

could be appointed to see about starting the Clubs. The Committee should go to the work with thought, devoutly pausing, earnestly meditating, weighing every part with a wakeful judgment, and fixing on what best represents the idea of the Clubs with the most faithful accuracy. Already mention has been made of the necessity of having a fund to institute and endow the Clubs. Many ways will suggest themselves to the Committee of obtaining pecuniary assistance, but let it here suffice to say that one of the most hopeful suggests itself by securing the powerful aid of honorary members.

SYNOPSIS.

The question is the noblest and most hopeful of all enterprises—the safe-guarding of youth. Catholics should understand perfectly what duties are imposed on them by the necessity of the times, and go to work with an entire union of souls and a perfect concentration of forces. There are difficulties to face, yet not of a nature which should delay our zeal or stay our energy. Our strength lies in the intelligence and patriotism and virtue of our people. We must not begin with wild fervour, nor with first rushings of undisciplined zeal, but with quiet strength and emotionless courage. The starting of the Clubs will be a new institution proper to the growth

and movements of the times, founding thereon the best hopes for the future, and adding new efficacy to the Catholic Young Men's Society. The Clubs must be free and untrammelled to develop their beneficial action along the indicated lines.

The following ennobling sentiments clearly and fully indicate the spirit that should pervade and dominate the Clubs. St. Philip Neri was wont to declare, "That he would allow youth to chop wood on his back, because he would then know that they were out of mischief." And Archbishop Ryan, the great preacher of the United States of America, says: "I have always regarded it as a great misfortune to religion that some men have so associated it with unnatural gloom that it became unamiable in the eyes of men, especially of youth. Religion is bright and beautiful, and sanctifies our legitimate recreation as well as the performance of our most serious acts. I have no sympathy with those who make it a moral straight-jacket, and try to crush out the joy of the young heart. No; enjoy life whilst you remain within the domain, and it is a very extensive and lovely one, on the confines of which the angels of conscience and religion stand and say: 'Thus far and no farther.'" Ay! The bright battalions of youth, who colour with that modesty which is their sweetest charm, make a nation's glory and its shame: it is their faith and enthusiasm that drives,—their passion of love, and hope, and chivalry that makes the world go round in its enchanted radiance.

SECOND PRIZE ESSAY.

[R. M. Riggs, Melbourne.]

What is a Catholic Congress and what are its objects? A Catholic Congress is a gathering, or a mass meeting, of the representatives of the different offices recognised in the workings of the Holy Roman Catholic Church, called together in council to discuss and finally settle in the interests of the Catholic populace, many matters of the most vital importance.

This Congress of 1900 will be under the leadership of His Holiness Pope Leo's representative here in Australia, viz., Cardinal Moran, and will be also composed of the Prelates, representatives of the clergy, of the laity, and of the many Sodalities and Societies in connection with the Church.

The text proposed for our essay will form the subject of one of these important discussions, and by a careful scrutiny of the few words contained in it, one can see that it cannot be regarded as the least important factor in the duties of this Congress, but on the other hand is worthy of, and will no doubt receive, its most careful consideration. In view of this, the Federal Council of the Catholic Young Men's Society of Melbourne, recognising that it has a right to interest itself in anything pertaining to the welfare of the "Catholic Youth" of the colony, and knowing that its opinion will be called for on behalf of this Catholic Institution, wishes to obtain the universal and united opinion of the members of

the different branches under its control, and of those who, though their branches are outside the guidance of this Council, are still recognised members of the Young Men's Society.

Before proceeding any further, it would I think be wise, in order to make things a little more discernible to the eyes of, and clearer in the minds of those persons who have not had an opportunity of seeing or knowing the objects or doings of the Catholic Young Men's Society to dwell for a few moments in explanation of whom the Federal Council consists, and how it is that it acts with authority for such a large institution.

The Federal Council is composed of a body of men representing the interests and voicing the opinions of the individual members of the Young Men's Society in and around Melbourne.

This body is formed from delegates chosen by the branches under the authority of the Council. These delegates represent the individual members, and are invested with power to act for them and control any business tending towards the advancement of their interests. The election of these delegates takes place every six months, which allows them two Council meetings to attend, for that body meets in a central place every quarter. Seeing, then, that the individual members are represented by these delegates, and that the Federal Council is constituted of these delegates, there is no room to doubt the true representativeness of that body. Who can justly deny it the right of taking the reins in its own hands and controlling the affairs of the young men as a whole?

Who would rob it of the honour of exercising its rights on this coming memorable occasion, an occasion which I have no hesitation in saying will be unequalled in the whole history of the Catholic Young Men's Society, and one on which its future will largely depend.

It is this Council then that wishes to show the Catholic world that the Young Men's Society has a lively interest in the welfare of the Church by offering an humble opinion at the coming Congress as to the best means of protecting the spiritual interests of its youthful members, and at the same time providing a stoppage to the only leakage that could be pointed out in connection with the workings of our Holy Church in these colonies, even by the severest of critics. In order that this expression of opinion will be recognised as the voice of each and every individual member, one that will be worthy of the great occasion that demands it, the Council set about arranging for an "Essay Competition" on the all-important matter contained in the foregoing text.

His Grace Most Rev. Thos. J. Carr, Archbishop of Melbourne, who takes an active part in the business of the Federal Council, of which he is the esteemed President, in order to encourage the writers of the essays, generously donated three prizes to the values respectively of £5, £3, and £2. To obtain these valuable prizes should alone be sufficient to excite a good and keen competition; but all true Catholic

young men will recognise a higher and nobler motive in the text, which will not only benefit themselves, but will bestow benefits on the whole Catholic community, and bring down on it the blessings of the Almighty. I feel thankful that I have the honour of being in the position of acknowledging myself a member of one of the suburban branches of the Catholic Young Men's Society of Melbourne, which entitles me to express my humble opinion on the matter in question. I think that it is the greatest honour that could be conferred on any young man to be allowed to compete for the distinction of being selected to represent the opinion of such a large and powerful organisation.

It is an occasion of a lifetime, and I trust that my hand will be guided by special Divine assistance, that my ideas, if chosen, may be placed clearly and fully before the coming Congress, and thus materially assist in the formation of a scheme which will not only bring the prodigals back to their homes, but will barricade human nature against the foul attacks that are being constantly made against it by the world

Now, to begin at the beginning, let us grasp and clearly understand the full meaning of the text in question, which, in order to bring it more vividly before your memories, I will again quote: "What means should be adopted to safeguard and promote the spiritual interests of Catholic youth from the close of school-training until the attainment of mature or middle life?" This, in plainer language, means: "What scheme can be brought into existence that will not only prevent our Catholic boys who have now left school, and are employed in one occupation or another in and around the city, from associating with bad companions, creating filthy and disagreeable habits, using bad and foul language, neglecting their religious duties, losing the respect of every decent-minded person, bringing disgrace and discredit on themselves and their homes, and breaking their parents' hearts; but will, on the other hand, also renew and strengthen the religious qualities of their childhood, and thus enable them in their boyhood to gain the goodwill of their neighbours—a big step on their journey to manhood.

What class of youth comes within the precincts of such a scheme? Is it the schoolboy class? The text answers, "No." The majority of our schoolboys are under the guidance and tuition of Catholic teachers, and are, therefore, kept constantly in touch with their spiritual wants. Then, again, their spare hours after their studies are very limited.

Is it the grown up young men? Again I answer, "No." These have an opportunity afforded them of joining the Young Men's Society, and it is one of the duties of this Society to obtain such recruits.

What class do we, then, particularly desire to cater for? It is the young working class of boys that requires our attention. Boys ranging in years from about 12 to 15 or 16 years. Most of these are employed in the factories and warehouses in and around Melbourne.

Why should this class require our particular attention? Why? because their age prevents them from becoming members of the Young Men's Society, and it is at these ages that many of the greatest trials of life occur. The whole future in fact depends on these few years; whether for good or bad will solely depend on the surroundings at this particular period. Young lads employed in factories and warehouses are surrounded by many dangers. They are brought in close contact with all creeds and classes. It is in these workshops that they hear for the first time, perhaps, foul language spoken, or witness some dirty and filthy habits indulged in. These lads, raw from school, very often become the work-mates of such men who know of no such thing as shame. Look at the outcome of this, as it were, forced companionship, if things are allowed to go on as they are without a remedy. See those innocent lads of a couple of months back. Look at them indulging in the very same filthy habits which only a while ago they turned from in disgust. Hear them now glorying in the use of bad and immoral language. Listen to them denying their holy religion. They have sold themselves body and soul to Satan. He incites them to assume an air of independence now that they are earning a salary, and to rebel against the wishes of their parents. They know of Tommy So-and-So and Jimmy So-and-So having this liberty or that freedom, and they don't see why they should be denied the same privileges. Too many of these youngsters gain their point nowadays. They go out at night and return at whatever hour they choose, and are never questioned as to where they were, or how they were occupied. Let us see for ourselves. Would we find out that they were devoting their few spare hours to the night-school in order to better themselves? No. Would we find them at a social evening at some friend's place? No. Would we find them occupied in anything of a beneficial nature? No. You will only have to visit a prominent street corner. There you will find them puffing away at cigarettes or pipes, sowing the seed that will by-and-by rob them of many a healthful blessing. How are they otherwise occupied? On approaching nearer you will hear them spinning the different yarns that were told them at the factory, and in order to drive the joke (as they deem it) home, they use some of their new language, which, of course, in their opinion elevates them in the eyes of their listeners. Does it? In nine cases out of ten it lowers them, and they soon find it out to their cost. At another time you will see them enticing their female acquaintances into these street-corner conversations until they make them almost as bad as themselves. One evil brings on another, so that eventually you will find them in the public-house. Of course we all know that they only had soft drinks to start with; but tell me, for how long do the young men, who persist in visiting the hotels, remain at this? There is only one answer, and that is: "That they soon give up the soft drinks and take to the hard ones." What a horrible sight it is to see a man drunk; but how much more terrible is it to see mere boys bereft of their senses? Boys whose souls are made to the image and likeness of the Great Creator, and are endowed with such

promising and wonderful gifts. Look at them despising these gifts, for they prefer the equality of the beasts of the field. This is Satan's greatest triumph, and it is with the object of enabling and assisting our Holy Mother the Church to combat with him, and wrest from him these sources of triumph, that we are zealous for the formation of a scheme that will act as a fortress against his fierce attacks.

The scheme which I have in mind is a very simple one, and will not require any extraordinary efforts to make it a huge success. It will, I am confident, act as a remedy against the many trials and troubles of a factory life, the many sins of the street-corners, the vices of the public-house, that is, provided proper attention and assistance is given to it.

I would suggest that in each of the parishes of the archdiocese a "Boys' Club" be formed. This club to be thrown open, free of charge, to all Catholic boys of the working class between the ages of about twelve to sixteen years—or younger, if they have left school. This is a period when such lads have a number of spare hours on their hands, and it is only natural they must find something to do to wile away this spare time. On this self-same spare time very often a great deal depends, so that the best possible use should be made of it. Be careful of "little things" and "big things" will most assuredly follow. Care should then be exercised as to how these few hours of an evening are spent. What better scheme, then, can be brought forward than one which will act as a magnet to draw these boys together of an evening to pass these few hours in harmless amusement? This is where the assistance of the clergy is urgently required. In fact, no barrier should be allowed to be placed in the way at all, considering that the success of this scheme will relieve them of a great responsibility as well as lighten their burden.

The halls and schoolrooms of the different parishes should be placed at the disposal of such a club, until circumstances will permit of a special room being built for club purposes alone. It is my firm belief that such a step will be taken by the parishioners of each district when they see and recognise the good work that will be forthcoming from this "Boys Club." It will not be necessary to open the rooms every night in the week to start with. One or two nights will serve the purpose just as well. Neither is it necessary to gather a large number of these boys together. Start in small numbers and increase, not in large numbers and then decrease. Having settled these important factors, the next step is to see that the necessaries are provided that will keep the youngsters fully interested.

Some clubs charge a small subscription fee. On no account is any levy to be made in connection with my scheme. This should be carefully explained, for many a lad is lost to the club simply because he cannot or will not pay the fee, however small it may be. There are too many outside cheap entertainments nowadays to run such risks.

Amusement and freedom should be the principal features of this Club during its infancy. Why amusement and freedom? Plenty of amusement is, in my

opinion, the only thing that will entice these young lads from the streets and give general satisfaction. To be thoroughly satisfied, such wild youngsters as these must have a large amount of liberty. Nothing pleases them more than to be allowed to romp about, and enjoy themselves in their own hundred-and-one little ways. Govern them with a light hand, take no notice of some of their harmless pranks, let them give full vent to their youthful feelings during the first month or so, and you will have no cause to regret it.

There are many forms of amusement that can be supplied, which will prove acceptable to the boys; but if I was asked to suggest the one which in my opinion would create the most fun, I would suggest the purchase of a punching-ball. Suspend this ball by means of a rope from the ceiling, so as to let it come within reach of the boys, and I guarantee that this alone, not to say the other various games, will occupy the interested attention of the youngsters for months. Keep the Club nights confined strictly to amusement during the Club's early stages. Do not attempt to force religious instruction or, in fact, any form of instruction, on these lads. As surely as it is done, so surely will members of the Club disappear and the scheme become a failure. Why? Because some of these lads would be ashamed to let the priests know what little they remember of the holy religion taught them at their mothers' knees, and guarded and fostered at school. Rather than face this ordeal they will disappear, even though at a sacrifice, to once more haunt the street-corners with all their snares and vices. This has been proved only lately in one of the suburbs of Melbourne, just when everything was working to the satisfaction of everybody. Religious instruction was forced on the Club too quickly and brought about a downfall. My idea on this matter would be: to trust to the example of the few that have still retained their schoolday practices, to gradually bring the others to see their faults.

After the Club has been in existence for some time, then I would recommend that the Young Men's Society, in each particular district, invite the members of the "Boys' Club" to its Quarterly Communion and Breakfast. This has already been experimented by one of these suburban branches, and with extraordinary success.

In order to get an insight into the management of this "Boys' Club," pay a flying visit to one or more of similar Clubs that are now in existence in and around the City of Melbourne. You will learn that they are managed under the supervision and with the aid of generous citizens, for the sole purpose of rescuing lads from the streets, and educating them to take their place as respectful citizens in this world. In this respect these Clubs have done and are doing good work. Their motives are however purely worldly. Many Catholic boys belong to one or other of these city clubs. Mixed up as they are with all classes and creeds, will they not find it a very difficult task to uphold their religion?

Should not a step be taken by our Catholic citizens, to assist in the formation of a Club of their own,—a club which will not only fulfil all worldly motives, but will

pave the way to gain a high place in the World of Worlds. Let every Catholic, now that an opportunity is at hand, put a shoulder to the wheel and render every possible assistance to this scheme of the "Boys' Club," and the best possible means will be adopted to safeguard and promote the spiritual interests of the Catholic youth of these colonies.

I will make a special appeal to the Catholic Young Men's Society to assist in this work. On its members the whole success or failure will largely depend.

Pope Leo. XIII., in an extract, which may be seen in the Combined Syllabus of the C.Y.M.S., says: "None so well as young men can do young men good." What more experienced authority can be obtained? Let the young men, then, put their whole hearts in their work. Let them keep their eyes open and watch for the careless lads in their separate localities, and induce them to become members of the Boys' Club. They can do far more in this way than the clergy, for no matter how bad a Catholic boy may be, he will always respectfully salute his pastor, and act in a becoming manner before him. Look at his actions, and hear his language immediately the priest turns his back. What a veil has been removed. Who knows this better than the young men?" Who can bring more influence to bear on such lads as these, and entice them to attend such Club-rooms? Let one grand united effort be now made. Let the Catholic Young Men's Society advertise and give publicity to this "Boys' Club."

Let its members grasp the golden opportunities that will very shortly be afforded them, in the publication of a Catholic Young Men's paper, as also in being represented on the new "Editorial Committee of the *Austral Light* magazine."

Let them set their minds to dispel the many objections that will be raised by parents against this "Boys' Club," and this can be done simply by mixing with these young lads in their amusements, encouraging them in a kindly manner, not continually growling at them, and hindering them in their harmless play. A few little sacrifices will have to be made, such as dispensing with a game of cards, or a smoke, while in the company of these boys, for these are two of the greatest objections that the parents have.

If these "little things" are strictly attended to, this scheme of the "Boys' Club" will be appreciated by the boys themselves, by the parents, by the pastors of our Holy Church, by the whole Catholic community, and last, but not least, by our Archbishop, the champion of the education of the young.

The missing rung of the great ladder of protection, which leads from childhood to manhood, will at last be supplied.

The spiritual interests of our Catholic youth will be safeguarded, and a great blessing thereby conferred on the whole Catholic populace.

XII.—Catholic Young Men's Society of Rockhampton.

(TWO PRIZE ESSAYS.)

The Aims and Objects of the Rockhampton Catholic Young Men's Society.

FIRST PRIZE ESSAY.

[W. H. Sheehy, Rockhampton.]

It is said that they who shoot at the moon may hit a star. Now, I apply this saying to the objects of the Catholic Young Men's Society and the aims by which its members hope to obtain those objects, and I do so in the confident belief that we have adopted for ourselves in this admirable Association ideals of the loftiest order, and that we strive according to our lights to realise those ideals. We have banded together in order to extract, so to speak, the honey of life from the vast hive of improvement that surrounds us, and to that end we direct our aims towards the best that moral, intellectual, and social union can supply. Nor shall we fail if, with sincerity of purpose and determination of mind, we take advantage of the golden opportunities which are here presented for our advancement. I do not think we can over-estimate the value of a Society like ours, nor appreciate too highly the benefits that may undoubtedly be derived, if sought for in the manner above indicated.

To comprehend in some measure the importance of the work of our Society, it will be necessary to deal with its objects under three recognised headings—namely, the attainment of the moral, the mental, and the social well-being of its members.

The promotion of healthy moral life in our members must ever be regarded as an object to which our best attention should be given, for in the inculcation of moral principles we shall be but giving expression to the fundamental rules by which we should be governed—those rules that regulate the conduct of life in every Christian man. It may be asked, "Do you set apart any particular portion of your meetings for this object?" I answer, "No; but we do what is perhaps equally to the purpose." In all our acts and dealings as members of the Association, in our papers, in our discussions and debates, do we reveal a tone, which must leave an unmistakable impression on the minds of those with whom we are associated, that we are actuated by a desire to draw out the better side of their nature, and to foster a love of honourable thought and action. That manly sentiment which characterises the assemblies of our Young Men's Society to-day is, to my mind, a sure proof that

the moral element is not overlooked; and I am convinced, that in proportion as we cultivate that fruitful quality, so shall our organisation flourish and become a power for good. The urgent need of improvement in present-day society is made strikingly manifest, not only in the criminal records where man is degraded, but also in the pernicious influences which are constantly at work sapping the foundations of character that early training has laid in youth, and clouding their perception of the duties required of them. If, therefore, in the pursuance of the object under consideration we create a flow of wholesome thought in the minds of our members, and thus help to counteract the poisonous current which, rising like a full tide threatens to engulf those who are lured into it, we shall be doing a work which will redound to our credit, and enlist the sympathy and admiration of all right-thinking people. I cannot but think that to go further in emphasizing this phase of the subject would partake somewhat of the superfluous; at least, I think it could not strengthen those conclusions I trust you have already drawn in agreement with me.

What shall I say of the intellectual intercourse which is enjoyed in our Catholic Young Men's Society? Only those who have experienced it can say how much they are indebted to the Association for the mental improvement they have derived, and I feel satisfied there is no one who has regularly attended the meetings that may not be included in that number. In our business a very prominent place is assigned to the development of intellectual qualities, and in this I consider lies one of our chief hopes of success. For to those who are so fortunate as to recognise at an early stage of their career how indispensable it is to equip themselves with a good knowledge of passing events in addition to their scholastic education, it will be at once apparent that there is no better place to obtain this knowledge than in the Debating Society. Here it is that subjects both varied and interesting are brought forward and ventilated, and to such even as are merely content to listen, an amount of information scarcely to be expected is imparted. But a well-prepared paper not only affords enlightenment to the society at large, but is also calculated to produce the most beneficial effects on the person by whom it is written. In the first place, no matter what subject is chosen, it is of the first importance that the essayist should acquire a good stock of material with which to build, and for that object reading, more or less extensive, will be found necessary. The purpose of my essay would not be served by making more than an allusion to the value of reading; all who live in this age of literature must be fully seized of the fact that reading, well directed, is responsible for the greater part of the successes of life. Reading up for a paper then cannot but prove advantageous, and if an appetite for further reading be acquired in the process, incalculable good will result. Secondly, the condensing of the information gathered, and the enlargement of the ideas drawn, going hand-in-hand with the expression of the essayist's impressions, is in my opinion the best aid to literary proficiency. Lastly, there is the possibility of

developing a literary taste, the possession of which would more than repay for the time and trouble bestowed on the paper. In all this, it must not be forgotten, there is genuine pleasure sustaining the essayist right through to the end of the paper, and lingering fondly long after it has fulfilled its object. Such an exercise as the foregoing will invigorate and expand the intellect, will quicken its springs of thought, and beautify it with the ornaments of culture. But I have only treaded on the threshold of the possibilities of future eminence which are here opened up. The paper having been read, the powers of debate are set loose, and volley after volley is sent crashing against the ramparts raised by the essayist. He will surrender. No: there comes one to the rescue, with precision does he aim; another follows, and yet another,—the tide is turning, the leader soon replies, the day is won. The booming of the oratorical guns dies away in the distance, as the echoes of applause are spent! To the Debating Society we must look for a good many of the public men of the future. Young men are growing up around us shamefully ignorant of the affairs of their country and the doings of the outside world; others again, though well read in these matters, are quite at a loss to express their views lucidly before an audience for lack of a little training. Thus it will be seen that they who belong to the Debating Society have a big advantage, and by making full use of it, it is hard to say what they may not accomplish. Certain it is that the Nation which has just been born to us will require the services of men who have distinguished themselves in the school of thought and the arena of debate; consequently we may expect to find not a few of its legislators and other officers drafted from the Debating Society.

It is not my intention to dwell on the many other products of the Association —the reciter, the entertainer, the singer, etc., and, above all, the gentleman. I shall pass on to the social benefits. If nothing else were offered but these, I consider the Society would have much to commend it. Seeing that friendship is the key-stone of social union, I shall confine myself to an inspection of its beauties as discovered in the Catholic Young Men's Society. We all have our school friendships, some of which we esteem as priceless treasures; but, alas! how many of us have seen the friendly links, that bound us together at school, snapped in after life, very often in obedience to the whims of fortune. It can be truthfully said, however, that the worldly rank of a member is not for a moment entertained, in admitting him to the full enjoyment of the friendships of our Association. Incidentally, of course, regard for a member may be increased by his intellectual worth, but the friendly relations of the whole are in no way impaired thereby. It stands to reason that attachments formed on such a basis must be of a lasting character, and we have abundant evidence that they are of the most endearing kind. The congratulations of a host of friends, anxious to show their approbation, will mark our achievements through life, while adversities and disappointments will be relieved of their sting by the ready assurance of sympathy we will receive.

As I draw to a close I have before me an extract culled from the handbook of a similar association, and, though it is with us an unwritten rule of action, we cannot be reminded of it too often. It is as follows :—

"It is particularly enjoined that the members of this Society treat each other with due delicacy and respect, and that all discussions be conducted with candour, spirit, and open generosity, and that all personal allusions and sarcastic language by which a member's feelings may be hurt be done away with and carefully avoided, that in concord and good fellowship we may cherish and preserve the prominent features of our Society—Truth and Friendship."

If we continue to practise the principles contained in the above we shall promote those happy social relations that I am pleased to say exist amongst the members at present.

There only remains to be said that broad-minded views are engendered and a spirit of tolerance created in the debating society, and, seeing how desirable and at the same time how scarce these qualities are, the wonder is that more are not attracted to its ranks. Let it not be thought that our membership is limited to young men. We cordially invite the assistance and guidance of men experienced in years, and, in return for their friendly counsels, I venture to say they will at least be edified by the good results that must accrue hereafter. To the young members I would, in conclusion, say : "Never forfeit the privileges you now enjoy, and rest assured when the autumn of life begins to cast its shadows around, and the bustling world will leave you far behind, then, indeed will you cherish the memories of your youthful associations, and look back with pleasure to the many happy and profitable hours spent in the Rockhampton Catholic Young Men's Society."

SECOND PRIZE ESSAY.

[Arthur J. Bishop, Rockhampton.]

The motives which our Society proposes to itself are partially proclaimed in its title.

As a Literary and Debating Institute, it is pledged on the literary side to use its best endeavours to discover, to implant, and to foster in its members a love of literature. To open for them the portals of the magnificent treasury wherein is guarded the world's store of learning ; and to direct them in the choice of those exquisite masterpieces which have been put forth in such profusion by the mighty writers of every age and nation.

As a Debating Society, its efforts are directed to teaching the young man to express his thoughts without embarrassment, in fluent, if not elegant language. At the same time urging upon his consideration subjects that will excite in his mind an elevating interest. Impressing upon him the value of careful thought and reading, preparatory to expressing opinions on questions of vital import ; condemning the pernicious practice of irresponsible and thoughtless utterance, and inculcating in him

a high regard for brevity of speech, coupled with an abhorrence of speaking for the mere fondness of so doing.

Other aims and objects with which the Society is imbued are numberless. Some tend to promote a love of science and the arts, and these are worthy of our admiration; for the intellectual man seeks recreation after the labours of the day in the realms of peaceful enjoyment, whether it be in literature, science, music, or the sister arts.

It is framed to promote intimacies between our young men, which may ripen into close friendships, such as we find profusely scattered throughout the pages of history; and without wishing to attempt a parallel, I may say that such bonds of affection existing amongst members, would influence them in as marked a manner as the historical attachments which maintained between Pope and Swift, and Goldsmith and Dr. Johnson, did influence these remarkable men.

But to my mind its greatest designs are those that aim at the cultivation in our young men of a love of those moral and social qualities which endear their possessors to mankind as examples of true nobility.

And acknowledging at its genuine value the worth of intellectuality, to what an enormous extent does its merit increase if with it are associated probity, generosity, good nature, and modesty.

Lofty as are the ideals of the Society, we do not despair of their ultimate accomplishment, and it requires no extravagant flight of fancy to picture in our minds some period of the future when the young men now enrolled in the membership of the Society are dispersed to the four limits of the continent. I say it needs no strained effort to create in our minds that future in which some of our members will have crossed the floor of the Senate, and will be framing for us by their powers of oratory and statesmanship a state of unexampled happiness and prosperity. Others, again, with the examples before them of Geoffrey Chaucer and Thomas More so ineffaceably stamped upon the records of England's early literary history, will be fashioning the framework around which will assuredly be erected, in time, the stately edifice of Australian literature, the foundation-stones of which have already been laid by Marcus Clarke, Lindsay Gordon, and Henry Kendall. And others yet will be constructing splendid fancies of the highest value in the sphere of the fine arts. But in all, let us hope, there will shine with effulgence those characteristic qualities which proclaim the Christian gentleman. And following on in this imaginative strain, we can hear their less successful contemporaries remarking with little surprise, but much pleasure, "Could we expect less splendid results than these from a body professing such exalted aims and objects?"

In conclusion, let me say that the designs entertained by the Society for the intellectual improvement of its members are noble in conception, but if dissociated from the higher aims which bear on the moulding of character, then, however rich be its harvest, in its most sacred duty it must be said to have failed.

And so we see that the perfect success of the Society depends chiefly on the capacity of each individual member to set an example of unswerving fidelity to principle united with that high-mindedness which enrobes with radiancy the most trivial words and actions of the humblest citizen.

My knowledge of our members renders their ability to do this so apparent to me, that I feel justified in uttering the prediction that our Society will find enduring success crown its every aim and object.

Fourth Section.—OUR SCHOOLS.

Fourth Section.

I. CHRISTIAN DOCTRINE AND HISTORY OF THE CHURCH CONSIDERED AS THE BASIS OF CATHOLIC ENLIGHTENMENT AND CULTURE—Dominican Convent, Strathfield.

II. CHARACTER TRAINING IN CHRISTIAN AND CATHOLIC EDUCATION—Contributed by the Loretto Community.

III. THE ART OF TEACHING—Rev. J. O'Donohue, Diocesan Inspector of Schools, Maitland.

IV. THE TEACHING OF SCIENCE IN OUR SCHOOLS—The Christian Brothers, Sydney.

V. PROGRESS OF MUSIC IN OUR SCHOOLS—The Sisters of Charity.

VI. "THE AUSTRALIAN CATHOLIC READERS"—The Good Samaritan Nuns.

VII. ADVANTAGES AND BEST METHODS OF ORGANISATION—Convent Faithful Companions of Jesus, Richmond, Melbourne.

VIII. NOTES ON THE HISTORY OF THE ART OF ILLUMINATION—By X.

IX. INTERMEDIATE EDUCATION—The Patrician Brothers, Holy Cross College, Ryde.

X. MORAL AND DOMESTIC TRAINING OF GIRLS AFTER SCHOOL DAYS—The Good Shepherd Convent, Abbotsford.

XI. OUR GIRLS' SCHOOLS—Sisters of Mercy, Parramatta.

XII. CLASSICS IN EDUCATION—Rev. A. Power, S.J., Riverview College.

Fourth Section.—OUR SCHOOLS.

I.—Christian Doctrine and History of the Church Considered as the Basis of Catholic Enlightenment and Culture.

[Dominican Convent, Strathfield.]

"Offspring of Eternity, eternal itself, Truth has descended into Time, in descending into the Intelligence of Man.—Henri Dominique Lacordaire.

It is not exactly intercourse with *childhood* or with *early* youth, that makes evident the necessity of considering earnestly and using indefatigably the best possible means of imparting a thorough knowledge of Religious Subjects.

Little children learn readily the formularies given to them, and later on a higher course of Sacred Science is gone through, usually, without doubt or hesitation.

It is the knowledge of what can happen afterwards that makes it the solemn duty of those who hold, in sacred trust, the minds of the young to foresee for them the dangers that lie hidden from their view in the vista of coming years—dangers numerous and different as the varieties of natural character and phases of social position.

Experience, unhappily, shows that with some their Faith may be imperilled in the subsequent pursuit of the higher intellectual studies; but for the greater number the danger lies in the rushing tide of worldliness—the easy yielding to popular opinion, the shock they receive at taunts they cannot answer, and the indifference that grows out of familiar intercourse with those whose tenets differ from their own.

For early impressions to be preserved in the midst of such dangers, they require to be based on a firm foundation. There must be a fund of solid knowledge, ideas correctly formed, convictions well-grounded and strongly supported.

A system that would aim at supplying these requirements must begin to work in early childhood, and must direct a graduated course of Sacred Study, underlying and keeping pace with progress in secular acquirements. Success in this, as in every other branch of education, requires that the way chosen be practical and defined, and suited to the differences of age and capacity.

The work begins in the Junior Classes by impressing upon the memory, carefully, but without any overtaxing effort, the text of the authorised Catechism, whilst easy explanations should be given suitable to the opening understanding. An elementary Course of Sacred History can be made very interesting to the little ones; and those who instruct them should, in accordance with the spirit of the Church expressed in the Council of Constance, make Catechism a pleasure, so that the time devoted to it will be the happiest of school hours.

As the method of Instruction through the Senior Classes becomes gradually more advanced, strict adherence to the prescribed form of definitions is still required. One of the early Catechists of "St. Sulpice," speaking of the advantage of frequent repetition of the same approved form of words, shows that by this means the young grow accustomed to doctrinal language, and that as their knowledge in time becomes more expanded, "they will find the echo in themselves of what they hear and read."

The memorising of each Sunday's Gospel, and hearing an explanation of it, will also be found included in the eminently successful method of the Catechisms of "St. Sulpice."

The Scriptural texts and references, and the definitions of Councils quoted in the authorised Catechism, should always be particularly noted and explained.

Slowly and reverently each great Dogma of Religion should become the subject of detailed explanatory study, in a way calculated to open the intellect to appreciation of the sublime beauty of the truths of Faith, and to fix the will in the choice of things worthy the dignity of those who hold tenets so exalted.

To imprint yet more deeply a sense of the inestimable worth of the true Faith, and to give ground in danger of future indifference, impressive stress should be laid upon the vigilant care with which the Church has defended each Article of her Doctrine. To this end, the causes for which the General Councils were convened and the decisions of each are matter of profitable study.

In advanced classes the question of "Science and Revelation" should be treated summarily, yet forcibly, as well for the sake of those for whom it can be foreseen that future studies may prove dangerous, as for others who, with little time or inclination for research, will be too easily moved, perhaps, by the erroneous assertions of minds superior in intelligence to their own.

A systematic study of Scripture History, then of Church History, should be carefully pursued in accordance with the rule of St. Augustine—as a "continuous unbroken narrative brought down to the present times of the Church."

Into the range of Church History comes the treatment of several subjects frequently brought forward as grounds of accusation against religion. True statements regarding such matters should be so impressed that memory will recall them, when the mind looks within itself for answers to objections, old but ever being reproduced. The text provided for study on these points should be concise and clear,

the evidences striking, and the authorities quoted names that can be recalled with confidence in the matured judgment of later years.

Let *Historical Data* prove that the Church is not "the Oppressor of Mankind," but the Guardian and *Defender* of the truest liberties of the human race; Attila, overawed by the calm power of Leo withholding his fierce onset and exclaiming, "Let us return, and not approach this terrible and God-defended Rome"; St. Gregory the Great defending Rome from the Lombards, and defending the Lombards themselves from the treachery of the Eastern Emperors; St. Ambrose shielding Milan from the hasty wrath of Theodosius; St. Remigius and St. Augustine of Canterbury restraining the neophyte zeal of Clovis and of Ethelbert, and teaching that "the service of Christ ought to be voluntary."

Because the story of abuses in the Spanish Inquisition under the civil power is such an oft-repeated tale, we should bring under the notice of our pupils the Bull of Pope Sixtus IV., issued in 1481, and the rebuke of the Pontiff to Ferdinand and Isabella, that "mercy to the guilty was more pleasing to God than the severity they were using."

Let also research into the circumstances connected with "St. Bartholomew's Day (1572)" prove that Catherine de Medicis was a Catholic only in name, having favoured Protestantism so long as suited her crafty purposes—and that neither the Pastors nor the tenets and principles of the Catholic Church had any share in the origin or perpetration of the crime; that the "*Te Deum* in Rome," so often referred to in reproach, was the result of the grossly deceptive representation imposed upon Pope Gregory XIII. by the envoy of Charles and Catherine.

Will not a careful perusal of the history of the Church prove her—not the "Antagonist of Science"—but the Source of True Enlightenment, the Parent of Progress, and the Guardian and *Inspirer* of Art?

Opening at the page that tells of Julian the Apostate closing to the Christians the Schools of Literature, let us call attention to the vigorous efforts made by the Bishops of the Church to preserve for the people the treasure of human learning which in the opinion of Gregory of Nazianzum—the Scholar and the Saint—was to be preferred "to all earthly riches and held dearer than anything on earth next to the joys of Heaven and the hopes of eternity." St. Basil, too, is found zealously advocating the right use of human learning:—"The soul is like a tree bearing not only fruit, but leaves; the Fruit is the Sacred Scriptures, but the leaves are the ornaments of literature which cover Truth and adorn it." As everywhere the conversion of Nations to the Faith is seen to have been followed by civilisation and mental enlightenment, and as, with the growth of the Religious Orders, schools arose and multiplied, will it not be seen that everywhere the "leaves" of St. Basil accompanied the "Fruit," and that the Church, that preserved intact for her children the sacred deposit of the Scriptures, guarded for them too the classic lore of Greece

and Rome, and fostered every growth of true Science and Art for their profit and enlightenment.

How soon after receiving the light of Faith did Ireland become "the Sanctuary of learning in the West," when peaceful amidst the wars that desolated Europe in the sixth and seventh centuries, Scholars from every country came to study at the schools within her Cloisters; and, on the other hand, she sent out holy and learned men to teach the schools of foreign lands. In 563 we shall find St. Columba founding Iona, and setting for his pupils in that renowned seat of learning the study of—"the Classics, the Mechanical Arts, Law, History and Physic." From Bangor in 584 went forth St. Columbanus, the Founder of Luxeuil in Burgundy and of Bobbio in Italy, and later on, his disciple St. Gall penetrating into the recesses of the Helvetian Mountains began the famous Monastic School, which, in the ninth century, as a kind of University, attracted scholars from all parts of the then known world.

A catalogue (preserved in Trinity College, Cambridge) of the books St. Augustine brought with him to England closes with these words: "These are the foundation or beginning of the library of the whole English Church. A.D. 601." These books (amongst which was a copy of the Sacred Scriptures) were sent by Pope Gregory as part of the "glad tidings" to the land about to be led into the ways of light and life. A little later we find that Theodore of Tarsus and Abbot Adrian, sent by Pope Vitalian, brought with them "a collection of books" and founded schools of secular as well as sacred learning in the south of Britain, whilst in the north Benedict Biscop was building Wearmouth and Yarrow. With the name of Yarrow comes the thought of Venerable Bede the greatest intellect of the early English period—who, besides his other renowned works, wrote text-books on almost every then known science, and taught daily six hundred pupils, making Yarrow the literary centre of his time.

Contemporary with Bede was St. Boniface, who, with the Faith, carried Letters into Germany. From the Monastery of York went forth Alcuin in the year 780 to rule the schools of Charlemagne in Paris.

Nor was the Church less solicitous in those early days than now for the enlightened culture of young girls. For this work, too, the spirit of the rule of St. Columba and of St. Benedict provided, and we find St. Cæsaria in the sixth century and St. Lioba in the eighth engaged in the work of education. The renowned Convent of Chelles, near Paris, founded by the sainted Queen of Clovis II., reached its highest reputation for learning in the ninth century, when it was presided over by Gisella, the sister of Charlemagne, and pupil of Alcuin. At this time many British maidens were sent to Chelles for their education, although there were good schools in their own land. In Germany, too, even through the darkness of the tenth century, there were Convent Schools which preserved the literary spirit implanted by St. Boniface; and in 1206 St. Dominic founded his first Convent—"for the education of female youth"—at the Sanctuary of *Nôtre Dame de Prouille*, in Southern France.

With the rise of the great Universities we shall note the redoubled efforts of the Roman Pontiffs: Pope Innocent III. promulgating the statutes of the University of Paris, Nicholas IV., Urban V. and Innocent IV. founding respectively the Universities of Montpellier, Cracow and Piacenza. In England, what impressions are conveyed by the very titles of the Colleges of Old Oxford! And amongst the records of the earliest students, what names are more illustrious than those of St. John of Beverley, St. Edmund of Canterbury, St. Richard of Chichester, St. Thomas of Hereford, and so many others who adorned the Church by their learning as well as their sanctity?

It will be found that to Pope Urban IV. (who commanded St. Thomas to comment on Aristotle) is attributed the honour of having brought the study of Philosophy back to Italy. An enthusiastic admiration of Aristotle, together with a singular attraction for those physical sciences which he afterwards so profoundly studied, had been the characteristic trait in the student life of Albertus Magnus. Afterwards, when he was lecturing at Cologne on "Sacred and Human Science," we shall find the most learned of the Saints and the holiest of the learned listening to his wisdom until "the master valed cap to the boy he once taught," and the vast intellect of Aquinas was ready for its work in the Church of God, all its heavenly light culminating in the seraphic desire, "Naught but Thyself, O Lord." Dante, the most learned of the poets, follows Aristotle *Christianised* and interpreted by the Angel of the Schools—hence "meting the harmony of his verse to the Theology of St. Thomas," he rings out the note of *Truth* in heights where Milton could not follow.

To prove that the Church is not opposed to the progress of Astronomy, but, on the contrary, has rendered signal service to it, we may bring forward the Reformation of the Calendar by Pope Gregory XIII. in 1582, showing the zeal and prudence with which the Pontiff invited the co-operation of the best scientists of the day, and adopted the means suggested by the most skilful astronomers and mathematicians to prevent a recurrence of the confusion.

How do we find the historic record of the Arts blending into the study of Church History? What are the first names recorded in connection with the existence of Music as a separate art? First, Pope Sylvester founding in the year 330 his singing school at Rome; next, St. Ambrose, in whose Basilica at Milan "back and forth *responsive* rolled the grand *Antiphonal*"; then St. Gregory the Great arranging for Rome, and for the Christian world, those strains "which fall through the ear into the soul with a calming, solemn influence." Guy of Arezzo, the inventor of the Gamut, was a monk of Pomposa, and found in Rome every assistance and encouragement. How is the name of Pier Luigi of Palestrina connected with the labours of St. Charles Borromeo? and of St. Philip Neri, from whose musical assemblies in the "Oratory" arose the idea of the grand Oratorios? Then again, Haydn, who, as he himself declared, drew his inspiration from the

Aves of his Rosary, is only one of the many great composers who found in the spirit and liturgy of the Catholic Church the inspiration of their noblest works.

In Painting, what a lofty pure ideal was attained by those monastic artists, "that group of which," according to Ruskin, "Angelico is the centre," whose conceptions of Art were high in proportion to their knowledge and love of the spiritually beautiful! And later, how has the world been indebted to the Roman Pontiffs for the successful achievements of such masters as Michael Angelo, Raphael, Canova? The care, too, of the successors of St. Peter to preserve, not only the religious memorials in Rome, but also the monuments of ancient Art, has made the Eternal City the "focus of *all* memories," and the spirit that led to the design and erection of that Temple—"worthiest of God, the holy, and the true"—has made the form of Divine Worship throughout the Catholic world connected with all that is even to the intellect, noblest and most elevating.

Thus by teaching and explaining the dogmas of Religion, and by unfolding, one by one, the beautiful pages of the Church's history, may we hope to lead the young to love, to prize, to keep the treasure of the Faith—whilst most success may be hoped for in secular subjects, because then there will be most earnest zeal in studying and following every fresh advance or development in educational systems, precisely when the keenest energy, the first of cares, is devoted to securely laying in the youthful mind the solid basis of Christian Truth: the spirit of the Church, studied in her Doctrine and her History.

SOME NOTES ON A METHOD OF IMPARTING SACRED KNOWLEDGE.

Classes of young children should begin daily by their making carefully the Sign of the Cross, then reciting reverently the Lord's Prayer, the Angelic Salutation, the Apostles' Creed, the Confiteor, and saying or singing short Acts of the Theological Virtues. The simultaneous recitation of the Catechism (for the purpose of memorising) may follow, the teacher carefully directing. A competitive exercise of questioning on the text just gone over will then be found effective; and the explanatory work for each day should be on the portion of the Catechism last memorised. Frequent questioning should prove whether the explanations given are suited to the understanding of the children.

A successful method of imparting to young children an elementary knowledge of Sacred History is the use of a series of pictures representing the chief events in Biblical and Gospel History. The children should be accustomed to see these placed before them in chronological order, accompanying an oral lesson on the subjects they represent. The attention of the children must be won by pointing out the details of the pictures representing places, persons, and events. Questions must be asked and as much as possible made of the answers, leading the children on from the little they know to what we desire to teach them.

In the senior classes, to encourage the perfect learning of the authorised Catechism, it is well to have periodical competitive tests of letter perfect memorising, so ordered that the whole text will be thus treated in the course of each year.

The portion of the Catechism recited daily should become the subject of an explanatory instruction, for which the pupils may prepare by the study of an approved text book, but much more important is the *daily* careful preparation on the part of the teacher, to ensure accuracy and precision regarding the doctrinal and moral points that will come under consideration during the day's lesson.

Towards the end of each Term there should be a *résumé* of the work done during it, and at least twice in the year individual progress should be tested by a written examination.

* * * *

During an allotted portion of each year more than usual time may be devoted to the study of some special subject.

Statements regarding the subject selected may be drawn from the most approved sources, and compiled in a form suitable to the ability and the special necessities of the Pupils just then receiving instruction. The Ten Commandments—the Precepts of the Church—Prayer—the Sacraments in general—Baptism and Penance—the Holy Eucharist and the Mass—Indulgences—the Ecclesiastical Year—the Divinity of the Christian Religion—The Church; Her Authority in regard to Doctrine and Discipline; Her Characters or Marks: these are amongst the subjects that may be consecutively chosen for this detailed explanatory study.

Besides the proficiency the Pupils may be able to show orally in the prepared matter, a carefully conducted written examination should give evidence of the clear understanding obtained of the chief points before the work regarding the subject can be considered completed.

* * * *

For the study of Sacred History a small text book containing leading events, briefly outlined, from the Creation to present times, may first be used; afterwards in higher classes the text in use should supply more details, and should show the existence of the Church, her struggles and her progress contemporary with the rise and growth of Nations, and the leading events of civil history, proving in her origin and her preservation the Divinity of that Institution, "not built on sand, nor the handiwork of man"—triumphant ever alike when the power of Princes has been armed against her as whilst heresies have severed erring children from her Fold.

II.—Character Training in Christian and Catholic Education.

[Paper contributed by the Loretto Community.]

"The touchstone of all education is the formation of character."—St. Basil.
(In omnibus respice finem.)

A solemn moment, a great moment in her history has come for Australia. In all the freshness of youthful vigour she steps forth and takes her place in the rank of nations, and every heart breathes for her the wish that she may be: "as great as the greatest, as good as the best."

A goodly heritage is hers. Empires long passed away have bequeathed her glorious traditions. Nations of the far West have sent their children, the "bold, determined Teuton, the keen-witted, original Celt," to build the fabric of her greatness.

"What is it makes a Nation truly great?
Her sons: her sons alone; not theirs but they;
Glory and gold are vile as wind and clay
Unless the hands that grasp them consecrate.
Strength and Truth—if these abide, her stay,
While live the Nations she can never die."

In other words, a Christ-like character in her children makes a nation great; wherefore, the training of character, always of vital importance to the individual, is indirectly as important to the nation, which consists of individuals in the mass.

CHARACTER.

What is character? Is it not, in its widest meaning, the thoughts, the principles of the inner man—for the most part finding expression in his acts—in short, a certain individuality.

The Importance of Moral Training.

It needs no argument to prove that what a man thinks or does is of more importance than what he has or knows, and that, therefore, the most necessary training is that which affects his actions—in other words, the training of his character.

Religion must be the Basis of Education.

Again, what fits a man for his greatest work should surely receive most attention. But what *is* a man's greatest work? None other than the attainment of the

end of his creation—the salvation of his soul. All his works are ancillary to this; they are but the means to the end.

Whence it follows that all training, all education, *must* rest on the one grand basis—Religion.

Père Olivaint, S.J., tells us that the aim of moral education is to make a man of the child, to invoke the aid of religion in the task and teach the child to will—that is to say, to conform willingly, under the inspiration of Faith and Reason, to legitimate authority, by which the Divine Will is manifested.

Qualities to Develop in Moral Training.

Each age of the world has dangers peculiar to itself, which call for the exercise of certain qualities. In our days when so many in the pursuit of pleasure "out-pagan the pagans," and, forgetting or ignoring the great future, live bond-slaves of caprice, it is necessary to impress on the young a sense of the dignity of their end as immortal beings and the need of self-restraint in order to attain that end.

Lacordaire, a passionate lover of his age, was not blind to its evils. In his Conferences in Nôtre Dame, when thousands hung breathless on his words, his aim was to lead men to recognise their greatness, and to prove that they, being, as the Psalmist says, little less than the Angels, were degraded by allowing passion to direct their will.

A Nun, whose writings will mark an epoch in the annals of pedagogic literature, in her book, "*L'Education de la Femme Moderne*" (from which I shall freely quote), dwells on the necessity of giving to the character, in these days of pagan luxury, of scoffing, scepticism, careless indifference, and showy superficiality, the qualities of Christian Dignity and Strength.

DIGNITY.

Dignity is a sentiment which inspires man with respect for himself as *man*. In a Christian, dignity rises to its sublimest height because it is supernaturalised by the motives of Faith, which a Christian or Catholic education supplies.

Christian dignity is opposed to pride, "which causes man to relate everything to self and nothing to God."

St. Thomas says: "In man two things may be considered: what there is of God and what there is of man. Of man there is whatever points to defect, but of God is all that makes for salvation and perfection. Therefore, every man, through humility, should count himself for what there is of his own inferior to his neighbour for what there is of God in that neighbour. But humility does not require one to count what there is of God in himself inferior to what he can see of God in another.

Nor does humility require that any man should deem what is his own in himself inferior to that which is of man in his neighbour." This is the justification of self-appreciation.

Hence, as St. Thomas says, "It is not a point of humility, but rather of ingratitude in man, to contemn the good gifts that he has from God."

Sloth and sadness might follow from this want of appreciation of what there is of God in us, and this, of course, should be dealt with in the formation of character.

This holy Christian self-respect becomes the more necessary as the dangers to Faith in a nation are greater.

It was self-respect such as this which made the Mahomedans exclaim, speaking of Louis, King, and Saint: "We have never seen so proud a Christian."

The pagan set a value on himself as a rational being, without any reference to his origin or end. All was subjective to him; if the objective entered into his views, it assumed a certain subjective nature. Allies, in his "Formation of Christendom," contrasting St. Augustine and Cicero as representing, one the Christian, and the other the pagan world, shows the superficiality of the pagan character with its purely natural virtues. "The pagans lived an outward life, and dealt only with the outside of life, not with the inside"; while the Christian's habitual thought was to consider outward relations as the veil of the inward. "The perfecting that which in him was eternal was his work, while the outward relations of life were the circumstances in the midst of which this work was to be done."

Virtue was to the pagan of old, is to the *Christian* pagan of to-day, an "Outward dealing with outward things, whose standard is the law." Let us look, for example, at their obedience.

The qualities of a Superior, the plans he proposes, commend themselves to their judgment—they obey; or the good order, the existence of the State require submission—they yield it; but, the ancient or modern pagan mind does not conceive the dignity of the obedience paid to man as God's representative.

DEVELOPMENT OF SENSE OF DIGNITY THROUGH THE SENSES.

Sight.

As the mind is influenced by the tone of thought around it, so the character is more or less affected by all that enters through the windows of the soul.

Ruskin was cried down as an idealist when he insisted strongly and, perhaps, with some exaggeration on the influence on character of beauty in the surroundings.

His ideas may have been somewhat Utopian, but his principles are true, and are gaining ground even with the most prosaic amongst us. The newspaper is as a rule but the expression of public feeling; and we find one of the Melbourne

dailies, *The Argus*, reporting at some length a paper read before the Working Men's College on beautifying the home, and three days later (July 28th) the same daily devoted a sub-leader to this subject.

The loveliness of order and cleanliness should reign in the home and in the school ; the pictures and statues adorning them should be judiciously chosen ; elements of purest beauty should be introduced, whenever possible ; and no doubtful books should ever be within reach.

Hearing.

The Ancients were wise in their generation when, by poem and song, they impressed noble traditions and high maxims on their youth.

"Music is an inward language." The songs of a country live in the hearts of the people, and colour their character.

Beaumarchais has said : "Let me make the songs of the people ; let who will make the laws."

The unmeaning and often coarse songs of the present day are certainly not conducive to elevation of character ; some, indeed, are positively degrading, and pollute the lips destined to join in the canticles of Angels.

Taste.

The sense of taste is the lowest of the faculties, and it is obvious that Christian dignity is sacrificed when all the nobler faculties are employed in the service of the lowest.

This, even the pagans recognised. "I am born," says Seneca, "for a more noble end than to become the slave of my body."

St. Jerome, commenting on these words of the Book of Job, "There was a man in the land of Hus called Job," says : "He was truly a man, because in him the flesh did not command the spirit."

As Christian educators, then, we must develop the sense of dignity, and the best means to that end here lies in teaching our children that it is unworthy of a Christian to attach undue importance to eating and drinking.

Dainties should never be given as rewards ; tell the child such rewards are for irrational animals, not for a child of God.

Discourage both lavish spending of money on sweets and eating at all hours of the day.

Suggest small acts of self-denial.

Teach the little ones to say "Grace" reverently, and to mean what they say.

The great Bishop of Orleans, Monsignor Dupanloup, inveighs strongly against what he styles "The senseless manner in which the greater number of parents bring up very young children." He asks : "What is it they give most care to? Is it the reasonable creature? the mind, the heart, the soul? No ; it is the body ; the animal

life. The little ones are overwhelmed with physical care; surfeited with dainties; their little faces, their little persons, idolised. Health eventually suffers from these pitiful cares; the soul especially suffers; and two great evils result for the future, sloth and injury to morals."

DIGNITY OF CHARACTER DEVELOPED THROUGH THE MEDIUM OF THE MIND AND HEART.

The Memory.

Young minds are keen to appreciate what is best in literature; give it to them. "If you would be influenced by the best, know only the best."

Well-selected poetry committed to memory inspires noble thoughts which in after years may render invaluable service.

Overberg dwells on the strong influence of histories of heroism and daring. The child's judgment, he says, may be formed by eliciting opinions of the actors in the histories, rectifying false ideas when necessary.

A study of Church History affords scope for much character training, and in these days is of great importance.

I have seen a class of students roused to enthusiasm by the relation of the life work of the great Hildebrand, Gregory VII. With eager eyes and parted lips they followed the story of his struggles and of his heroism, grasping fully the idea that the Church in her origin and mission is truly Divine, else she could never have weathered the storms of persecution without, and scandal within, which threatened her safety and life. What an incentive is the example of the great champions of Christ.

As Correggio, gazing with delight on a master-piece of Raphael, exclaimed, "I, too, am a painter," so may the youth of this our day, stirred to noble emulation by the memory of the Church's heroes, cry out, "I, too, am a Christian."

The Will.

The directing of the will is the most important part of character training. I use the word "directing" advisedly, for the will cannot be forced, cannot be broken. We may compel a child to perform an act, we cannot force him to will it. God himself leaves free the will of a little child. "God made man . . . and left him in the hand of his own counsel." (Eccl. xv. 14.)

Free will is not liberty to do wrong; it is liberty of choice; and as the will is a blind faculty, it depends on the judgment for guidance; hence the need of sound principles and of an enlightened conscience—for the will never chooses evil for its own sake, but because it promises an apparent good.

"Character is the result of the choices we are always making, of the way in which we accustom ourselves to use our will."

When the will, conscious of its dignity, refuses to render obedience to the dictates of every passing feeling, the exterior, even, gains in dignity. Self-restraint and self-control are exhibited in attitude, movements, tone of voice and reserve of manner.

The Judgment.

The judgment, as guide and helm of the will, is so important a factor in character training, that we may be pardoned for dwelling at some length upon its development.

Little children, as yet incapable of using judgment, derive lasting ideas of right and wrong from the approval or disapproval shown by their elders; consequently, it is most ill-advised in parents or others to laugh at a baby's display of temper, vanity, or selfishness. On the other hand, the smallest act of self-conquest in a young child should be fully and plainly appreciated.

When reason dawns, standards of right and wrong may be given, and high principles inculcated.

Insistently and persistently keep before the child the great truths of Eternity, until the mind has a grip of them. In the hour of temptation, the will, acted on by reason, enlightened by Faith, will stand firm; for, realising the great issues at stake, the child will turn to God in prayer.

Some concrete examples may illustrate the character and value of early training of the judgment. Dealing with pride or vanity, point out to the children that the outward evidences of these propensities, whether found in history, in fiction, or in real life, excite contempt; whether it be Aman requiring all to bow before him, or proud Xerxes chastising the ocean, or the Veneerings with their imaginary crusading ancestor and consequent silver camels, or Mr. and Mrs. Haut-Ton, who withdraw their patronage if their names do not head the list of subscribers to a charity. Lead the children to see that their own spirit of rebellion, boasting, and love of show are of a piece with the faults they despise in others.

Sound judgment also leads to humility by showing how our gifts and talents, not being our own, afford no scope for self-glorification as the Apostle teaches. We may truly glorify God the Giver for His gifts to us, and, if it be not too ideal, rise to the plane of self-forgetfulness by rejoicing for the great God's sake, when His gifts in us are praised—rejoicing that men should see what beauty, talent, and power the good God can bestow. This, truly, is Dignity of Judgment.

An incident mentioned in one of Miss Turner's Australian tales embodies a noble idea. The consciousness of beauty has made a young girl wilful and vain. Her sister draws the culprit before a mirror which reflects her radiant loveliness, saying, after a pause, "Oh! how good you ought to be!"

The Heart.

How is the sense of Dignity to reach the heart, to control its strong pulsations?

The double precept of our Heavenly Master answers the question. Win the child's fresh love for the Christ of the Gospels; show the little ones the beauty of the Babe of Bethlehem, the Boy of Nazareth. Teach them to copy His ways. Place Him before youth in all His pure loveliness, till their hearts glow with a strong personal love for Him.

The Child Divine is, as of old, found "with His Mother." Beside the Christ is Mary, in her purity, her strength, her dignity, her selflessness, the type of a character formed on a perfect model. Her sweetness and beauty will draw forth the child's warm affections. Then, thus purified and deepened, love reaches the neighbour.

Tell the children that their love is a treasure prized by God Himself. Consequently it must not be squandered recklessly; order and measure must be observed in its bestowal. Teach them that passing fancies are not affection; they are, as it were, a disease—a fever of the heart. Christian love is its strength.

Point out the qualities they should seek in a friend, and the loyalty true friendship demands.

These sentiments inculcated in childhood will be a safeguard in later years when a choice on which life's happiness depends has to be made.

No family love is so strong, pure, and reverent as that found in Christian homes and hearts.

Père Lacordaire says: "Filial and maternal love, conjugal tenderness, friendship, patriotism, derive from Christianity a force and purity they never before possessed." "Love," he tells us, "has this peculiarity: it is a passion in its root, the masterpiece of virtue in its essence and perfection. As a passion it corrupts; as a virtue it saves, regenerates, and elevates."

Strength.

"Dignity without strength is merely theory—a sword in a feeble hand. Strength without dignity is a brute force—a sword in the hand of an assassin."

Strength is that brave, enlightened firmness of purpose which makes the Christian "take courage and be very valiant" in life's warfare.

What exercise does for the development and strengthening of the muscles, discipline and earnest work do for the will.

Discipline.

Discipline is the law which enforces regularity. To secure a bracing effect on character it must be conformed to willingly. If children submit passively, the spirit

of routine will enervate; if they obey through servile fear, the character is weakened and debased, and, when external pressure is removed, re-action will follow. "We must teach our children to *will* to will," as Père Olivaint says.

Obedience to school rule from a sense of duty gives a power of discipline that will stand in good stead in years to come.

It is a significant fact that in lunatic asylums a large proportion of the inmates consists of those who have not been subject to restraint in early life, having been spoilt when "only children."

Earnest Work.

Earnest work secures continuance of effort. Work, to be a tonic, must not be too sweet, for we must brace our children by means of work to grapple with difficulties. It pre-supposes the overcoming of difficulties, and therefore should not be made too easy.

"Brave effort out-leaps ignoble success."

We must impress our children with the truth that Strength is shown by "having a mind of their own," and convince them that right is right, no matter what others say or do. "*Etsi omnes ego non.*" They must always "dare to be their best selves."

The lamentable want of self-control which girls frequently display and which leads to neglect of duty, self-indulgence in food, reading and amusement, has its origin in the wrong direction given the will, when guided by passion or feeling.

In forming character we must labour earnestly to train our children to act from principle, not from impulse, and induce them to practise self-restraint in little things.

Lastly, we must impress on them the difference between feeling and willing. Feeling is not necessary; willing is.

"I don't feel inclined," "I don't like to study," "to pray," "to practise," etc. No matter, *will* to study, to pray, to practise. Ignore *feelings*. Cut their acquaintance and rise in the social scale.

A knowledge of psychological truths, making clear the distinction between the different operations of the mind, will be of value to our young Australians, so prone, as they are, to reason.

Silent endurance of every-day troubles is a capital mental tonic. The tone of the mind is lowered by grumbling and querulous complaining.

"Whatever of Dignity, whatever of Strength we have within us, will dignify and make strong the labours of our hands." When, therefore, the women of this land become types of Christian Dignity and Strength, their influence will contribute largely to the true greatness of Federated Australia.

Difficulties.

A word as to the difficulties we are likely to meet with, in the work of Moral Education. They are many, but I shall select two only for discussion.

The first is the injury done to character during the most impressionable years, by ignorant or careless parents or others.

The young mother who thinks of her child merely as "a pretty baby with such a lovely name" is not likely to trouble about the development of its character. The pretty baby becomes to her the precocious child or the clever pianist, something to fondle, to pet, to indulge, but above all a something to "show off."

"A straw tells how the wind blows," and the prevalence of the mania for uncommon names points to a decay of supernatural reverence for the child; formerly religious feeling and family affection influenced the choice of a name; now parents, God forgive them, consult novels, or seek far and wide for fanciful appellations, as if there were question of a bicycle, or of a perfume, or of a new brand of tobacco, instead of a Child of God.

Looking on the poor innocents thus grotesquely labelled as prospective candidates for canonisation, we must smile at the idea of the new element in our calendars, when "Ivy" "Wellington," "Wattle," "Modder River" will have the prefix Saint.

To return to the problem of how to deal with parents. We must only endeavour by deference, tact and sympathy, to win them to our side and induce all to become, what many are, intelligent co-labourers.

The Association known as "*Les Mères Chretiennes*," so widely spread in European countries, is calculated, amongst other good results, to waken mothers to a sense of their responsibility as moulders of character, by reminding them that Christian marriage raises them to the dignity of being "Nurses and Nurturers of the race."

A second great difficulty is the bugbear of Competitive Examinations. Poor teachers have no time to train character or to develop individuality; the one great aim is to secure good results and high percentages, at any cost.

Alice, in Wonderland, dwindled to the dimensions of a mouse, and so our children, when regarded from the examination-result point of view, become mere units on either side the decimal point.

Wise educators, notably Fitch and Parker, have raised their voices in condemnation of this system, which sacrifices to the Moloch of examination, the teacher's high aims and the children's best interests. Leading school journals have inveighed against it, and with effect.

In Germany a wise method of marking a child's paper absolutely, and not relatively to his comrades, is now in use, class-placing being unknown.

In England, too, examinations have been superseded by informal "Inspector's Visits."

Individuality is also brought out, by allotting some hours to varied pursuits outside the programme, and, in at least three English colleges – those of Abbotsholme,

Bedales, and Clayesmere—manual labour is part of the curriculum. What sturdy habits of resource and self-reliance, farming, carpentering and so on, will develop.

While waiting for the tide of public opinion here to turn in the right direction, teachers may be saved from the danger of being swept away in the current of competition, and may, at the same tine, enkindle their laudable enthusiasm of working "for life, not results," by studying the lives of true educators, who regarded the formation of character as their highest duty.

For this work, as for all other, study is needed. Experience alone suffices not, for her lessons may be badly learned—a fact which the writer of "Common Sense in Education" illustrates by the example of the woman who, being remonstrated with for feeding a wee baby with a red herring, answered indignantly, "I ought to know how to bring up children, for I've buried six of them."

It would be impossible in a short paper to discuss fully the question of the formation of character; therefore many important points, for example, "The Influence of Rewards and Punishments on Character," "The Characteristics of the Australian Child," have been left untouched.

Before summing up, we would once again direct attention to the stress laid by all true educators on the necessity of making religion the basis of Education, of "Having God as the Pole-star of the Soul."

One greater than any Saint, higher than any Angel, has vouchsafed to lay down rules for our guidance. "Suffer little children to come to Me" the Divine Teacher said, thus showing the need of Christ-like principles.

In stern accents the Master bids us beware of scandalising His children because of their Angels, thus inculcating reverence for the Dignity of childhood, and bringing before us the obligation of showing forth in our own characters the qualities we seek to develop in our children.

Do not our Lord's words, "To come to Me," imply His desire that personal love of Him, cherished in our own hearts, should be the dominant note of our education.

"An instrument to be efficient must be united to the main agent. We must be united to our Lord; we must be like Him in His character, in His ways, in His likings and dislikings, in His principles, if we are to influence others as He did."

To sum up:—

I. Moral Training is the most important part of education.

II. Religion is the basis of true education.

III. Dignity and Strength are the qualities most needed in our day.

IV. Dignity is to influence the senses, the mind, the heart.

V. Strength is to be gained by submission to discipline, by earnest work, by brave endurance of daily trials.

VI. Intimate Knowledge and Personal Love of Our Lord are most essential qualifications for a Christian Educator.

III.—The Art of Teaching.

[Rev. J. O'Donohue, Diocesan Inspector of Schools, Maitland.]

"QUID SIT" was the ever-recurring formula that used to introduce all our difficulties in the philosophy classes of long ago, and with *quid sit*, if only "to serve a mem'ry," I may be permitted to open this short paper on the Art of Teaching.

The Art of Teaching may be briefly defined in this instance as the art of presenting to the unformed intellects of children objects suitable for exciting them to activity, and of enabling them to assimilate the impressions or ideas made by such objects. These are always, especially in earlier stages of instruction, external to the mind with which they are brought into relation; and to present them as wholes, or in parts, and in due proportion to the faculties to be called into operation, constitutes a problem of the deepest interest to everyone concerned in or charged with the grave responsibility of teaching. The learned Dupanloup asks:—"What is Education?" And he answers—"It is this: To cultivate, to train, to develop, to strengthen, and to polish all the physical, intellectual, moral, and religious faculties which constitute nature and human dignity in the child. To form man, and to prepare him to serve his country in the various social offices he may one day be called to fill; and thus, in a higher conception, prepare him for eternal life. Such is the work; such is the end of education."

In order to proceed on rational principles, and by proper methods, the first step of the process to be taken by a teacher should be to ascertain, by skilful and thorough investigation, the capacity and power of each individual mind to be operated upon. "We must learn," says Amiel, "to read the childish soul as we might a piece of music. Then, by simply changing the key, we keep up the attraction and vary the song." Having satisfied himself that he thoroughly knows the ability of each pupil, the teacher proceeds to break up, as it were, the raw material, or food for observation, and to present the same in such a manner, and to such an extent, as to bring into actual energy—first, the pupil's power of observation; second, his power of comparing objects and attributes; third, his power of forming simple acts of reasoning. In this way pupils would be led to exercise in a natural and easy manner the logical acts of apprehension, judgment, and reasoning, which are at once the aim and the result of the educative process skilfully conducted. In applying this process to the concrete conditions of actual teaching, judgment and skill on the part of the teacher and co-operation on the part of the pupil are necessary to ensure success.

From visible and tangible realities, the transition to, and formation of, abstract ideas will gradually and imperceptibly arise in the course of instruction; and here the value of simple, clear, and brief definitions, ready for future reference, and like landmarks on a journey, will be recognised and noted by the careful teacher. Once the preliminary stages have been fully mastered, the objects under notice analysed as far as necessary, according to the supervising and guiding intelligence, the next step may be entered upon. What that will be must be decided by the teacher, who should arrange each in definite detail, and by a slow and gradual development lead his pupils to make a complete survey of the whole, and so by actual experience or induction to become familiarised with ideas and words—words to be afterwards used as stepping-stones to further investigation.

But before undertaking any further progress or fresh inquiry, a retrospect of the ground already covered should be made; and to do this, in the manner most beneficial to the mental exercise of the pupils, the teacher should proceed by appropriate questioning on the matter explained, so as to lead the pupils from ideas of the parts already received to the construction of the idea of the whole, from which they are supposed to have started. There is no other educational principle on which to proceed, except that of taking the subject matter to pieces or that of putting it together. You must either grant the general principle, or rule, and show its truth by application to particular instances; or you must infer the general principle, or rule, by the careful comparison of a number of particular cases. This thinking process is the foundation of true education. "Tink, Pathan, Tink," is the phrase which the famous German teacher Pestalozzi used to address to his distinguished and scholarly pupil Dr. Badham; and every teacher, who wishes to see his labours crowned with successful and enduring results, must in some form or other say to his pupil, as was said to Charles Badham, "Tink, Pathan, Tink."

It is evident, therefore, that before commencing the lesson, the teacher should have a clear idea of his subject. He should leave nothing to chance. Although a general "preparedness" in more experienced teachers will suffice, still, without immediate preparation, the lesson is sure to lose in effectiveness. "I would rather have my pupils drink from the running stream," says Dr. Arnold, "than from the stagnant pool." The plan of the lesson should be natural, logical, and simple, and every point illustrated, where possible, by a diagram, incident, or analogy. A searching revision should be made at the end of the lesson, to discover if the whole has been thoroughly assimilated.

A lesson should not consist of a mere string of disjointed statements, or dogmatic facts, nor should it take the form of a lecture, for this soon exhausts the children, and gives no opportunity for the free exercise of the reasoning faculties. While details are interesting, they should not be so numerous as to obscure the essential points. Pupils should be encouraged to give their answers, even when wrong; a wrong answer is far better than no answer at all, provided it is not a

mere guess. Some of us know a learned professor not a hundred miles from this Congress, whose remark in such cases has become almost famous. "*Optime dixisti domine sed non recte*" was some consolation to us in sad circumstances.

An excellent help in skilful teaching is "questioning." By it the teacher finds out what the pupils know, keeps their minds active, and maintains attention. Questions at the opening of the lesson will show what the pupils know, so that the teacher may see the foundation on which he has to build. If used after every important division of the lesson, questions will show whether the pupils followed the line of reasoning, and at the end they will detect whether the lesson as a whole has been received or not. I am well aware that the outline I have so far sketched is opposed to the system of "cram," so largely followed at the present day, when a boy of thirteen or fourteen years of age, in the Government schools of the Colony, must present himself for examination in sixteen subjects. No wonder that Spelling and Composition, Reading, Writing, and Arithmetic receive a poor share of his school time, that the teacher is overworked and exhausted, and the pupil becomes a "jack of all subjects and master of none." The severe censure of Dr. Badham, directed against the system of education pursued in his day, is still very richly deserved. He says :—

"This, then, is the sum of the reflection every parent in this colony is invited to make for himself : 'I want my boy to learn his own language, to know it as things only can be known, by a process of thinking. This analysis of sentences, and all these curious pigeon-holes into which all the classes of each part of speech, after being duly labelled, are thrust (as galley-slaves with their crimes on their backs are poked into their appropriate cells), and all this gabblery of proper names which you call Geography, will neither teach him to speak, nor to write, nor to think.' The Inspectors of Schools are, I should say, the great delinquents in this matter, for while they persist in asking, from school to school, the same useless questions, teachers and pupils—with some commendable exceptions—will be engaged in preparing useless answers."

"Authority and respect," says Dupanloup, "are two fundamental rules in education," and so in every well-conducted school the teacher must exercise authority and devotion, and the pupil practise docility and respect. This authority must never degenerate into severity. It is idle to call the school "Mount Joy" if the pupils have reason to look upon it as a dismal penitentiary for the young. It is making a large demand upon their stock of virtue to say that children must place confidence in their teacher and respect him, if he gives them reason to draw him on their slates in a scolding attitude, with a book in one hand and a rod in the other. The conscientious teacher must punish at times, but always "more in sorrow than in anger." "*Suaviter in modo sed fortiter in re*" is an excellent motto for the teaching profession. Commands should be given in a clear, firm tone, and seldom repeated. Teachers should never speak in loud and blustering tones. They should not clap their hands, nor belabour the nearest desk with the cane to secure silence. This generally "makes confusion worse confounded." Neither should the "day's disasters" be traceable in the teacher's "morning face"; nor should consternation

seize the class because the master is slightly indisposed. To guard against this, I say, one of the teacher's qualifications should be an even temper and sound constitution—*mens sana in corpore sano.* His task is a laborious one; he has to draw up time-tables and programmes of lessons; he has to look after the school accounts; to see that the classification is correct; to maintain order and discipline; that each boy under his care does honest work at home and in school. He has to gain the respect of his pupils, and the sympathy of the parents. He will enquire cautiously of these "eternal environments" of each child, noting, parenthetically, if some boy's mother can make the school premises redolent with sulphurous language, when her dear pet is, in her judgment, overlooked or harshly treated.

Finally, someone reminds me that the most necessary qualification of a good teacher is that he should be well paid. He should not be expected to feel passing rich on £40 a year. Seriously, however, if his whole attention is necessary to rightly discharge the duties of his honourable profession, his salary should be such as to relieve him from the anxiety of "financing" in order to meet his legitimate demands. In the foregoing pages "I have preached a difficult art, viz., to govern without precepts, and to do everything by doing nothing." For, notwithstanding all the rules to the contrary, I might say of the teacher what Horace says of the poet—"*Preceptor nascitur non fit.*" An earnest and determined teacher with indifferent methods will succeed where one with more brilliant parts, but less industry and application, may hopelessly fail.

In another department of this Congress the absolute necessity, the power, and the influence of Religion upon education will be fully dealt with; and I merely mention the subject lest I might seem to have overlooked or forgotten "the one thing that is necessary" in order to make education worthy of the name.

I cannot claim that these observations of mine are all the outcome of my own experience; still, in some measure, I understand the teacher's difficulties, and can say, "Not unfamiliar with misfortune myself, I have learned to succour the wretched."

I have required many virtues, and much laborious toil, as part of the teacher's equipment; sufficient it would seem to advance him a stage in the process of canonisation. And, perhaps, in a measure, it is even so. For has not the great prophet of Juda said: "They that instruct many unto justice shall shine as stars for all eternity"?

IV.—The Teaching of Science in School.

[The Christian Brothers, Sydney.]

The study of the Physical and Natural Sciences was viewed by the wisest of the Greek philosophers as perilous presumption, while most of the ancient investigators and experimenters in the realms of Science regarded as mean and ignoble any application of their findings to the concerns of their everyday life. The last traces of these notions have quite vanished in face of the developments of the nineteenth century; and in our own days the claim of Science to inclusion among the subjects of a liberal education is fully admitted. This is due, in the first place, to the exceeding beauty of many of the scientific truths themselves; secondly, to the practical usefulness of the knowledge, and its varied application to the service of man; and, lastly, to the disciplinary value of Science Studies as a factor in the training of the mind.

Life and our way of living have been marvellously modified by the results of scientific research and experiment. Steam and Electricity in their application to machinery have added materially to the comfort and convenience of man and the economising of time. The biologist, the chemist, and the physickist have unearthed many secrets of Nature, and by their means have beautified our existence, enlarged our experience, and lessened the ills of life. Now, so far from the school having claim to a big share of the credit for developing the minds of the scientists towards their life's work and stimulating the genius with which Nature's bounty had endowed them, the evidence of experience tends rather to show that it arrested or retarded development. The scientific workers of the practical type have been mostly men who have had to part company with books and words, and to concern themselves with things. Had the bent of the genius of such men been early recognised, and their tastes catered for in childhood, it can reasonably be concluded that their contribution to the treasury of Science would have been materially increased.

If the school is to subserve any high scientific purpose, the instincts of child nature must receive delicate attention. Prior to their entering the class-room, most children have acquired some training and a taste for knowing, through their sympathetic contact with Nature and the seeing, feeling, and handling of natural objects. This interest in everything around, this desire to handle, to see and to question, this unconscious study of Nature, must be seized and turned to account. Natural curiosity, which is such a marked feature of the young, should be stimulated

and guided, not, as is frequently the case, repressed and killed. Such repression defeats great possibilities for the child, and takes away one of the strongest factors that Nature has given for laying broad and deep the foundations of rational and intelligent education.

Moreover, as a result of adhesion to the time-honoured methods for teaching the elements of the three R's, and in part to the intrinsically mechanical character of these beginnings in study, a great part of the early school life of the child has to be spent in the drudgery of repetitions and the traffic in purely verbal forms, and the young intelligence may thus become dead or indifferent to the realities of the world, and come to deal only in shadows, as happened to the cave-dwellers of Plato's myth. These cave-dwellers could only look in one direction. They were chained so that they could not turn their heads or move towards the light, but could see on the cavern wall only the shadows of real objects which were passing behind them across the entrance of the cave. They believed only in what they saw, and derided one who had escaped into the daylight when he told them of the existence of real objects. A remedy for the evil here indicated may be found in the judicious introduction of Science studies into the school course.

Admit the axiom that the early progress is decisive of the whole manner of knowing to the end, and these early excursions into the realms of Science assume a great importance. The essential requisite for laying the foundation of a scientific habit of thinking is not good text-books, not good diagrams, not good illustrations —the chief requisite is an enthusiastic, well-informed teacher, with a clear insight into child-character, one who is convinced that an ounce of education is worth pounds of information, who has made a special study of some branch of Science, and who feels with Herbert Spencer that "Those who have never entered on scientific pursuits are blind to most of the poetry by which they are surrounded"; that "whoever has not in youth collected plants and insects knows not half the interest which lanes and hedge-rows can assume," and that "whoever has not sought for fossils has little idea of the poetical associations that surround the places where imbedded treasures are found."

Early Science studies might take the form of developed object lessons in which the chief interest should centre in the object itself, and in which the main purpose should be to develop the faculty of observation, and to give ideas rather than to impart information. However, in the mind of a skilful teacher accurate observation is associated with accurate description, and so our Science lesson becomes an excellent training in language. Again, the impression of the object is heightened by any effort on the part of the young people to make, when possible, simple drawings illustrative of their observations. This trains to accuracy and attention, the two things in which, according to Huxley, "All mankind are more deficient than in any other mental qualities whatever."

The selection of the particular branch which answers best for treatment depends on circumstances. The master has a special taste for gardening, cultivates flowers and shrubs, among which he spends pleasurably much of his leisure time. In the hands of such a teacher the subject of Botany will glow with life. He may not bore his pupils with thundering technical names, but he will carry his class along with him, and give them impressions which may last through their lives. Your man behind his text-book says to his pupils, "The rhododendron is found in Norway. Get off the spelling of that name. The examiner may ask you for it." But your gardener says, "We will grow an onion in a bottle of water, and note from week to week the appearance of its root and stem. You will now and then describe to me and make drawings of what you are able to see till the onion is ready for cooking." Your gardener's pupils, by the continuation of a course on these lines, become scientific even before they know that the name of the Science they are studying is Botany. Again, our teacher can, from taste and training, throw interest into studies in the animal kingdom. This fact, coupled with the existence of zoological gardens, a well-stocked museum, or other illustrative facilities in the neighbourhood, would decide for Zoology. Another teacher is a geologist, and can make a piece of coal or a slab from the quarry tell to his pupils something of the fuller life-history of our globe which a Charles Kingsley read in them. Don't in this case ask him to teach Zoology.

It is evident, from what has been said, that for the purpose to be served by the early lessons in Science, far less importance attaches to the selection of subject than to the manner of treatment of the subject selected. Listen to Huxley in this connection :—

"Anybody who knows his business in Science can make anything subservient to that purpose. You know that it was said of Dean Swift that he could write a poem on a broomstick, and the man who has a real knowledge of Science can make the commonest object in the world subservient to an introduction to the principles and greater truths of natural knowledge. It is in this way that your Science is to be taught if it is to be of any real value. Do not suppose any amount of book-work, any repetition of catechisms and other abominations of that kind are of value for our object. That is mere waisting of time. But take the commonest objects and lead the child from that foundation to such truths of a higher order as may be within his grasp."

John Ruskin is at one with Huxley in his advocacy of the practical teaching of Science and its illustration from common objects, while, in his love of Nature and his sympathy with children, he makes an appeal for the teaching of Natural History. The study of "Natural History," he says, "is one of the best elements of education. There is no child so dull but it may be aroused to wholesome exertion by putting some practical and personal work of Natural History within its range of daily occupation, and when once aroused few pleasures are so innocent and none so constant. But you must show them things, not tell them names. A deal chest is worth a hundred books, and a well guided country walk worth a hundred lectures."

Not the least among the secondary influences which can be made to help towards the development of ideas are School Museums. Collections of minerals, specimens illustrative of animal and plant life, curios and displays of industrial processes, can be made to serve a valuable scientific and educational purpose. The benefit is heightened where the collection is the joint effort of teacher and pupils, is labelled and well classified, and is not set out for show but used to give life and interest to the teaching.

In the higher classes of Primary and in all the forms of Secondary Schools, the developed object-lessons, which are Science lessons only so far as they aid the pupil to observe some of the facts of Nature on which Natural Science is founded, should be organised into genuine Science lessons in which the principles of classification, the continuous study of groups of natural phenomena generalisations and the searching for causes should be the guiding features. Owing to a variety of causes, this teaching has often from a scientific point of view proved an absolute failure. The teacher may have had no scientific training and so is entirely dependent on books, or his training may have been so narrow that he knows no effective teaching that is disassociated from an elaborate display of big glass vessels and curious and expensive machines. Whereas, a few glass rods and tubes, some pickle bottles, old fruit tins, pieces of elastic and other trifles, will go far to render an enthusiastic teacher quite independent of the manufacturer, and enable him to illustrate, as far as he needs, the principles of Science. Again, the necessity of showing some marketable product for the examination as the result of the teaching, forces on a system of "cram" and the memorising of technical names, which is highly prejudicial to the true purposes of Science. Much of the experimental work in Science fails from its not being simple enough, thus violating a cardinal law in teaching—"proceed from the known, to the unknown"—or from its aiming too much at spectacular display without due attention to the underlying principles. "The department of Science which most interests my pupils," said a schoolmaster to an inquirer, "is, I think, the chemistry of the explosive substances."

Speaking generally, most of the failure suggested in these remarks has arisen from ignorance and a misconception as to what are the chief aims contemplated in scientific teaching. The main purpose of this paper, after awakening interests in the subject, has been to lay down general principles regarding the course to be followed. While we may not hope to make every pupil a Watt, a Faraday or an Edison, it is not taxing too much our belief in possibilities to assert that the properly directed researches of the youthful mind in connection with the commonest objects may ultimately result in discoveries of unexpected value, and so add materially to the blessings of existence.

V.—Progress of Music in the Schools.

[The Sisters of Charity, Sydney.]

THIRTY years ago, Music was in a very backward state throughout the Australian Colonies, and up to a recent date was practically excluded from the curriculum of the then existing schools. If taught at all, it was treated with contempt by the authorities, and separated from the other branches of education; reading, writing, and arithmetic being regarded in most cases as the only necessary qualifications. Parents were quite content, when their children went home for vacation, if they could sing some well-known ditty, or play a showy piece or two on the pianoforte. They never thought of inquiring into the methods of teaching adopted, or whether their boys and girls were being properly trained in voice production or the technique of the instrument.

Ten years ago a change for the better commenced in the schools, and since the establishment of the Associated Board of the Royal College and Royal Academy of Music, London, three years ago, musical education is on a sound footing in the colonies. Local examinations by that body are now held annually in our midst. The object of these is to cultivate, by a gradual process, any musical talent our boys and girls may possess, hoping thereby to cause a taste for the beautiful in Music to penetrate among the masses. A duly-qualified musician, as representative, is sent out to the colonies every year to test the merits of candidates in the practical and theoretical work, and every precaution is taken to prevent anything occurring which would be deemed fraudulent by an exacting public. The recent progress above alluded to may be illustrated by referring to the Primary and Higher Schools conducted by the Sisters of Charity. At the request of the latter, a practical examining centre was established by the Associated Board at St. Vincent's College, with results, whose success may best be judged by comparison with the following figures. At the first examination in 1898, twenty-one candidates were sent up, out of which seventeen passed. Since that time, the number of those competing has been increased considerably, there being no fewer than 168 sent up last year, out of which 146 satisfied the examiner. The number presented this year for examination was 175. Of these, 165 were successful, many scoring high Honors marks. The highest certificate obtainable, exclusive of residence in the Academies connected with the Associated Board, that of C.T.A.B., has also been won by a St. Vincent's scholar.

These results reflect the greatest credit on all concerned, especially when one takes into consideration that Music forms only a part of the general education embodied in the school curriculum. In order to follow out the course of Music adopted by the Associated Board, the student has to pass through five examinations, namely : Elementary, Lower School Division, Higher School Division, Junior Local Centre, Senior Local Centre.

The Success of the Sisters is perhaps mainly due to the fact, that in their system of Primary Education, musical instruction is included in the number of compulsory subjects, and the programme is so arranged, that pupils, before leaving the Primary School, are not only thoroughly competent to follow up this course of musical instruction, but are actually prepared for the two lower grades of the Board's examination, thus giving them every incentive to work for the Higher tests, when they take up Music as a separate subject in the High School.

The advantages to be gained by placing Music on the same footing as the other branches of education must be apparent to all. As a form of innocent recreation it is unsurpassed, whilst serving as a relaxation after the fatigue occasioned by other studies. Children possess a taste for Music from their infancy ; as a rule, they can all sing, and love to do so. Even if they do not know a note of music, their ability to sing tunes by ear is undisputed. Acquaintance with school singing shows that all children who can sing by ear can be taught to sing from notes, and by a careful musical training one can exert a great influence on the choice and character of their amusements in after life.

Music being capable of giving expression to every variety of emotion, only such music as is innocent and elevating should be cultivated in our schools. A good knowledge of Music inclines children to sociable habits, and induces them to remain at home, and thus avoid the temptations which would otherwise assail them when removed from the supervision of their parents. The influence of Music on the ordinary school routine will be seen by some recent remarks of Mr. Buxton to a gathering of musical educationalists :—

"You have enabled us to tame wild spirits, which we could not otherwise have tamed. It is the experience of those who know best that there is no power in the schools in the lowest neighbourhoods which can exercise a refining influence on the wildest and roughest spirits like this teaching of Music. We use this teaching as a recreation, as a relief and a change in our schools ; and I believe that nothing is so popular in our schools, nothing makes the schools so popular and attractive to the children as the music that goes on in the 300 and more schools in London."

Here I may quote the words of the well-known musician, E. J. Mooney, who puts it still more beautifully :—

"In the school itself there is no form of Art which can, like Music, beautify the dulness of school life, or, like it, can humanise and civilise the brutal beings who sometimes find their way there. There is no Art which cultivates so rapidly a feeling for the beautiful in that which is not seen ; hence no Art can come so near to the poor, and be so useful in the truest sense. In the way that nothing else can, it can touch their lowly lives with a sunset glow, and fill their dull, bare homes with radiant beauty."

In talent, Australians compare very favourably with students in Europe. We have many examples of this in the great success which has attended the efforts of the majority of would-be musicians we have already sent abroad.

"Art cultivates a sense of feeling for the beautiful, which vivifies the grosser things of life with spiritual beauty and irradiates the meaner things with spiritual light, and both are lifted up to meaning and dignity and purpose by Religion. These elements cannot, and ought not to, be severed. They are the complements to one another. In this scheme Music would find an essential and an important place, and would be cultivated for its own sake--for the sake of the power it, and nothing else, could give, and for which nothing else could be a substitute."—(E. Mooney.)

"It is not the aim of Music to imitate the appearances of reality, as is continually done in Painting, Sculpture, and Architecture, or to transport reality into the intellectual spheres. Music finds its vocation in this, that it firmly seizes the life of the human soul, with its sorrows and joys, and, subjecting these feelings to the idea of the beautiful, represents by sounds the expressions of individual truth and, as it were, the presentiment of an infinite life."—(Pauer.)

VI.—"The Australian Catholic Readers."

[The Sisters of the Good Samaritan.]

RELIGION, PATRIOTISM, LITERATURE.—These are the three master thoughts that arise spontaneously in the mind as one looks through the series of the "Australian Catholic Readers" intended for use in all our schools. Well may the children be called blessed and happy whose minds are enlightened, whose hearts are refined, and whose noble emotions are cultivated while they worship at these intellectual shrines within the hallowed precincts of their schools. For what is life without God? It is darkness—worse than that which afflicted Egypt, because it is the darkness of the soul from which the light of truth has been banished. We pity the lame and the feeble, the outcast and the orphan; but more worthy of pity is the unfortunate creature who says in his heart "There is no God." What consolation has he in the present, what hope for the future, what sweetness in sorrow, what comfort in death? He is, in the words of the poet—

"A dismantled hull on the troubled waters,
A desolate wreck on the lonely shore."

Such a one never enjoys the bliss of prayerful communication with his Creator; he never praises Him as do even the little birds who warble their unpremeditated lays to their unknown Maker. On them can God look down with pleasure, and on the whole of His animal kingdom, whether peacefully browsing on the hillsides or roaming at will in their forest homes. They are all doing His Will, though they know it not. So are the innumerable flowers that brighten the earth, and are set like gems in her bosom to remind us of our home above. The seasons, too, fulfil God's will, as they perform their silent, endless procession around creation, helping nature to feed mankind. The stars, too—those silent sentries of the skies—twinkling like gold dust in the realms of space—obey God's command as they send their shafts of light on the weary traveller's road. All tell His works. God looks with pleasure on them, but the sinner He regards with hatred; the sinner refuses to know God and despises His Divine Service.

To the dawning soul of the little Catholic, the "Australian Catholic Readers" unfold the treasure of God's House above, and the profound secrets of His existence. The little heart has not throbbed its way through much of life's journey before it is taught to pulsate with affection for the Heavenly Father, who feeds the birds of the air and clothes the lilies of the field in their splendour. Even the little babe

who, with hesitating step, is led by the hand of an elder sister to school for the first time, soon conceives a fond attachment for Him who, with ineffable tenderness in His Divine eyes, said, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." In the "Australian Readers" the thought of God is interwoven with the rest of the lessons like a golden thread in rare embroidery, or rather, like a bright vein of our Australian gold through a giant rock. The children in their readings meet God as it were at every turn; they are called on to remember Him by the music of the murmuring brook, the many sights and sounds which greet their eyes when they frolic in the woods and look around in the great temple of the Universe. Nor are little ones allowed to dwell in the mere idea of their Maker. Their duties towards Him are pressed home with telling skill and insinuating method. The morning prayer ascending to God while still the dews hang like veils over the waking morning, and the evening tribute of gratitude, when the little limbs are tired from play, and angels ever bright and fair are asked to watch by the pillow of innocence—these duties are engraved on the receptive heart of childhood. God's love, His commands, His entreaties, His mercy illumine the pages of the "Australian Readers," and teach our Catholic youth how to be good men and women, a credit to their Church, their homes, and their country.

Their country? Yes. Because love of country, or patriotism, is one of the noblest and sweetest sentiments of the soul of man. His country is dear to him—its mountains, its lakes—its skies are dear to him by a thousand ties, and, no matter where he wanders, he always has them enshrined and mirrored on his heart. Were patriotism not a gift of God, how could people love inhospitable mountains and sands of deserts, frozen seas, and forests infested with beasts of prey? They are enchanted by the magic word—Home.

"The voices of my home I hear them still,
They have been with me through the sleeping night:
The blessed household voices wont to fill
My heart's clear depths with unalloyed delight.
I hear them still unchanged though some from earth
Are music parted, and the sounds of mirth
That rang through days more bright have died in others,
Yet to me they come speaking of boyhood back,
The voices of my home."

We know of no other school-books that teach little Australians, and grown ones too, to love their country and their homes so well as the "Australian Catholic Readers."

Australian scenery has charms all its own. One could think for hours in its mysterious silence, and people its solitudes with vanished races and long-forgotten tribes. No earthly sight is more solemn than a deep Australian valley stretching away into gloom, where untold numbers of ring-barked eucalpytus trees extend their white branches in the pale moonlight, and the stillness is only broken by the yelping

of a dingo and the flap of the stealthy owl. What a tableau of the risen generations appearing before God to be judged. No doubt the far-reaching bush lacks the variety and song of the old-world forests, but then its sombre hue is relieved by the flashing brilliancy of "heaven's feathered minstrels," and the awe-inspiring grandeur of its chasms and ravines is unrivalled if not unequalled. Let us not forget that it will be the pleasant task of posterity to discover and focus the attention of tourists and visitors on innumerable more beauty spots than are at present known in this vast continent. Have not our Australian poets sung the romance of the bush, and told its weird tales of gold-seeker, settler, swagman? Have they not interpreted for us the voices of the night as they strike the traveller's ears "while the billy boils," and how the "southerly" tears along like unto a wolf, trampling the seas into foam and in his teeth a broken mast; and how the sundowner "humped his bluey" for his last journey and the angels took down the golden sliprail and let him in?

The Australian boy and girl should study and love their own land—and this they are greatly enticed to do in the "Australian Catholic Readers," which have a distinctly National colour, and where they find selections of a literary and patriotic character from the writers of their own dear land.

A noteworthy fact is that the "Readers" are distinctly Australian, and the scholar will enjoy a constant inhalation of Australian air. A reference to the table of contents will reveal this feature in its extensiveness.

There are magnificent descriptions of Australian scenery and other kindred subjects, some of them being presented in poetical selections from such writers as Henry Lawson and Henry Kendall; interesting reminiscences of early times, historical sketches of the early voyages and discoveries, of the early settlements, the struggles of colonists; accounts of various inland explorers, their hardships, failures, and successes; chapters on Australian Natural History, including beautiful descriptions of native birds, animals, reptiles; useful information on cure of snakebite, etc.; articles on Australian industries, such as wool-growing and its progress; mining, and records of early goldfields; papers on the aborigines and their customs; such subjects of interest as artesian wells, the rabbit question—efforts and cost of attempts to eradicate it. All subjects which can make one take a lively interest in his country, give him a familiar and comprehensive grasp of Australia, infuse a national soul and create a patriotic spirit, are treated of.

Now, on the eve of Federation, it is a pleasing fact and worthy of note to remark the patriotic spirit of the "Readers" in contributing to foster Federal aspirations.

Brunton Stephens' "Australian Anthem" in the "Second Reader" recurs to mind immediately with its

> "Let us united stand,
> One great Australian Band."

And in other places we find the prayerful cry for Federation echoing out, as in the concluding words of the "Discovery of Gold in Australia"—"and in the assured hope that Western Australia will soon assume a foremost place in the ranks of the future federated colonies of Australia."

But such objects as Home, Country, such attributes as Patriotism, Love of Country, are ever dear and natural to the heart of the Irish-Australian. They are the characteristic virtues transmitted in the blood of the Celt, and we naturally expect to see evidence of such a spirit in the "Readers."

But while much is devoted to those subjects, and much of the "Reader" reeks with the Patriotic spirit of our Austral home, the history and heroes of the Old Land, from which such characteristics are inherited, are not ungratefully forgotten.

The Round Towers and ruined Abbeys, ancient Tara of the Kings of Erin, the Bards, the glories of Ireland in the immortal poetry of Moore, the Liberator O'Connell, the brave and chivalrous feelings realised in Aubrey de Vere's "Bishop of Ross," who

> "Sank in death, content to die,
> Thy great heart, Erin, was his grave."

All such Celtic memories of an ennobling nature yet live on in the "Australian Catholic Readers."

Nor is this the only literature to which our young friends are introduced in our Catholic schools. The books referred to are replete with extracts from old world standard works, and are calculated to impart that priceless boon, a taste for healthy literature. Who can enumerate its advantages? From how many dangerous resorts and evil companions is the youth preserved who finds delight in perusing the entertaining pages of our writers of poetry or prose? What treasures of innocent pleasure, more precious than those revealed in Aladdin's Cave, are spread out before the youths who take up the fourth and fifth volumes especially of the above-mentioned series? There they see models of style and examples of elevated thought, and, as the eagle, accustomed to dizzy heights and cloud-piercing peaks, never feeds in the mire, so those minds, which have soared aloft in noble conceptions, will recoil in disgust from the nauseating trash which is sometimes miscalled literature.

"Religion and knowledge" is the Church's motto, and it might be inscribed in letters of gold on each of the Australian Catholic Reading Books. Nor is it their least blessing that they act as angelic messengers in the pupils' homes, and afford many a useful and pleasant hour to parents and elder brothers and sisters. These thoughts were suggested by a glance through the books; but we must now analyse more closely those carefully-compiled volumes, and, at the risk of repetition, give clearer form to our impressions concerning them.

On looking over these books, the adult reader cannot but experience a variety of emotions. He finds a large pleasure in recognising their value to the growing

generation; but, at the same time, that feeling is somewhat sombred over by the thought that he is no longer a boy, and that it is difficult for him to experience the first fresh joy which falls to the lot of youth in opening a chest where literary gems lie closely packed. As the years progress, age after age grows kinder towards its children. Possibilities, before which the father's mind staggered, bring to the child only the merest sense of novelty, scarcely giving him the slightest mental pause. And so, too, generation after generation, human knowledge pushes on its frontiers farther and farther into the hitherto unknown, growing prouder and prouder with each new achievement, and daring to hope that there is no such thing as the unknowable, no frigid and unsealable barrier before which sense and reason may at length stand confounded.

It has been said that a physical deterioration of the race is going on side by side with the "process of the suns," that each new generation inherits an increase of ills, and that these are accumulating as a snowball grows by rolling; but in the light of the beneficent motherliness of Nature, which creates the shield to ward off the sword, providing compensation and adjustment in all things, such an assertion must appear at the very least as doubtful. As to the inheritance of the new child's mind, however, there can be no question. It is heir to the heaped-up and still-heaping riches of Science, Art and Literature.

How a child may enter into the possession of these, learning to know and love his God the while, a glance at the "Australian Catholic Readers" will instantly make clear. The easiest way to bring a child to a knowledge and love of God, is to lay the works of the Creator before him, indicating their values, and stimulating his sense of the beautiful, so that he may discover their use and loveliness.

From first to last the compilers of these books have set themselves the task of telling the Australian boy and girl the wonders and the glories of the Here and the Hereafter. History, National and Natural, Science, Literature, and Story, each has its place in these pages. Round and about them all, moreover, is the spirit of Religion beautifying them, rounding them off with the necessary moral significance and pointing the way. Should one glance through the books, he will see instantly the wisdom which has been employed in their compilation.

The mind, like the body, must go on all fours before it can toddle,—and, for a time, toddle before the sure step and the upright head are given to it,—and this the compilers evidently realised. The "First Book" is an invitation, a coaxing onward, a collection of little words and one-clause ideas. Perhaps, after all, the little words are our most constant friends in life, and in times of grief and prayer and deep disturbance it is these we mainly choose to bear the burden of expression. So, on this, the very threshold of knowledge, the child becomes possessed of an instrument that shall stead him to the end.

The effect of the "Second Book" is as that of a hand upholding and guiding the young mind, leading it on by slow and steady stages to a state of more

assurance. Here the child learns of God's Providence and of the works of His hands. The story of the saving of the Blessed Sacrament, for instance, must early impress on the young mind a reverence for the preciousness, the sanctity of the Sacred Host. Also the child hears something of every-day Science, and things that meet his eyes, as he goes to and from school, of horses and cows and trees, and other things which hitherto abode in dreamland. Wolves and lyre birds and shipwrecks are made to wear a more intimate and substantial aspect.

By the time it reaches the "Third Book" the mind may be said to have been firmly planted on its feet and capable of independent motion. Lest it should stray aside into the thicket and there pluck poison berries, a broad road bordered with wholesome fruit and roses has been provided for it in this and the two following books.

The arrangement and selection of the matter are equally admirable. A child's mind is early lifted above the sordid and material by inspiring it with the strange and wonderful. The spirit of such a poet as Longfellow surrounds the young imagination with an atmosphere in which having bathed once it will become so in love with the experience that afterwards, and many times, it will come to bathe there again. It is a mistake to think that there can be too much poetry mixed with a man's daily thought, or that sentiment and romance unfit a mind for life's battle. The pity rather is that there is too little, that the sordid and the commonplace, the cashbook and the journal, play so large a part in the lives of many. Poetry and fine prose open a way to the temple in which the soul becomes susceptible to the Higher Voices, to the promptings that seldom penetrate to the market-place, to the battle-ground of the bargainers.

> "He prayeth best who loveth best
> All things both great and small."

And Coleridge might have added that the closest conception of the Creator springs from a right appreciation of His works. In this way such selections in verse and prose as breathe of love and tenderness, suggest to the child the infinite love and tenderness of which they are but "broken reflections." Then, again, such pictures as those of the "Yosemite Valley" and the "Storm at Sea" open the way to a larger recognition of the awe and majesty of God.

Their peculiar excellence lies in the fact that the secret of teaching is admirably realised in them. For the function of a good teacher is to blend reasonable amusement with instruction, to make the wearisome task of learning pleasant as well as useful to the young. It is thus necessary to stoop to the level of those we would benefit, by supplying the knowledge in a suitable and proportionate gradation.

In the "Readers" a vast amount of information is imparted on a variety of subjects. The compilers have drawn from every available source in their endeavour to inform the mind of the young. They dig to the bowels of the earth, explore its hidden treasures, and explain their varied uses. They scale the heights of Heaven,

and bring down the planets to familiar gaze. The wonders of sea and land are all faithfully described. Products in daily use are analysed. Every subject that can best help us to understand and make us take an intelligent grasp of what is round about us is seized upon.

The power of observation is cultivated, and those habits which denote the successfully-trained pupil—the habits of reflection, of considering and contrasting—are specially attended to, and the mind is well stocked with useful facts.

The Lessons are so arranged as to induce the growth of a habit of individual original thought, of observation, and of speculation as to causes, to develop, to draw out; and in this they supply abundance of opportunity, by introducing us to a new world of wonders, wherein we can apply ourselves to observe minutely.

They indulge the habit of thinking accurately and exhaustively, deal in no superficial skimming, but cultivate genuine analytical thought unconsciously performed —a habit most important to the future man, for it prepares the child for the grim originality so necessary in after life, when he will depend to a great extent on his own exertions, his own devices, his own resourcefulness on reaching what may be termed the inventive stage of life.

Judged from a literary standpoint, the "Readers" are a brilliant success. There are choice selections from the masters of the English tongue, and happy cullings from the best writers in the language. The Lessons are all very models of literary expression; and throughout the "Readers" will be found a rich imagery of language, choice descriptive epithet, a picturesqueness and poetry of thought and expression as exquisitely refreshing as the fresh vivaciousness of the Spring complexion of Nature. The most beautiful spots in the region of Poetry and fields of Prose are well travelled, and their beauties dwelt on and admired.

The best Literature is there for imitation, and affords keen intellectual pleasure. The pupil cannot fail to catch some of the light reflected from the diamonds of Literature. They cannot but have a decided influence in creating a taste for the best type of wholesome, pure English Literature.

Looked at in their function of purely "Catholic Readers," they may be said to be admirably adapted to instil a love for the Catholic Church, and store the mind with facts, giving an intimate acquaintance with the Church, her aspirations, her personages, and institutions.

Catholic thought, its history past and present, is presented in a reasonable manner, pleasingly free from any acrimonious tendency; not one word that savours of Sectarian challenge, or that could offend the feelings of people of other beliefs, has a place in them.

The beautiful touching poem of Gerald Griffin, "The Orange and the Green," seems to be the keynote to the kindly spirit animating the "Readers."

The history of the Church in Australia is not neglected. There are readings portraying the difficulties and hardships which during her early history here

she had to contend with and her subsequent glorious achievements in the same land.

Accounts of the establishments of the Religious Communities: biographical sketches, such as, of the first Bishop of Melbourne and of Archbishop Polding of Sydney: the various plates of Catholic Cathedrals and institutions, are subjects well calculated to inform of the present—and make re-visits in spirit to the Church's past history in Australia, a matter of ease for the Catholic educated in the "Readers."

But the value *par excellence* of the "Readers" is their realisation of the Christian idea—to educate both the material and the spiritual; to teach Science—or the unravelling of the mysteries of Nature, and by it to teach children of Him from whom all mysteries are. To so impress their young minds with the truth that God is their end, that it will serve them during their after life as a guide and help, and keep them in the paths of rectitude: an item of paramount importance in forming the good citizen.

The "Readers" teach self-reliance, independence of spirit, and inculcate high ideals. They teach that the highest, greatest conquest, is the conquest of self; they teach us to annihilate all feelings of revenge, hatred; they urge forgiveness, forbearance, brotherly love.

But while teaching Charity and its kindred virtues, they teach no enervating doctrine. We are not asked to sacrifice our manhood, or make cuffing blocks of ourselves for those so inclined to treat us.

They teach holy and tender feelings, Christ-like sentiments, that fill our hearts with goodness as we live over in imagination the beautiful lives of those characters depicted. They teach justice—but justice tempered with mercy. They teach industry, thrift, self-help and mutual help; constructive substituted for our destructive habits; that instead of sitting down and weeping over our wants and woes, we should be up and doing, putting our hands courageously to the wheel, using our best endeavours—and sighing and sorrowing will then seek other abodes.

They preach the dignity of honest labour, and give a meaning to the worker's work. They teach that it must not be restricted to a mere material force, but must also have its moral tendency, the loftier aim of following out the real end of man. Otherwise labour of man is little different from labour of the insensate machine.

Regarding it from the Christian standpoint, he is comforted in his work because it is thus spiritualised. It teaches him the expiatory nature of work, from the time that the decree went forth: "Henceforth thou shalt eat thy bread in the sweat of thy brow." Its employment it teaches as a means to our destined hereafter—"Our present tribulation, which is momentary, worketh for us above measure exceedingly an eternal weight of glory."

They show us that we all have our part to play and should take our place in the ranks of the toilers, and teach perseverance and success from small beginnings: that by doing the least of our duties well we are fulfilling the end for which we

are made. They impress the fact that we should always have some object in view. As the poet says :—

"Work for some good be it ever so slowly :
Cherish some flower be it ever so lowly :
Labour ! all labour is noble and holy :
Let thy great deeds be thy prayer to thy God."

The information is imparted in the form of conversation, dialogue, anecdote and fable. It is thus more impressive than the dry, bald statement of facts or frigid technical explanation of processes.

The virtues are inculcated in a peculiarly ingenious fashion. All the short moral tales tend to make us good, to evoke manly feelings, to elicit and cultivate tenderness, mercy, pity for suffering fellows. They teach the thoughtless to think of the probable effect of their acts on others, to be kind and considerate for wants of others, and by our kindness supply welcome resting places for them along the long and dreary journey of life.

The beauty and cogency of the anecdotes lie in the fact that most of them have a reality, being about persons historically known, and not imaginary persons invested with improbably good attributes.

They are all redolent of Christian sentiment and replete with the necessary adornments of a Christian model.

There is in them an ennobling spirit, a virility that infects us, which catches on to us and inspires us with manly feelings and ideals, and makes us feel that some things are unmanly and mean and others noble. They engender that high spirit, that pride of Christian manhood, which scorns to do a base act and delights to do a good. Looking ever upward, onward, higher towards God, in their dominant tone.

Our Faith is mingled with incidents and facts in a beautiful impressiveness, the readings teaching that Religion and Learning should sound in unison a song rising up to God.

The power of the "Readers" is in the strong abiding impression they leave, the loving sympathetic temperament and Christian complexion of character they evoke and establish.

Goodness breathes out of every page. The Lessons therein learned will run pleasantly in their minds, which will revert to them in after life, and be to them the kindly light amid the encircling gloom, leading them on to the haven of rest.

VII.—Advantages and Best Methods of Organisation.

[Convent Faithful Companions of Jesus, Vaucluse, Richmond, Melbourne.]

The Organiser.

Organisation, as applied to schools, has been so frequently discussed, and, in spite of the growing tendency towards uniformity, which is the natural outcome of systematic and enlightened inspection, still gives rise to so many and such opposite opinions, that we feel no small amount of trepidation in expressing views liable to the disapproval of others wiser and more experienced than ourselves.

There is, however, one point on which all must be agreed. He who undertakes to organise a school must be an educationist in the strictest sense of the word. He must possess an enlightened and sympathetic knowledge of child-nature, and must realise the individuality of every little inmate of the schoolroom. Every little body contains a soul which is

> "Allied to all, yet, none the less
> Prisoned in separate consciousness."

Let him remember that, in spite of Dryden's assertion, "Men are but children of a larger growth," that those, for whose intellectual and moral nourishment he is called upon to cater, are *not* little men and women any more than an apple-blossom is a little apple, a grub a little butterfly, or a tadpole a little frog. They are beings on their way to become men and women; and it is the office of the organiser to provide them, as far as possible, with all that is necessary to enable them to develop into noble, healthy, intelligent specimens of adult humanity. Education should be physical as well as intellectual, and the organiser should understand the first principles of health, and should remember that work must alternate with play. The playground is a more important factor in the moral training of the scholars than the schoolroom itself. No educator does all his duty who does not feel for his scholars that kind of interest which makes him watch with pleasure their games and frolics, as well as their sober times of study and work. Finally, the organiser should remember that no education is worthy of the name which is not carried on under the guidance and influence of Religion. While the mind is stored with knowledge "the soul must be trained to piety, to virtue, to the loving recognition of God's claims on us." Failing in this, will not the words of Tennyson come home to us:

> "The lips of little children preach
> Against you, you that do profess to teach,
> And teach us nothing, feeding not the heart."

Its Province.

The province of organisation is necessarily a wide one, embracing, as it does, all that is required for orderly and continuous work in school, and whole books might be written dealing with questions under this head; but, to avoid being discursive, we shall confine ourselves to the strictly practical side of the question.

The office, then, of organisation is to provide suitable apartments, to put available teaching power to best possible use, to do the best that is possible for each individual, to give to each subject of instruction its proper amount of time and attention. The provision of suitable apartments in which to carry out the work, seldom devolves on the teacher, who is usually the organiser in all other respects; but, where the school premises are not all that can be desired (unhappily too often the case), an earnest, intelligent teacher can do much towards their improvement. The premises should be kept in good repair, also clean and attractive in appearance. The refining influence of a love of the beautiful should be brought to bear upon the children's lives as much as possible. They will partake of the nature of their environment even in external matters, and if we cannot directly improve their homes, we can do good indirectly, with regard to social improvement, by setting children good examples of neatness and order in school.

Distribution of Staff.

Where the school is provided with a sufficient number of adult teachers, the assigning of a separate teacher and class-room to each class, with occasional assembly in the principal room for general lessons, lectures, etc., is to be recommended; but unless there is assembly from time to time, it will be impossible to secure that *esprit de corps* which is the soul of the school, and which imparts to it its moral tone. If this is not done, each class-room becomes in reality a small school, and the moral influence which the elder scholars exercise over the juniors in setting them examples of study, self-control, etc., is, in a great measure, lost.

In most of our elementary schools, both in this country and in Great Britain, the "Pupil Teacher System" exists as the only one practicable, and, taking all things into consideration, it is deemed the best. Under a competent head-teacher, these young people can be trained to do excellent work; and if the children are made to feel that they are in the master's hands, that his eye is on them, and that he is interested in their progress and attendance, both children and parents will be satisfied.

The practice of leaving young children to the sole care of a monitress is to be condemned. Children, as a rule, expect too much from each other. Monitresses are often tyrants, without realising that they are acting with cruelty to the tender natures under their care.

It is quite enough to watch children "playing at school" in the streets to judge how severe they are to one another. Instinctively, the first thing they do is to

provide themselves with a cane, which is kept very much in evidence, and is certainly considered necessary.

Where monitresses are employed under careful supervision, they may render efficacious aid.

Classification.

To do strict justice to the children, they should be classified according to their proficiency in each subject. This, though carried out with good effect in most of our Secondary Schools, is impracticable in the Elementary School. One great and over-ruling reason is that the standard of proficiency required for the annual examination does not admit of it, still less the teaching power, which is usually confined to the "absolutely necessary." The general rule is, therefore, to classify children according to their average ability in the more important class subjects.

Comparison with France.

In France, the classification of the pupils is based on a principle differing essentially from ours. The system which still holds with us soon fell into disfavour. The multiplication of classes was looked upon as unfavourable to progress in schools where the staff was limited, and as early as 1834 the plan was adopted of dividing the programme of instruction into three courses—the elementary, middle, and superior courses. This division was afterwards made obligatory in all Primary Schools. It is distinct from the class, the number of classes corresponding to the number of teachers. In rural schools, for instance, where there is only one teacher, there is said to be only one class, though there are three groups of pupils corresponding to the divisions of the programme. The same subjects are taught in all three courses. The middle course is only an extension of the elementary course, and the superior of the middle.

The French child who leaves school may know little, but he knows it thoroughly. The instruction he receives is restricted, but it is not superficial (as is often the case in our schools). This is not an imperfect course of instruction so far as secular knowledge is concerned, nor is he to whom it is imparted only half-educated, for it is not the mere extent (greater or less) of the course of instruction which renders it complete or incomplete, but rather the manner in which it has been taught.

Their methods of testing the work done also differ materially from ours. The annual inspection does not include an individual examination of all the scholars. The inspector visits the school at will and without notice. There is thus no temptation to keep pupils in too low classes that they may pass well at examination, but every child is advanced to the higher course as soon as he is ready for it.

In Germany, "the land of thought," each class is taught by a competent adult teacher in a separate class-room, and as the salary of the master seldom exceeds £45 per annum, the system does not present the difficulty of expense which makes it impracticable in most of our Elementary Schools. The Germans are probably the

best educated people in the world, and this is due, not so much to the excellence of their system in the elementary schools, as to the fact that they do not lose sight of their children when they leave school, but oblige them to attend "Continuation Classes" for two years, and offer them every facility for acquiring a high degree of education if they wish.

As to methods and principles, and even educational results, we may not have so much to learn from the Germans as is generally supposed and publicly represented, but we may certainly learn from these earnest, hardworking Teutons the spirit in which popular education should be carried on, and the high standard we should keep before us.

In conclusion, let us remember that

"The best laid schemes of mice and men
Gang aft a-gley."

Organisers, while advocating their pet plans, sometimes indulge in extreme views of the case. This is the mistake with many admirers of the Kindergarten system. Instead of simply asserting that their methods, by their conformity to child-nature, most pleasantly and most profitably develop and train the infant mind, they often maintain that without the use of their principles scarcely any education properly so-called can be initiated. They ignore the fact that the most common properties of matter can easily be learned by experience, but in a less organised form, in a longer time, and in a more painful manner, and forget that when away from lessons a child is, by an inevitable natural law, taking part for itself in its own education. The difference, great as it is, is similar to that between preparing in one case for an examination solely by private study, and in another by tutorial guidance.

Utilitarianism is often also too much insisted on. It is no secret that even now there are branches of higher Mathematics upon which as yet Practical Science has made no demand.

That plan of organisation may safely, therefore, be adhered to and considered best which does the best for the children under existing circumstances, which secures to each subject its proper place in the school curriculum, and which gives to Religion the first place as the end and object of all true education. With Sir Roger, we shall dismiss the subject by declaring that "a great deal may be said on both sides."

No system as it stands is possessed of absolute perfection. In all things human there is constant necessity for reform, even if we are to keep present advantages and

"Through the Ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns."

VIII.—Notes on the History of Illumination.

[By X.]

The mission of Christian Art is to raise the thoughts and sentiments of man, to purify the passions, and to speak to the soul through the senses, by showing invisible beauty through that which is visible.

The glorious gift of Faith was shown forth in the Middle Ages by the exquisite illuminated manuscripts in which the Word of God to His creature was adorned and set off as in a framework.

It was this gift of Faith which inspired the Monk of the Scriptorium in producing the burnished gold and silver letters, which, for beauty of design and delicate tracery, can never be surpassed.

Without sympathy with the spirit of the Middle Ages we shall see in these works of Art, curios for our museums and library; we shall never get the ideal beauty, the depth of reverence and of love underlying every page of these manuscripts:—

> "The earth is full of God,
> But only he who sees takes off his shoes."

Though this is called a century of enlightenment and material progress, with its marvels of discovery and invention; yet in Christian Art (the expression of man's highest ideals and purest conceptions) it has not yet eclipsed the productions of mediæval days, and of this we have abundant proofs in the works of the Old Masters.

That the practice of decorating the margins of manuscripts existed already in Egypt, Rome, and Greece may be gathered from the classical works of the Ancients. But manuscript illumination, properly so called, forms, as it were, the connecting link between antique art and the revival of painting in the thirteenth century—a kind of transition from the pagan to the Christian inspiration.

At the first glance, the word illumination (*Lat.* throwing light upon) does not seem to describe the work of painting intricate borders and elaborate letters—as the beautiful and richly-ornamented margins and initials of our mediæval manuscripts rarely, if ever, served as illustrations of the text—yet these brilliant borders, glittering with yellow and scarlet, literally *threw light* upon the manuscripts so laboriously and lovingly copied by the cloistered monk. The grouping of brilliant colours round the text was really the *lighting up* of what otherwise would be pages of black lettering to the profane or unlearned.

No monk has immortalised his name with the invention of this art. It was the love and reverence of the Holy Scriptures which created and fostered it.

It is not indeed surprising that, cut off from all contact with the outer world, absorbed in sacred study and contemplation, the artist-monk should have given expression to his ardent enthusiasm for the revealed Word of God by the beautiful illuminations with which he adorned it. No labour was too great in those days of Faith for the beauty of God's House, whether expressed in Architecture, Sculpture, or Painting.

We cannot attempt to follow the history of Illumination from its rise to its decadence. We merely offer a slight sketch of its progress in the British Isles from the Sixth Century, when the rude cave of the Irish Monk was its cradle, until the Fifteenth Century, when the Scriptorium gave place to the printing press.

Christianity flourished in Ireland long before it was introduced into England, and the learning of the Irish Schools had passed into a proverb in an age when the rest of Europe was sunk in barbarism. Hence we find the art of transcribing and illuminating the sacred text was practised and brought to the greatest perfection in the Irish Monasteries. It was afterwards carried to the Continental Schools by Keltic Missionaries, whilst students from beyond the sea came to perfect themselves in this nursery of Science

St. Columba, the great Missioner of the West, considered the work of transcribing manuscripts so essential to the propagation of truth, that three hundred copies of the Gospel are said to have come from his hand.

Many have ascribed to him the famous "Book of Kells," the most perfect type of the Keltic style, and long the admiration of paleographers.

A most eminent authority, Mr. Westwood, says:

"Examining one of its pages with a miscroscope, I counted in the space of a quarter of an inch, 158 interlacings of a slender ribbon pattern, without detecting a single false line, or the slightest irregularity of the interlacing. Six pages are an example of the most beautiful illumination in existence, each one surpassing the other in delicacy and richness. On the last of these, the culminating point is reached in the exquisite monogram of the name of Christ, and upon this is lavished, with all the fervour and devotion of the Irish monk, every variety of design to be found in the Keltic art. So that the name which is the epitome of his Faith is also the epitome of his country's art."

Though it is probable the "Book of Kells" is not the work of St. Columba, we cannot have the same doubt regarding the "Book of Durrow," another example of the Keltic style, which bears on one of its pages the following inscription:—"I pray thy blessedness, O Holy Presbyter Patrick, that whosoever shall take this book in his hands, may remember the writer, Columba, who have myself written the Gospel in the space of twelve days by the Grace of God."

Providence had destined Columba to propagate in Great Britain, not only the love of God, but also that art which sprang from it.

A legend tells how, as a youth, he secretly obtained a copy of the Psalter from his old master, by shutting himself up in the church where the book was kept, and

there passing the night at his work. His master, however, claimed the completed manuscript, as it had been obtained from his Psalter. Columba refused to part with it, and referred the decision to King Diarmid of Tara. History tells us how a dispute about the manuscript grew into a civil strife between the clans, and Columba was finally exiled from his country.

We next find the Apostle in Scotland, where he introduced his love of Art among those unlettered tribes who dwelt there. And the oldest Scottish manuscript dates from this period. It is an illuminated copy of the Gospels with annotations in Irish stating the donations made to St. Columba and his devoted disciple Dorstan. The Keltic Art was carried to great perfection in the Saint's foundations in Caledonia, and the earliest monuments in stone appear to have borrowed their decorations from the monk's illuminated manuscripts.

St. Columba next visited Lindisfarne, where he continued his missionary and artistic labours with his disciples. And it was here the "Durham Book," now in the British Museum, was transcribed. It is also known as "St. Cuthbert's Gospels," as it was written in memory of that saint after his death. This book is in the same style as the "Book of Kells," and is one of the most remarkable specimens of the period. Many of the illuminations are of a later date by the monk Bilfrith, to whom may be attributed paintings of the Evangelists at the beginning of each Gospel. It was encased in gold set with precious stones. But space does not allow of more than a mere cursory glance at one or two of the best manuscripts of each period with their respective characteristics.

Up to the ninth century the Keltic style prevailed ; and it was distinguished by its interlacing bands or ribbon work, with coils of lizards, birds and twigs. The texts were usually in gold and silver on purple or rose-coloured vellum. Here we must trace the beginning of that fusion which took place between the Hyberno-Saxon style and the Frankish under the auspices of Charlemagne, one of the greatest patrons of the Art.

The learned Anglo-Saxon Alcuin spent 20 years at the Palatine School, where he was chiefly occupied in the transcription of the sacred writings.

In a letter to Charlemagne, he says :—

"If it shall please your wisdom, I will send some of our boys, who may copy from thence, and carry back into France the flowers of Britain, that the garden may not be shut up in York, but the fruits may be placed in the 'Paradise of Tours.'"

From the Carlovingian Scriptoria, we may follow a still closer fusion of the different styles. Many of the golden borders are Greek, while the initial letters are Hiberno-Saxon—as, for instance, in the Evangeliary, now in the Louvre, which contains 127 pages, each leaf very richly illuminated. The text is in gold initials, and quite Hiberno-Saxon in form.

Other remarkable specimens are the Gospels which were discovered on the knees of Charlemagne when his tomb at Aix-la-Chapelle was opened, and the Bible

of San Calisto, partly Saxon and partly classical in style, consisting of one blaze of illumination from beginning to end.

Having thus seen how the Anglo-Hibernian element underwent a great change in the Scriptoria of Charlemagne, we now arrive at the later Anglo-Saxon style—the finest, as regards true artistic beauty, of all the schools before the twelfth century.

By some writers it is described as having an original character of its own; but in reality it was only the outgrowth and combination of the intricate interlacing Keltic, and the more classic and massive style of the Carlovingian Schools which King Alfred introduced into England as a result of his friendly intercourse with Rome and Paris.

A Scriptorium had been established at Winchester by St. Swithin, and Alfred established a second one at New-Minster. The beautiful specimens produced by these two schools indicated an immense improvement on the work done on the Continent.

The Benedictional of St. Æthelwold, belonging to the Duke of Devonshire, is written in Roman hand and golden capitals. The gold is burnished, and appears solid and brilliant. It has about thirty illuminations, with richly ornamented borders, intertwined with foliage.

It is probable that the magnificent copy of the Gospels, now at Stockholm, is a production of the same Scriptorium. This is written on purple vellum, with illuminated title-pages, containing figures of the Evangelists in a mixed classical and Anglo-Saxon style.

The "Golden Book of Edgar" is considered one of the most perfect specimens of this period. This contains figures with fluttering drapery, showing that models of the Greek school were used at New-Minster in the tenth century.

But the invasion and ascendancy of the Danes almost put an end to the Saxon illumination in the tenth century and the beginning of the eleventh. Ingulphus, in describing the destruction of Croyland Abbey, writes:—

"All our documents, beautifully executed with golden illuminations, were about four hundred in number, and in one moment of a most dismal night, they were destroyed and lost to us by this lamentable misfortune."

Under the Normans the Art of Illumination made no progress, at least during the first century after the Conquest, so that in England it was for some time almost abandoned. However, the eleventh century has given us some specimens which are distinguished for the richness and harmony of their colouring.

But French influence came in with the marriage of Henry II. with Eleanor of Provence, and from this period the English illumination developed itself in a most remarkable way until it reached its zenith in colouring and artistic treatment of subject.

Then began the new life in Art coeval with the Gothic Cathedrals and sacred pictures which have called forth the admiration of centuries, not only for their exquisite harmony and beauty, but also for the sublime Act of Faith of which they are the expressions.

The Gothic element prevailed in the illuminations of the twelfth and thirteenth centuries; and, indeed, it is an interesting study to note how each successive style of architecture laid its stamp on the illumination of that period.

There is a beautiful specimen of the twelfth century in a large folio Bible in the British Museum. Our Lord is seated in the centre, surrounded by the symbols of the four Evangelists, the angel or winged man, the eagle, the winged lion, and the bull. This has been called the "outline" period, from the immense improvement in drawing and contour. Grotesque figures, coiled up so as to form the initial letters, are occasionally introduced; and the margins grow in richness of colouring, until, at length, the miniature occupies the principal place in the pages of the manuscript.

About the end of the thirteenth century, the Franciscans and the Dominicans established themselves in Old Oxford, and gave a fresh impulse to the transcription and illumination of the books which they required for the propagation of their works of zeal, and for the advancement of learning.

Having traced the dawn of the Art to the cell of the Irish monk, and followed it through its gradual changes, we naturally turn to the monasteries of the thirteenth century for its noon-day glories. Nor are we disappointed in our research, for, in brilliancy and beauty of colouring, the illumination of this period stands unrivalled, and the most perfect specimens are again the work of the cloistered scribe.

Here we may pause a moment to cast a glance into the Scriptorium of mediæval days, as described by a well-known author:—

"We pass across the broad quadrangle, through a smaller door into the arched and pillared cloister, where draughts are not infrequent invaders through the unglazed loopholes, and the green damp has traced its grotesque velvet work upon the cold stone walls. Up a narrow stair of winding stone into a higher room, dotted with long-robed monks, all intent upon real and useful work, doing that service to our literature for which the mediæval monasteries deserve our warmest gratitude. . . . Round the naked walls wooden chests are ranged, heaped with the precious manuscripts, to multiply and adorn which is the task of those cowled and dark-skirted men who toiled in that work-room of the Abbey. And over the rude desks and tables of the time, heads of many hues are bending—choir boys with locks of curly flax; grave-bowed men, whose ring of raven hair, surrounding the shaven crown, proclaims the noon of life: all intent upon their work. Now and then a novice, to whom a common work or some much-used Service-book has been entrusted, crosses to the side of that keen-eyed, wrinkled monk, who has power in his very glance, and humbly begs advice as to the form of a letter or the colouring of a design. And ever and anon the grave tone of this same instructor checks with a few calm words the buzz that sometimes rises from the boyish monks whom he guides. There are things in the Scriptorium which we miss in our writing desks and our study tables. Besides the quills and coloured inks, there are reed pens, pots of brilliant paint, phials of gold and silver size, hair pencils of various shapes and kinds—for the work of the copyist monk is rather that of the artist than that of the penman; and although the figures which adorn the brilliant illuminations of those Missals and Psalters, which preserve in the nineteenth century the Arts of Dead Ages, have much of the stiffness of mediæval drawing, yet for beauty of design and richness of colouring many productions of the quiet Scriptorium remain unsurpassed by modern pencils. A monk is copying the Gospels upon

vellum, and has just put the finishing touches to a painting glowing with scarlet, and gold and blue lacework, fantastically formed of intermingled flowers and birds, which has occupied the hot noontide hours of a full week. The brilliant tracery forms the initial letter of a chapter. This done, he takes the pen and rapidly traces in red ink the headings of the various chapters."

It was the energy of the Dominicans and Franciscans that kept up the great demand for manuscripts in the thirteenth and fourteenth centuries.

Richard of Bury writes :—

"Wherever we happened to turn aside where these mendicant friars had convents, we were not slack in visiting their chests and repositories of books . . . for there, amidst the deepest poverty, we found the most exalted riches heaped up—in their satchels and baskets are not only the crumbs that fell from the Master's table for the little dogs, but, indeed, the shew bread without leaven—the bread of angels, containing in itself all that is most delectable."

In the fourteenth century a variety of different styles combined to form one whole of exquisite design and colour. There is more frequent recurrence of miniatures introduced and painted on a background of filagree and diaper. One of the most perfect specimens of this period is the "Berri Bible," in the possession of John, Duke of Berri, who was taken as a hostage for the French King after the Battle of Poitiers.

This manuscript contains square miniatures of beautifully-painted subjects, with richly-embroidered costumes, and set in gold frames. The initials are ornamented with pink, pale blue, and gold bands.

In this century objects from Nature are frequently taken, and the Art of Illumination is less conventional in the mode of treatment in the detail. But that it was popular in England among the noble families may be gathered from the emblazoned coats of arms marking the possessors of the most remarkable manuscripts of the day.

The following is an extract from an old document in York Minster, showing the terms made between these great patrons of Art and the scribes whom they employed (and who in this case were evidently not monks) : —

"August 26th, 1346, there appeared Robert Brekeling, scribe, and swore that he would observe the contract made between him and Sir John Forbar, viz., that he, the said Robert, would write one Psalter with the kalendar for the work of the said Sir John for 5 shillings and 6 pence ; and in the same Psalter in the same characters a 'Placebo' and a Dirige for 4 shillings and 3 pence. And the said Robert will illuminate with gold and vermillion : all the letters at the commencement of the verse shall be illuminated with gold azure and vermillion."

At the close of the fourteenth and beginning of the fifteenth century the Van Eycks exercised a great influence on art, especially on miniature painting. They introduced the realism for which this period is distinguished. Landscapes began to replace the diaper back-ground ; natural flowers and insects were freely used. The "Bedford Missal," now in the British Museum, was partly decorated by the three Van Eycks, who have been called the fathers of miniature painting from the perfection to which they carried this Art. Indeed, this would have been sufficient to show they had been illuminators before they became the great masters of oil

painting. The introduction of the miniature was originally intended to enhance the beauty of manuscripts, and increase their value. But, by the end of the fifteenth century the perfection to which they were carried in the hands of such artists as Fra Angelico and the Van Eycks, completely overshadowed the Art which gave them birth, and illuminations began to decline.

Labarte says that:—

"Much of the domestic and popular history of our ancestors may be learned from these miniatures. The simplicity of the caligraphic artists having led them since the eleventh century to copy the objects immediately before their eyes, and to impart to all a contemporaneous tinge; it is clear that in their miniatures we shall see the costumes, arms, utensils, and even customs and ceremonies, both civil and religious. We find in them the portraits of illustrious persons. In fact, it often happened that the person for whom the miniature manuscript was executed caused his own portrait to be painted: thus the figure of Charles V. in royal costume forms a frontispiece to the manuscripts containing the inventory of his jewels. Thus these manuscripts have been the refuge of art for our old painters, and it is in the existing work of caligraphic miniatures that we must seek for the development of Art from the Christian era."

Seeing that the production of historical portraits, costumes and ceremonies of the time had become the end and object of the artist, we cannot help thinking how completely the illuminator had lost sight of his great mission: to adorn and cast light upon the inspired text. Hence we are not surprised to find the Art which had been the glory of mediæval days gradually decline and finally expire towards the end of the fifteenth century.

IX.—Intermediate Education.

[The Patrician Brothers, Holy Cross College, Ryde.]

"Est modus in rebus, sunt certi denique fines
Quos ultra citraque nequit consistere rectum."

The rich ruled before the French Revolution. During that frightful upheaval the excesses of the lower grades made the nations tremble. Within recent generations the influence of the middle classes has been asserting its rightful domain, and assuming its natural position.

In truth, the middle classes form the fulcrum which has to bear almost the entire pressure of the ups and downs of Society's two extremes. The education then, of this middle class must be a question of vital importance. And yet Intermediate Education is a subject to which our so-called paternal Governments have scarcely given a thought.

The poorest have their Public Schools, the richest their Universities. But what have Governments done for that portion of Society which, as it were, forms the central current? Practically nothing or something worse than nothing. And why? Is it that this current of Education runs so deep and smooth as to be able to take care of itself? Or that our Governments lack the courage and ability necessary to direct its course?

Now we are far from advocating a State-pampered System of Intermediate Education. Such a system would be of the worst kind. For, where the work of education dwindles down to the mere routine of a Government Department, where teachers enter upon their duties solely for the purpose of making a good livelihood, there you will find a state of things that inevitably leads to the decay of a nation. This, however, is an extreme into which Intermediate Education in Australia is not likely to drift.

But there is a vast difference between Governments having the entire control of, and merely encouraging and assisting, Education. Failure in this latter affair is sufficient to explain the fact that the status of Intermediate Education in England and her self-governing colonies is far inferior to what it is in Continental countries such as France and Germany.

But the time cannot be far distant when our popular Governments must recognise that one of their first and most pressing duties is to place Intermediate Education

on a sound and proper basis. This is done, not by giving a monopoly of endowment and high salaries to any one class or to a few favoured institutions, but by assisting all those who by their ability, self-sacrifice, and enthusiasm in the cause of Education have proved themselves deserving of help.

It may be asked how could the Government seek out these deserving men and institutions. The answer is easy. Let the Government send suitable inspectors to all those private Schools and Colleges that lay claim to such merit, and that are willing to submit to such a test. This inspection of itself would be of invaluable assistance. To have their work recognised by the State would be a further incentive to those teachers who have, for Education, a natural love and adaptability.

Government inspection of all Schools would, moreover, help to remedy defective methods and establish a more uniform, as well as a higher standard of proficiency.

But, perhaps it is a blessing in disguise to have legislation dealing with this phase of Education delayed, until truly wise and able Statesmen work out the correct solution of so important a problem.

The performance of our Australian legislators in this matter should make thoughtful men pause before asking such legislators to meddle further with the question. Some twenty years ago a few politicians put their heads together, and cunningly succeeded in hypnotising the nation into a nightmare of secularism, which, even with the dawn of Federation, will take time and tact to thoroughly shake off. The Education Act of the late Sir Henry Parkes, and somewhat similar Acts in other colonies, besides undermining the foundations of our country's morality, have placed at least one-fourth of the entire population under a great and manifest injustice.

Until this state of things is removed, either by political organisation or by the awakening of Federated Australia to a truer and better sense of life, Catholics must persevere in a heroic struggle for Secondary as well as Primary Education.

In such trying and extraordinary circumstances what are the most pressing duties of our Intermediate Schools to the generous Catholic community that supports them? To place a secondary course of training within the reach of as many pupils as possible. To shape this course so as to make it, if possible, of immediate practical use. It may be asked, how can our Catholic High Schools, in the absence of Government assistance, extend their training to a wider circle of pupils. All admit that the work already done has been a great and high achievement. But an "Excelsior" inscribed banner must ever float above the highest towers of Catholic Institutions. And what now seems the next step in our onward and upward movement is complete and thorough organisation.

Hitherto, each College has stood like an isolated fortress, battling bravely against fearful odds, and almost equally independent of friend and foe. Is it not time to take all that can be got out of well-planned combinations? Let the heads or representatives of the various Catholic High Schools or Colleges, say of New

South Wales, meet in annual Conference. The first of these Conferences might be appropriately held in the first month of the new century, at St. Patrick's College, Manly, under the patronage of His Eminence the Cardinal. We would say that, among many other matters, the first to claim attention from this Conference should be—first, how to establish a central depôt for procuring all Text Books of the best kind in the most economic way; second, what combined efforts might be made in the matter of procuring the services of first-class visiting Professors; third, what steps might be taken for the initiation and maintenance of a combined College Journal. A full and detailed discussion of these three questions is beyond the limits of the present paper, but their advantages, we think, are so patent as to require very little argument.

What teacher with even two or three years' experience does not know how considerable is the expense to which parents are subjected on account of the multiplicity and diversity of Text Books? This, to a great extent, might be remedied and thus no small burden taken off Catholic parents if the Conference to which we have already referred periodically decided on certain Text Books. These could then be bought in large quantities and distributed by the central depôt to the various schools at the lowest possible rates. A system of exchanging second-hand books in connection with this depôt might also be advantageously established.

Now, as to the second question, it is an undoubted fact that Catholic Colleges and High Schools pay no small proportion of their incomes to "Visiting Professors." Could not a Central Committee, appointed at the annual Conference and representative of the combined Colleges, procure the services of better men and on more reasonable terms? To take a small matter by way of illustration, let us suppose that six suburban Colleges pay each £1 10s. per week for one day's services to six different Music Professors; now, could not a representative of these Colleges employ a first-class Music Professor to give a day's service to each for less than £9 per week? We venture to assert that even in this single instance a saving could be effected by the combination of these Colleges mentioned to the amount of £100 per year, which could be spent in establishing Bursaries.

Of the many things that may be urged in favour of a combined College Journal we need mention only one—it would remove the necessity and expense of the prevailing system of College "Annuals." Besides containing articles of educational value to all, it would afford ample space for recording the work of each individual College. And as it would be to the interest of all to give this journal the widest possible circulation, the work of each College would be brought before at least ten times as many people as see its present "Annual." Even such organisation as we have roughly outlined could be made productive of results that would make Secondary Education available to a larger proportion of our Australian youth.

The second duty of our Intermediate Schools is to shape the course of training so as to make it of material value to the student on his leaving school.

Can this be done without injuring the course from an educational point of view? We hold that it can. And how? By making the Public Service Examination the principal aim. The Government of New South Wales pays in salaries to its servants over £2,000,000 per year. More than one-fourth of this, according to a population basis, should come to Catholics, but it is an admitted fact that they receive not much more than half of what should be their due in a normal state of affairs. But both entrance and promotion in the Civil Service of New South Wales up to 1895 had been usually effected by political influence — which explains the practical exclusion of all Catholics. Now that entrance to the Public Service is by competitive examination, there is reason to hope that promotion in the Service will be based on equally fair principles. Our Catholic youths, then, have it in their power, unless they lack the proper training and ability, to attain to public offices to which are attached salaries ranging from £50 to £1,000 per annum. Now, crediting Catholics with only average training and ability, there should be in the Civil Service of New South Wales four thousand nine hundred and sixty-five (4,965) receiving yearly salaries to the amount of £595,800. (This calculation is based on the return presented to Parliament, August 29th, 1900, by the Attorney-General.) As a matter of fact the Catholic Civil Servants of New South Wales do not receive £300,000. So that a margin of at least £295,000 per annum remains as a prize to be won by our Catholic students before the Catholic community will have attained its proper position in the Public Service of the country.

But the question arises whether our Secondary Schools can direct their chief energies to fitting their pupils for winning this prize without lowering their educational standard. The average standard, up to the present, has been that furnished by the University Public Examinations. We hold that the boy who wishes to secure the first place in the Public Service Examination must be as well, if not better, educated than he who gets the best pass in the Junior University Examination. For though the range of subjects for the student to choose from is wider in the University Examination, the number of subjects actually studied for the Public Service must be larger. Seven is the limit of subjects for the Junior University. The lowest number of subjects for the Public Service is eight, and in these eight subjects, the examination being competitive, the student must be prepared to obtain a much higher percentage of marks. Moreover, if he wishes to attain a really higher place in the Public Service, he must not confine himself to the subjects set for the entrance examination.

To meet the requirements, then, of this examination, the curriculum of our Secondary Schools must be somewhat re-modelled. More attention must be paid to the English language, particularly its Grammar and Composition. Candidates must be able to write in a plain, correct style on such practical subjects as Commerce, Industry, etc. Departmental Correspondence must also be taught. This can easily be done by having recourse to Government publications. Another phase of English

Composition is Précis-writing. By beginning this at an early date, pupils could have attained, at the time of presenting themselves for examination, a power of Précis-writing sufficient even for higher Public Service Examinations. In all these things the Board of Commerce paper could be advantageously used. Again, pupils should receive more exercise in the practical side of Arithmetic, such as Computation of Averages, etc. In this, great speed and facility must be acquired.

There are other subjects, though not prescribed for the Entrance Examination, that will later on be of great advantage to candidates for the Public Service. Among these may be mentioned Bookkeeping, Typewriting, and Shorthand. Only the principles of Bookkeeping need be attended to. Typewriting, besides being of great industrial value to any pupil, may be made an important adjunct in educational matters. It has become so popular with boys that we have found they consider it no small grievance to be deprived of their half-hour's practice. So that, while fostering attention to all the mechanical details of the construction of it, it may be made to popularise a language that would otherwise be distasteful.

Shorthand is also a thing beloved of boys; and no one questions its all-round value. Being an imitative Art, it requires very little brain work, and could, therefore, be started early in each boy's school life. If this is done, pupils will gradually acquire ease, accuracy, and rapidity. So that by the time a boy is sixteen years—the minimum age of entrance to the Public Service Examination—he will be able to write at least 120 words per minute. Shorthand can also be made to aid other school work, such as taking notes of lessons and lectures.

In taking up the Public Service Examination in this way, and by preparing for it in the manner we have described—by making modern methods blend with the ancient—our Secondary Schools will keep ahead of the necessities of the age, and strike "the golden mean" of sound Philosophy

X.—Moral and Domestic Training of Our Catholic Girls after They have Left School.

[Good Shepherd Convent, Abbotsford.]

The Church, in reviewing her great achievements of the nineteenth century, may proudly point to the high standard reached in her provision for the education of Catholic children.

Nevertheless, there remains scope for a greater enterprise; one to render the Church's splendid educational system more permanent and fruitful in its effects upon the after-career of our Catholic girls.

When a girl has left school she enters life's most critical and dangerous period. At this time of transition there is cause to fear previous moral lessons may be forgotten, or their influence may be weakened in the new atmosphere of relaxation, which imparts a false sense of liberty to a girl who has passed from the restraint of school-life. She needs careful, unremitting guidance at this juncture, such as would keep alive in her soul the principles of her religious education, and help her to become a woman of solid worth, fitted to perpetuate the highest standard of Catholic womanhood. To meet this view it requires a scheme to be carefully devised and organised, which would ensure at least three years' practical *home-training*, as the completion of a girl's education.

Without presuming to fully develop this important subject, the following ideas are offered with a hope they may be usefully suggestive of the desired end. Every available source of information should be exhausted before any formal plan could be devised for the important undertaking.

Title.

The Association should be given a title such as would render it pre-eminently the glory of Australians, so as to ensure practical sympathy from the rising generation in promoting its success.

Benefits.

The benefits of the Association should extend to three distinct classes of society, without the latter being brought into contact.

Classes.

For present convenience the three classes may be designated as A, B, C. The remarks referring to "A" and "B" may be considered as merely tentative, or

suggestive; for under heading "C" comes the class claiming primary attention. The problem, most urgently necessary of solution, is how to deal with the lives and surroundings of the girls who will come third in following classification.

Young ladies, of highest social position, may be considered as Class A. These should be provided with observances which would systematically affect the daily routine of home-life. The religious duties, occupations, friendships, housekeeping experience, domestic economy, recreations, reading, and deeds of benevolence would be regulated by this means. It would tend to steadiness of character and prevent waste of time, while preparing the Candidate for tests of the proficiency acquired, in her moral and domestic home-training.

The tests alluded to might be at the end of first, second and third years after leaving school. A method of holding these tests, likewise the Diplomas to be awarded, may be devised from the various ways in which Scientific Examinations are carried out. Girls, who apply their energies to pass the Examinations just referred to, would very probably conform willingly to any new scheme that would enable them to attain additional honour.

It would aid in promoting emulation to give publicity to the names of successful candidates, stating the degree of merit or Diploma obtained through their moral and domestic culture. Fees should be charged for Membership and Examination; in order to help in defraying expenses.

Chief among the philanthropic works of Class A., should be, to have a practical interest in promoting the spiritual and temporal welfare of the Members in Class C.

The young ladies could be on Committees formed to aid that good work. They should be leagued, as it were, to prevent mixed marriages, and strive in every way to become models of virtue.

Class B may be formed of young ladies, whose family circumstances render advisable that they contribute by their earnings to the maintenance of home, when they have left school. These are frequently launched into busy life without having had opportunity for home training. Therefore, it may be suggested for their benefit, that when a girl leaves school, she be kept at home for at least one year before she enters on any business career. She should spend this year of home training in striving to become thoroughly domesticated, and thus prepare herself to pass the first year's examination, after which she would be free to engage in the business pursuit destined for her. A girl requires great strength of character at this stage to fit her for contact with the world and its inevitable allurements. These tend to paralyse her inclination to use a reasonable portion of her spare hours in striving to gain household experience.

Here, then, is a great work to be done in devising the most expeditious method of maintaining a girl's religious and domestic training during the limited time after her return home from business each day and during holidays. The examinations of

second and third years' home-training should be so emulative as to demand personal, assiduous efforts; without, however, depriving a girl of reasonable relaxation.

The philanthropic works and circulating libraries in connection with the Christian Doctrine Society, Children of Mary, and other Associations, would be suitable for the members of B Class.

It would be well that in all Catholic Educational Establishments, a thorough knowledge of the three years' home-training be inculcated, so that pupils, before leaving school, would be fully prepared to conform readily to the regulations of their respective A and B Classes, and learn to expect them as a completion of their education. Circulars should be distributed, explaining clearly the duties of members; the exact proficiency to be attained each year in order to pass creditably the three examinations; also any other information necessary for guidance of members and their guardians. Intending members may apply for admission to the directors of each class.

The further development and perfecting of the foregoing propositions may now be left to the consideration of ecclesiastical authorities.

Now we come to deal with Class C. It includes all young Catholic girls who earn a livelihood in domestic service, shops, factories, public refreshment rooms, etc., after having left school or Conventual institutions. Many of these being without home influence, or relatives to protect and guide them, are thrown on their own resources, more or less.

This class of girls, therefore, may justly be considered the most important in the great new labour of love, which we wish to see established for the greater glory of God and Holy Church.

Firstly, in the matter of domestic servants, it is a duty Catholics should hold sacred, to promote respectability among girls so employed, and to raise them to a proper sphere of trust. No effort should be spared to render domestic service an attractive, remunerative means of livelihood. Girls, whose avocation it is, should be encouraged to highest emulation in perfecting themselves in every branch of their work. How this is to be achieved must be held over for future mature consideration.

The degeneracy noticeable among girls of Class C is much to be regretted. Here some sources of the evil may be traced:—

1. In almost every large town a number of giddily-inclined girls make a custom of forming parties. They exchange confidences, and impart their knowledge to one and another, often injuriously to morals.

2. These girls contrive to make male acquaintances, often of the most undesirable class, simply through the pastime of parading public thoroughfares. They are led into this through having no means of introduction to respectable families, because they rarely have opportunity to form companionships among persons raised a grade higher than they in social position.

3. They have little choice of recreation beyond cheap dancing assemblies, theatres or public amusements of the lowest kind.

4. Thus, by degrees, an infatuation for company and dangerous pastimes undermines a girl's religious principles; and, in the case of a domestic servant, her interest in household work is destroyed. She then loses one situation after another; she next expresses a dislike to the restraint of service, and so on, until she changes her employment for that of some place of business, such as a factory.

5. She now has freedom from work on Saturdays, Sundays, public holidays, and every evening.

6. This free time induces to idleness. It also affords opportunity for pernicious intercourse and many dangerous occasions of a demoralising nature.

7. Cheap lodging-houses not infrequently bring the downward career to a deplorable end.

To cope with the degeneracy among girls of Class C, the greatest need seems to be that of founding (and endowing, if possible) a Home where girls could find lodging cheaply when out of employment, where they could assemble to spend an afternoon, evening, or holiday, and associate with girls in their own sphere of life who are remarkable for virtue and self-respect.

To provide approved recreation for the girls, arrangements might be made with the spiritual directors and principals of Children of Mary, Christian Doctrine Society, Hibernians, etc., that the Mother Superior or the Directress in each district would have the right to recommend members for invitation or admission to social gatherings or other amusements of the Societies. Girls should clearly understand that a register would show if their behaviour merited such reward. Information should be obtained from various sources for that purpose.

It may be remarked here that girls who leave Conventual institutions to earn their living have in many cases the privilege of returning when they require a temporary home; but they usually dislike subjecting themselves to regular discipline after having had their liberty. So, let it be repeated, a Home is very urgently needed for respectable Catholic girls in general. It might bear some distinctive title—a name that would sound agreeably to Catholics and non-Catholics alike—for example, "Villa Maria." If not absolutely within Convent precincts, it should be in very close proximity, and under direct control of the Mother Superior, while being personally managed by a thoroughly competent, reliable Matron or Directress, together with a few assistants. It might be visited by a Ladies' Committee, recruited from Class A (for instance), whose duties would be: Visiting the "Villa Maria" at intervals; informing themselves of the individual behaviour of members; finding suitable work for the unemployed; ascertaining the merits of situations already held; providing awards for most deserving girls from time to time; helping in every way to make the "Villa Maria" a success and one of the Church's greatest aids in promoting virtue and combating evil.

A quarterly or monthly subsidy might be donated by charitable associations towards the maintenance of the "Villa Maria." A select Registry Office for servants in connection with it would also help.

Girls from Conventual Institutions (except those under Government control) should seek lodging at the "Villa" when out of employment. The girls should be formally enrolled as members, and should subscribe a monthly fee.

The other rules for their guidance should be simple and easily practised.

Members removing from one district to another should take an introduction from the Mother Superior or the Directress. In case of such removal private information might be sent regarding any members requiring special surveillance.

The whole matter is one of vital importance and subject for grave consideration, far beyond the limits of the humble ideas presented herein. To ensure success the greatest weight and solemnity should attend the establishing of the Association. Such would accrue from the support and interest of the Australian Hierarchy.

The co-founders, aiding the Church dignitaries, should be men and women of high social standing whose connection with the cause would render it popular and "fashionable." It should be the work *par excellence* of the coming century. The pride and loyalty of young Australians should be strongly appealed to so as to make them co-operate in working out the scheme so successfully that its ultimate perfection may have become one of the Church's highest glories when the next Centennial Congress is held!

XI.—Our Girls' Schools.

[The Sisters of Mercy, Parramatta.]

"'Tis very hard!"—so thought my coward heart turning aside from an allotted task. My wandering glance fell on the June "*Ave Maria*," just received in Sydney. On its title-page it shows the picture of the humble Jewish maiden, hearing from Heaven's Ambassador of a work that was *very* hard; a work that, without her gentle "Fiat," had ne'er been wrought. Ah! sweet Mother, it was hard; but blessed be your acquiescence in the decrees of Eternal Counsel. The "Fiat" was pronounced, and the faithful "handmaid of the Lord" became the mother of Divine Mercy, Incarnate in the Heart of Jesus: the scheme of man's redemption was accomplished. Caressing the dear picture, my fingers involuntarily slid through the pages till they led my glance to the words: "Everything is hard that is worth doing," and I bend me again to——the Paper for the Congress.

The Congress of Catholic Faith and Catholic authority, Catholic intellect, Catholic wealth and influence, all assembled to deal with Catholic interests; to review the past; to utilise the present; to forecast, as far as human agency can, the pregnant future! What place for woman's pen in work of such magnitude! Yet, even tiny atoms have their recognised places in magnificent systems. See, then, faint heart, where your mite may find its standpoint.

To review the past! Not mine to do so. Abler heads and hands may glean lessons of wisdom from its ripened fields. But for me "the living present," with its imperative needs, the present in which the future is carved – this omnipotent present is the foreground of the picture. The background, 'tis true, may be accessory, but the needs of the present must be dealt with ably and successfully, or—why this Congress?

What are the needs of the present? More enlightened minds may penetrate deeper, but to one who can only see the flashes on the surface, it is apparent that of all the needs that press upon our notice at the close of this much-vaunted nineteenth century, none is more striking, none more imperative in its demand for energetic measures than the need of an ever-increasing efficiency in our Schools for Girls. If it be true, as a master mind tells us, that "the hand that rocks the cradle rules the world," then is it all important for the world's destinies that such hand be well-directed, wholly subject to the dictates of clear head and loving heart – clear head, enlightened by the strong, clear blaze of conscientious convictions; and

loving heart, moved to its depths by the teachings and the example of incarnate Wisdom and Mercy. A hand so directed could not fail to wield its sceptre with a sway at once gentle and firm.

But where shall the head gain clearness, where shall the mind find light, where shall the heart be softened, if the young life be not steered clear of all threatening defilement? If, while the stream of life is but issuing from its source, the wavelets that should sparklingly reflect Heaven's brightness be dulled and weighted with sordid earth, in vain shall we seek in them for translucent medium. If the growing stream wend its way 'twixt banks o'ertopped by noxious growths, whose effluvia empoisons every drop of the current, in vain shall we expect from its waters any health-giving properties. If the ever-swelling river is to become a means of beneficent irrigation or a channel of commerce to the land through which it flows, we must look to it that no hurtful inherent matter remain unfiltered; that no extrinsic impurities be allowed to mingle with its limpid waters; that its bed be hollowed deep and wide, strengthened against threatening landslips, and cleared of sunken rocks that might endanger the treasures to be entrusted to its placid bosom.

Let us, then, look more and more to the young lives whose tiny thread of waters may grow into overwhelming torrents. Let us be more and more convinced that Schools—above all, Schools for Girls, who are to be the wives of the present and the mothers of future generations—are the chief agencies for carrying on the works of mercy by which the Church of Christ fulfils her mission. These works have their field of exercise throughout the wide, wide world, wherever human misery is to be relieved, human weakness strengthened, human darkness enlightened, human wavering stayed and anchored; but their chief centre and theatre of operation is the Christian home, where woman: presides where hearts while yet in plastic infancy are moulded by woman's magic influence. "Men are brought to believe in purity and truth, because of their mothers' prayers, because of their wives' fortitude, because of their daughters' young caresses."*

To be man's *help-mate* was woman made; to fit her for this destiny should be the work of our Schools. Help-mate! What a vista of huge responsibilities opens up behind this term! What calm whisperings of opportune counsel, what steady trade-winds of untiring devotedness and enduring fixity of purpose, what invigorating breezes of cheery support and stimulating suggestion, what balmy zephyrs of sympathetic thoughtfulness and delightful recreation, what steady anchorings of enlightened faith and trustful united prayer all crowd upon the mind in the wake of woman's God-given title—help-mate! What labour too arduous to qualify woman for her noble mission! Yet this is the work of our Catholic Schools for Girls.

We have all to feel with thankfulness to Providence and with a justifiable thrill of exultation at the measure of co-operation that Providence has deigned to accept

* "Social Influence of Women," by Helen G. Smith, edited by E. C. Donnelly, in "Girlhood's Handbook of Woman."

from poor human agents, that the Australian Church in the century now closing has done much in this great cause. But as the perfection of this nether world consists in seeking for the better gifts, we must ask ourselves what still remains undone, and how we may best do it.

We have schools, and a school system gradually developing. How can we perfect this system? How make it, not a means of cramping or paralysing human energies, but a source of strength? Unless we make it so, far better that we had none.

Education, to deserve its name, must train individuals to make the most of all that is in them for "the end for which God made us"; to cherish and mature, and then manfully exert every gift of the Almighty, who is glorified through the well-being of His creatures; to curb, and as far as possible destroy, every germ of evil that might tend to mar the beneficent designs of the Creator. "To cultivate, to train, to develop, to strengthen, and to polish all the faculties—physical, intellectual, moral, and religious—which constitute, in the child, nature and human dignity: such is the work of education"*—surely a delicate work, a vast work, broad and deep and high, limitless, because embracing infinite and eternal interests; —then, surely not a work to be lightly tampered with or whisked about on the breath of impulse. Every suggestion bearing on it should be maturely and gravely weighed, minutely examined in the unerring light of Him who "will search Jerusalem with lamps," and who will come "like a bear ravening for its cubs" to demand an account of the souls of His little ones.

This work of Education comes first into our hands in the Infant and Primary Schools, where atoms of humanity begin to crowd together at an age when their animal sustenance and development is almost the only work that is going on within them. Man, being a compound of soul and body, deserves consideration under two aspects. Let us first ask: Do these little animals receive a just measure of attention to their bodily wants? Making all due allowances for the scantiness of our financial resources, might not the laws of hygiene be brought to bear on the plans of our Primary Schools without much additional expenditure of money? Better aspects might be selected, windows and doors so placed as to screen young eyes from continuous dazzling glare, and young bodies from unnecessary exposure to draughts; galleries might be so spread as to allow more freedom to young limbs that frequently need stretching. School work might be more frequently intermitted so that the lambkins might enjoy the unshackled friskiness that befits their age and from which their future vigour of frame should spring. Standards of proficiency might be measured more in accordance with the capacity of young heads. There are two ends to every rope, and to the man whose neck is in the noose at one end, the other end is of vital importance. This has reference, not only to overstrained pupils,

*"The Child," Mgr. Dupanloup.

but to the sometimes overstrained teachers. He was a wise teacher that said, "Minds in different states and circumstances cannot understand one another. They must be instructed according to their capacity; and, if not taught step by step, they learn exactly so much the less."* If the steps be too high, young feet cannot climb them.

Bearing in mind that our Primary School children belong largely, if not wholly, to the bread-winning class—all honour to it!—and that their parents have the right to claim their help in home duties, morning and evening, and to look to them for the affectionate intercourse that makes life sweet to the toiling parents, do we not sometimes overtax them with an amount of "home work" that should be "school work." The evils of "cram" cannot be over-rated. At its best it can only put a superficial gloss over deep-seated ignorance. *Not* at its best, it tends to overbalance weak heads, to unfit them for their destined station, to make them dissatisfied and capricious, eagerly seeking after unhealthy display, and despising parental authority. What wonder that its victims swell the ranks of lunacy?—or worse than lunacy! "*Festina lente*" is a time-honoured rule by which foundations may be laid broad and deep and strong to withstand the shocks of time. Our Primary Schools should aim at laying such foundations, not at shooting up flimsy, showy buildings. It were well to keep this in view.

We might help to secure this aim by giving more time and care to women's industries, even from the Infant School fostering tastes for them. Application to them steadies a girl's character, supplying her with resources on which she can always draw without overstraining nerves or brain. No amount of literary, scientific, or artistic ability can ever compensate a home for the lack of those little feminine handicrafts that are the outcome of such womanly tact, such self-subdued forethought, and such exquisite delicacy as can rarely be acquired by one whose early years are nothing more than an over-eager struggle for the very doubtful distinction of being known as "a clever girl." Not clever girls the world needs, but unselfish, devoted women, who realise that their "mission is sacrifice in the shade"†—yes, most frequently in the shade of the Cross!

To mould such women our Schools must necessarily have what St. Vincent de Paul in a letter to M. Olier calls "a supernatural atmosphere," in which every breath and every sense is impregnated with the truths of our Holy Catholic Faith. They must be uncompromisingly Catholic in every detail; beginning, continuing, and ending every duty in prayerful, trustful dependence on the Almighty; never allowing Catholic practices to be set aside or kept under cover in order to conciliate non-Catholic patrons or pupils. Let us have Catholic books, papers, hymns, pictures, statues, medals, holy water, meeting the glance at every turn, speaking to the minds and hearts of our pupils, and feeding them with the actual graces of

*"*Apologia*," Cardinal Newman. †"The Mission of Woman," Mgr. Mermillod.

which the Church's Sacramentals are the ordained channels. These things, little though they seem, aid human weakness to realise the Unseen, and remind us to square our daily lives by the rule of eternal responsibilities. One life so squared is a mighty force for good.

To be wholly Catholic, to mould women wholly Catholic, our schools must teach "in season and out of season" devotion to her who is "Blessed amongst women," through whom all womanhood is exalted in the admiring gaze of angels and of men. If she—Our Lady by excellence, honoured by her Divine Son with the august title "Woman"—if she be enshrined in young hearts as the grand exemplar of their lives, then through all life's varying scenes they have an unfailing lode-star whose gentle beams guide unerringly to the true centre of all human aspirations. Jesus, the Brightness of Eternal Glory, is always found with Mary, His Mother. To her has He given the mission to crush the serpent's head. Through her are young souls kept clear of all defilement. "Put not your trust in Academies or in Schools of Technique, but, whether in the world or in the cloister, make Mary your Art-Mistress, your guide, your inspiration, and she will bring to your imaginations ideas and motives which you will seek in vain elsewhere."*

Have we passed lightly over our need of school buildings? Would that we could multiply them and enlarge them in proportion to the magnitude of the work to be carried on within them, that we could beautify them as the caskets of earth's most precious jewels! We need them; but they are not our greatest need. Have we not heard of Academies in the free air, under the umbrageous canopy of trees, lifting their mighty heads above all earth's littlenesses, and seeming of themselves to give heart-thrilling lessons in the art of ever looking upwards? Did not Incarnate Wisdom choose the mountain side for His rostrum, and thence give lessons that must endure when Heaven and earth have passed away? School plant, too, books and maps, slates and blackboards, and all modern equipment, we need. But neither are such things our chief need. These, as well as the buildings, are always growing with our needs, thanks to the constant efforts of our Bishops and Priests, and the generous co-operation of our people. Our work can never fail for want of these.

Our chief need is more teachers—teachers more and more impressed with the gravity, the grandeur, the sacredness of their calling; teachers fully convinced that they are dealing with eternities, and so sensible of their responsibilities that no effort could be too costly, no struggle too severe, to secure the success of daily work. They would *feel* strongly, and, "feeling strongly, though incidentally defective in mode or language," they could not fail to be "still powerfully effective."† Understanding fully that "you teach, not by what you say or do, but very largely by what you are,"‡ they would aim more and more steadily at keeping every word and act in full accord with their inward convictions of right and wrong. Hence

*"Woman in Art," Eliza A. Starr; edited by E. C. Donnelly in "Girlhood's Handbook of Woman."
†Cardinal Newman. ‡"Lectures on Teaching," by J. G. Fitch, M.A. (Cambridge).

they would have the habit of self-control that would best fit them to control others. They would be buoyant under daily difficulties, enthusiastically devoted to their cause. They would never forget that "the child is all man himself, the depository of all the gifts of God, of all the hopes of humanity."* They would search the earth for means to make themselves fully equal to the demands of their situation—nothing too great for them to attempt, nothing so little as to be beneath their most assiduous application, no preparation too arduous, provided that it secure the success of even one short lesson, and no lesson—not even the least—given without such preparation. Such teachers would bless the friendly voice warning of "rocks ahead," the kindly eye that discovers a threatening leak; they would welcome the authorised inspection, or even the adverse criticism, that might serve to keep all hands on board ever on the alert lest the boat get stuck on the sandbank while the current of progress ever rushes onward. At the same time, they would be strong in the conviction that "it is the height of folly to be forever formulating new regulations and letting old ones fall into desuetude; that there could be no greater waste of energy than experimenting with every new method that is invented."† Keeping their pole-star ever in view, they could not be tempted to run lightly after every "Jack-o'-the-Lantern" flashing from the bogs of inexperience or impetuosity.

We have many such teachers, thanks to the Lord of the Vineyard, who calls His labourers and fits them for His work. To form more in the same pattern, to secure a succession of them equal to the growing needs of our schools, is our chief need. Such teachers must, of course, first have the supernatural vocation that always implies natural aptitude in the chosen instrument. To fit them for thorough correspondence with their vocation they must have a long course of careful training, in which earnest application on the part of the trainers co-operates with skilled, judicious, persevering efforts on the part of trained.

All this necessitates large and constant expenditure, to secure the ablest lecturers, to bring together from the ends of the earth the fullest and the latest information on all educational interests; to afford time and opportunity for deep study, and for calm counsel. Why not seek as one outcome of our first grand Congress to direct enlightened Catholic charity and zeal in this direction? Wealth could not be better applied than in aiding our Religious Teaching Communities, so heavily weighted by straitened means, and all but overwhelming opposition, to follow up this glorious work. So far they have made noble efforts at the cost of untold personal sacrifice. They well deserve the support that would make their cause triumph.

I would by no means suggest one common training for all our Teaching Communities. Such an idea could not prove other than impracticable. One of the glories of the Church is the variety of the Religious Orders, Congregations, and Communities, that are the offspring of the abiding within her of the Holy Ghost. She is "girt about with variety." "The general laws which govern Religious

*"The Child," Mgr. Dupanloup. †"*The Ave Maria*," June, 1900.

Communities are the work of Saints. . . . The particular observances of different Orders and Congregations are the fruit of experience, and it stands to reason that every religious family ought to be the best judge of what is most likely to promote its welfare, and render it as efficient as possible for the work it was founded to carry on."* Every Community approved by the Church should be best able—always subject to the guidance of proper ecclesiastical authority—to train its own subjects according to its own spirit and its own scope of work. Any departure from this could only result in confusion such as should ensue if one common training were applied to light infantry and heavy dragoons, to lancers, and riflemen. Let each pursue its own distinctive method in every department of its work. Thus shall we keep up brisk emulation and secure a fuller measure of success.

I have not gone into detail regarding school drill and discipline, nor school methods of imparting knowledge, not that I ignore their importance, but that I believe them comprehended in the teachers' training. Every true teacher would make it her life's study to perfect herself in experimental knowledge of the methods best adapted to her work. She would be capable even of inventing new methods as occasion might require.

Nor have I entered into the need of Technical Schools wholly under Catholic control for girls who have passed through our Primary Schools,—abundant matter for a more lengthy paper.

Neither have I dealt directly with the higher education of our girls, though I would have it high as the heavens, and broad as the universe. Teachers such as I have sketched, could win easily even in such a field. By aiming at teachers, I cast fishing-nets to take in whole shoals. Why then should I sport with angler's rod? By forming teachers, I build not only one, but countless temples, to the living God—temples that neither shell of enemy, nor shock of earthquake can overthrow—temples that "will shine as stars for all eternity!"

*"*The Ave Maria*," June, 1900.

XII.—Classics in Education.

[Rev. A. Power, S.J., Riverview College.]

1. It is well known that there has sprung up of recent years a tendency to depreciate the study of the Classics, especially of Greek, to declaim against them as useless, or as less useful than the subjects that are engaging the world's attention most of all just now, viz., Science and Scientific Investigation. Some seem to think that the continued study of the Classics is only a concession to tradition; that the right by which they hold a foremost place in our system of Education is merely the right of prescription.

Four centuries ago the great intellectual upheaval which we call the Renaissance took place. Briefly it was the re-discovery of the Classical Literature and Art of Greece and Rome which the inundation of barbarism from the North-east had swept out of sight for centuries.

For three hundred years after the Renaissance the Classics held undisputed sway as the medium for introducing mankind into the world of thought. Latin was the universal language of educated men. On Latin and Greek all the great writers were fed from childhood, so that the thoughts of Greece and Rome "run like fire in the veins of modern literature."

But this nineteenth century has seen a great change here as in so many other departments of human activity. Latin is dethroned. Modern languages have wakened into new activity. Science has stretched out its hand and grasped the sceptre and now rules with a rod of iron. At the beginning of this century Mathematics and Physics were almost unknown as subjects taught generally to boys in Public Schools; now the Laboratory and Physical Cabinet are considered essential parts of every school.

Naturally this change was not brought about without much war of words, protests and vigorous resistance from the men of the old system. Nevertheless the change has taken place, and we have arrived at a "broad Curriculum" as the basis of Secondary Education. Linguistic, Scientific, and Mathematical studies are all to have their share of time and attention. A *modus vivendi* has for the time at least been found.

2. But the war against the Classics has not ended. The triumph of ousting them from their autocratic supremacy in the schools has whetted the appetite for new victories. Ever since Sydney Smith's essay on "Too much Latin and Greek" in 1805 up to the present year, papers and books have constantly appeared attacking the Study of the Classics and equally numerous papers and books have been printed in reply. As a result of the struggle, considerable changes have taken

place in the method of teaching Classics at Schools—especially notable being the almost general abolition of Greek and Latin verse-writing.

The grounds, too, on which the Classics stand have been thoroughly examined. Reflection has brought out into full consciousness what was beforehand, perhaps, felt more as an instinct or impulse than clearly realised—the reason why we men of the nineteenth century devote so much time to the study of two languages which reached their prime and decayed a couple of thousand years ago.

The study of the Classics has become more rational, and the danger of cultivating the taste and imagination at the expense of the powers of observation and deductive reasoning has been eliminated by the introduction into the Curriculum of Mathematics and Science. The danger now is rather in the other direction. Science has achieved such startling successes that men ask themselves, "Why not devote *all* our time and energies from early years to Science? Let the dead Greeks lie; let *us* live in the living present, and grasp the tangible realities of the physical world which Science is every day bringing within our reach."

In other words, there is a tendency to substitute Science for Literature as the medium of Education. Herbert Spencer would have us believe that Science is the only really valuable study; and he has many admirers.

The great argument urged by many of this school is that Science brings the mind into contact with "facts" as opposed to "words;" that it is *real*, not *artificial* (like language); that it teaches to observe nature, to seek positive evidence for belief, to distrust mere authority.

It is true that a valuable mental training is given by Science, and that this training is to be derived by handling instruments rather than books; by going to the Laboratory or the fields and woods rather than to the Lecture-room; by personal observation rather than communing with others. But let us not shut our eyes to the limitations of scientific method.

3. Science can never supply the place of Literature as a means of mental enlargement. Science is the organised study of physical phenomena and their underlying generalisations. Literature is the study of human thought. Science is purely intellectual. Literature is intellectual and moral. A science appeals powerfully and works forcibly while it is being developed, but its discoveries soon become commonplaces, and it loses its stimulus. The appeal of great literature is hardly weakened, and sometimes strengthened, by the lapse of time. But that which above all must make us look forward with apprehension to the possibility of a purely scientific education—an education in which the study of the physical universe is substituted for language as the chief instrument of mind development—is the effect of such exclusive science-study on the mind itself. The study of Science trains the mind to close observation of physical phenomena; to vigorous and exhaustive analysis of every impression that strikes the senses, in order to discover the simpler elements producing the complex effect; to keen, penetrating insight into

every law, principle, or force that can be measured, subjected to formulæ, or adjusted to theories. It trains the soul to look at the palpable facts of nature and their explanation, but, in doing so, weakens its hold on the finer, less palpable, more spiritual world of ideas, wherein man's higher nature finds its expression and its ideals. By teaching us to trust only such results as can be demonstrated mathematically or scientifically, it weakens the power of appreciating moral and religious arguments. Now, every moment of our life, from the cradle to the grave, our conduct in every emergency, our beliefs, our decisions, our judgments are ruled by moral, not by scientific considerations, and the power of appreciating such moral considerations is of first and supreme importance for every human being.

Firm religious convictions, virtue, noble living, patriotism, devotion, may exist and have existed along with entire ignorance of Science. Men may have correct views about God and His service, about the supreme importance of religion, about the meaning of life, their duties to self and to others (whether as individuals or as a State), may have lofty ideals of purity, charity, generosity, and make noble efforts to attain these ideals; may have sublime thoughts about God and man, and the universe, and clothe these thoughts in immortal words that thrill us centuries after they were first spoken; may, in fact, live excellently here on earth and save their souls excellently hereafter—and yet never have dreamt of the theory of gravitation, or of light, or of evolution; may even be firmly convinced that the earth is the pivot of the universe, and the boundless firmament but a revolving crystal sphere studded with stars.

The precision of Science is out of place in religious, social, political, literary, and artistic life. Its rigorous methods are excellent in their own domain; but our moral relations stand on a different footing, work according to other laws, need quite other treatment.

The centuries that lie behind us are as fruitful a field for investigation as that celestial dance of whirling worlds in which our planet is playing a tiny part. If you think of it, History, rolling away from yesterday into the mists of the past, is our only source of information about man. His foot has never trod the spaces he scans so eagerly with his telescope; there is no mark of his presence anywhere, except on the crumbling crust of the earth, and even here his footsteps and his monuments are quickly obliterated. But the story of him lives on, enshrined in his most wonderful creation—written speech; his wisdom, won from earth and sea and sky, and from his own heart by the "gaze of centuries," is stored up in literature, and to literature we must go to find it.

4. Literature is, has been, and must ever be the great instrument for educating mankind. To kindle our own mind to the activity of thought, we must come in contact with the thoughts of other men, either directly by speech or indirectly through records—chiefly books.

Most of us are by our circumstances shut out from direct intercourse with great minds. Few can say, as Fox said of Burke: "If I were to put all the

political information that I have ever gained from books and all that I have learned from Science, or that the knowledge of the world and its affairs have brought me, into one scale, and the improvements I have derived from the conversation and teachings of Edmund Burke into the other—the latter would preponderate."

An intensely literary or artistic age generally passes quickly, but the fruits of it—the gold which the white heat of those fiery periods crucibles out—is stored in books, and is called Literature. This is the thought of the world.

To enable the individual to assimilate his portion of the thought of the world, is the Educational problem. We hear much nowadays of the "march of mind." We have found out a good many secrets of the working of the universe. Keen minds have, with lightning flashes of insight, deduced great generalisations that wonderfully explain the phenomena. The race has vastly increased its hoard of knowledge, but individually we start life on nothing. We must each learn from the very beginning, and work painfully step by step till we have cleared enough of the fields of knowledge to support us, at least; and then, if we wish for broad intellectual acres, we must still work on assiduously, extending slowly day by day this original clearing. Like saving our souls, the education of our mind is essentially our own work (though others may help or hinder us). My own mind must make the effort, otherwise my mind remains outside the communion of knowledge.

How then is the dawning intellect to be introduced to the thought of mankind? We find ourselves face to face with two great worlds: the whirling, bustling world of to-day—that is, the men now living and acting around us; and the silent world of yesterday: the thoughts of men that have been, and are no more, as registered in their monuments.

Impressions from the first world are constantly being supplied to our minds through the senses, and the mind is constantly working on this material. But the material, like the mass of heterogeneous objects and observations brought home from a Polar expedition, is supplied in no order. We rise up every day, we see and hear, new faces, new facts, new places, new thoughts, new experiences, new pleasures, pains, and emotions, and unless we have some clue amidst the chaos we remain in the dark; we ether forget the impressions or simply use them at haphazard, and without order or arrangement. The world of Literature, though a silent world, is hardly less varied. The activity of millions of human beings, continued for thousands of years, has accumulated a vast store of thoughts, observations, theories about this world, this world's inhabitants and surroundings, their nature, history, and destiny. That store is being added to daily. Surely a man will be lost if he ventures on this boundless sea! What needle is to guide him so that he can sail hither and thither at will, voyaging into ever new regions, yet ever master of his course. A man must live his own individual life in the midst of, in spite of, both these worlds, the present and the past, and how shall he do it?

5. It is the business of education to show us how to profit by our experience in both these worlds, to help us to be masters of the situation, ruling our knowledge, not overwhelmed by it, nor yet wearing it loosely, and so, unprofitably. This clue-supplying is effected, *first*, by training the powers of the mind; that is, by developing them by exercise (just as the muscles are developed) and teaching the mind how to use its own faculties in the most fruitful way; and, secondly, by initiating the mind into the plans on which the great intellectual fabrics of Language and Science that man has reared for his use are built, so that understanding the plan, the mind is not confused by the details.

In the first place, then, what we want to secure is *intellectual grasp*. The only way, positively the only way to secure this, is by developing the mental energies from within. To get at the mind, to get at the dormant or quiescent intellectual muscles, and to call them into play, is our first task.

It is because of their proved efficiency as an instrument to effect this that we value the Classics.

We do not now want to make our men talk Latin and Greek, or even to write them with fluency. Formerly it was so. But the conditions are changed. We want to teach them English. Let me say it distinctly. To make better English scholars, to teach our boys and youths to think in, talk, read, and write their native English as well as possible, is the aim and scope of our Education.

We have one supreme instrument for all our mental needs and uses, without which we are as the beasts of the field, on our command over which, depends our greater or less participation in the world of thought, and our greater or less influence over other men: the instrument of Language—Language spoken and Language written. The great men of the world are they that have used language mightily to achieve mighty results.

It is difficult to understand English. Our intellectual progress is measured by the increase in our power of understanding English, of reading (or listening) with intellectual grasp.

This grasp we shall not acquire except by slow, painful effort. The Classics are powerful levers to open for us the secrets of English. Above all, translations from and into the classical tongues. Well does the schoolmaster know what revelations result from first efforts to translate idiomatic English into idiomatic Latin. There is suddenly brought to light the fact that we read English without really understanding what we are reading. Words and phrases which sound familiar are dismissed lightly, but the thought is not grasped. We try to turn into Latin, and that brings us face to face with the important question, "What exactly do the words mean?" Not until I have grasped the idea can I attempt to give a Latin equivalent. I may, perhaps, put into French and German or Italian without grasping the thought, because of the similarity in modes of expression and idiom and thought of modern languages, but not into Latin. The genius of the Latin is different from

our modern speech; Latin is synthetic, direct, concrete, clear, where modern tongues are analytic, complex, abstract, metaphorical, involved. The thought you must get at; you must strip off the dress of words and get at the soul of the thing.

Now, when the mind is doing this, it is educating itself. The effort is often a painful one, especially at first; but painful effort is the condition of all progress. It is wonderful what insight into our English books these efforts to reproduce passages in idiomatic Latin or Greek give. Time is not lost in developing this power or habit of always seizing the underlying thought and fathoming the meaning instead of being satisfied with the sound or look of the word.

The process may seem slow. So many books, magazines, and other improving literature could he gone through in the time devoted to translating another man's thoughts into a dead language!

But beware of false economy. The mind developed by this strengthening process will profit more by half an hour's reading of a book or newspaper than it will in ten times the time without such training.

Mind, I do not say the Classics are essential to secure this power of penetration, of distinct realisation, of gauging the true value of words, whether used by ourselves or by others. But I say the Classics are a supremely excellent instrument for the purpose, tested by long usage, approved by splendid success, easy of application, and almost inevitable in securing the desired result, provided, of course, that the care, diligence, watchfulness, and skill, necessary to the successful working of any machinery, are not wanting. Again, the reverse process of translating from the Classical languages is a powerful influence in establishing our minds firmly in that wise control over our own words, which is the mark of an educated mind. The power of accurately and forcibly expressing our own thought implies two things: a delicate perception of the real meaning of words., *i.e.*, the exact effect they convey to other men's minds; and, secondly, facility in summoning up for use just the words we require, so as to express exactly the thing we wish to say, and not some vague semblance of that thing or some other thing quite different.

Translation into idiomatic English from Greek and Latin is a very efficient means of securing this power of expression. We first grasp clearly the meaning of each word in the original and the thought of the sentence, and then find expression for it amidst the alien idioms of a modern tongue. The mental exertion this implies can only be understood by those who have seriously set themselves to the task of rendering into fluent modern prose—prose that reads like English—a book of Livy or a speech of Cicero or of Demosthenes.

6. I have said above that we do not want our educated men to be able to talk Latin or Greek; that the conditions are changed nowadays. Much more attention is now devoted to contemporary languages than formerly. Several great national literatures have been created during the last three or four hundred years, and men naturally seek to master the keys that unlock these treasures to them. The movement in

favour of wider and deeper direct study of our own and other modern languages is a healthy one, and has operated beneficially on, and been wonderfully helped by, the study of the Classics. As Professor Jebb* says:—

"The literary development of the century has been such as to draw Greek and Latin more and more out of scholastic isolation, and to bring them more and more into the general current of intellectual subjects."

And the Royal Commission on Education, 1895, says:—

"The classical languages are taught more extensively than ever, but less as if they were dead, and more as if they still lived, rich in all the humanities by virtue of which they have been the supreme instrument of the higher culture."

Ample experience has shown that the study of the Classics and the study of modern languages do not interfere with, but materially help each other; and we have many brilliant examples to justify us in saying that no more excellent means of training the mind has been devised than the joint study of the languages and literatures that enshrine the essence of ancient civilisation and the plastic languages that are now being stamped with the spirit and character of the living nations.

Lord Houghton says†:—"It is as the complement of European culture that the classical literature can alone retain their hold over the minds of men." Supporters of the Classics do not want to push back the march of progress, but rather to help it on, and it is for this reason we wish men not to cut off the stream of light that flows ever steadily from the two great centres of antiquity to help us to understand our own time. The Greeks in the space of a couple of hundred years supplied the world with a vast stock of ideas which the world has been living on ever since. "Progress," says a certain Frenchman, "will eternally consist in developing what Greece conceived." Yet men would shut us out from Greek Literature! They call it "dead," though its mere touch awoke men to a new life three centuries ago; though it is the very breeding-ground of all the ideas on which our intellectual existence is founded; though we trace back to it all our Literature, all our Art, all our Philosophy, all our Science, all our political principles. Add to this the acknowledged perfection of its form, and tell me what Literature is worth study if it be not Greek Literature?

And what shall we substitute for the Classics? Shall it be French and German? Shall we have Goethe instead of Aeschylus, Racine instead of Homer, Voltaire and Pascal for Plato and Aristotle? or else shall it be modern novels instead of the monumental works that have shaped all the great men of history?

7. The study of the Classics postulates the desirability of a Liberal Education for the ordinary professional and business man; that is for the mass of those who are affected by what is called Secondary Education.

The stock argument against the Classics—their "inutility" as it is called—is equally valid against every form of liberal education.

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*_New Review_, November, 1893. †"Essays on a Liberal Education," 1867.

For liberal education always implies the study of "useless subjects," that is, subjects valuable not for their direct bearing on any particular art, business or profession (such knowledge is called technical), but for their elevating and broadening effects on the mind and character. All down the ages there has been a wonderful unanimity as to the desirability of this liberal education, unanimity too as to its meaning, but divergence of opinion, nowadays at least, as to the best means of securing it. Aristotle said* :—"There is a certain education which our sons should receive not as being practically useful nor as indispensable, but as liberal and noble." Again, "The endeavour of Nature is that men may be able not only to engage in business rightly but also to spend their leisure nobly."

And two thousand years later Cardinal Newman† :—"That alone is liberal knowledge which stands on its own pretensions, which is independent of sequel, expects no complement, refuses to be *informed* (as it is called) by any end or absorbed into any art, in order duly to present itself to our contemplation." Now it is evident that a liberal education does not depend on the teaching of definite subjects, the reading of definite books, the going through definite experiences, since the means at the disposal of Aristotle were so different from the means at our disposal. The result of liberal education is a habit of mind, not the knowledge of certain facts. A man's opinions may be very erroneous (like Homer's geographical or Plato's astronomical ideas) and yet he may be liberally educated, This habit of mind is the result of pursuing knowledge for its own sake, knowledge because it is knowledge, not because it will help us to earn our bread. The pursuit must be steady and persevering ; it must proceed from an inner principle, a desire to know, to understand, to be wise, to see things in their true relations, to distinguish amidst the passing show of this great universe what is true from what is false, what is of permanent value from what is ephemeral and accidental. Physical exercises to do us good should be such as attract us for other reasons than the mere desire to take exercise. So studies, no matter how elevated, pursued from "utilitarian" motives, lose a great deal of their efficiency to liberalise the mind.

"Liberal" meant formerly "befitting a free man" as opposed to a slave. Slaves in antiquity did all the practical handicraft business of the world. The Roman citizen considered agriculture and government (including war) the only two pursuits deserving his notice. Hence the slave got a practical technical education ; he was a chattel, or a human machine, to work at his master's bidding as faithfully as an animal or a modern steam-engine. The free citizen got a liberal education to fit him for the duties and responsibilities of citizenship and government. Slavery has been abolished. Labour has been dignified ; and the ordinary business or professional man takes his share in ruling his country, filling the offices of State, in contributing to literature and art, or in furthering various religious, social, or scientific movements. Hence his education has to be much more than technical. "The more highly organised

* Politics, viii., 3. † "Idea of a University," Discourse VI.

our civilisation becomes, the more imperative grows the need for men highly educated and formed, the more generous ought their education to become, and the greater the necessity for recruiting their ranks with the best blood and brain from all classes of Society."*

Moreover, this general culture keeps the mind fresh amidst the dreary toil of daily life. Life contains realities enough. The machinery, the roar, the bricks, and smoke of modern life have a terribly deadening effect on the mind. Will you begin by walling up the boy's soul from the very beginning? Shall he not have a little time for his mind to grow and expatiate? *Facts* he can learn, and *must* learn, all his life. The imagination will not last; it is a bloom of early life, and, if neglected during the years of its activity, will fade and leave no mark, no pleasant memories to brighten the sombre days that are the lot of most men.

This education is a silent process, bringing about a silent but very real change in the mind. You cannot tabulate the results. Examinations can do little to test it; and this is why it is difficult to convince this age of its importance.

But, it may be objected, this mind enlargement, this liberal education, is the work of a lifetime, is the result of years of reading and experience of mankind; and very little can be done during the years a boy is at school. Very little, perhaps; and yet that little is of vast importance. It is pioneer work; it is breaking new ground, sowing new seeds, opening up new avenues of thought, giving the first impulse that may lead to great results. The youthful mind, by its first contact with the master minds of literature, "goes through a little Renaissance of its own," feels a new stimulus, catches glimpses of a new world quite unlike the world around it, and begins to long for and to slowly master the secret of that higher perception of great literature which is like the dawning of a new consciousness in the soul.

8. It behoves Catholics especially to be zealous for high and true ideals in Education. At the Renaissance the Church eagerly seized the weapons of culture, and turned them to her own use; for the Church's business is with the cultivated intellect no less than with the poor and illiterate. Her highest work demands the highest, widest possible training of the mind. The Church's humble servants, working silently and obscurely in monasteries, preserved for long centuries the Classical literatures, which, but for their faithful toil, would have been lost for ever. The Church draws her good from everything. Men, systems, kingdoms, empires, theories, sciences, arts come, flourish, decay, and die; but the Church "divides the spoils," sifts and rejects the error, and takes into her system the ripe result of their labours. This is her history; and her proper action and attitude to-day will be understood by reference to her past. The Church cannot stand aside and let the world go on its way. If Catholics neglect Literature, the thought of the world will simply move on without them; and we know what the thought of the world will become without the salt of the Truth.

*Royal Commission (1895) Education Report; Vol I., p. 138.

Fifth Section.—

HISTORY AND MISSIONS.

Fifth Section.

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Fifth Section.
HISTORY AND MISSIONS.

I.—The Development of the Catholic Church in Great Britain and the Colonies during the Nineteenth Century.

[The Cardinal Archbishop of Sydney.]

THE subject to be treated in this paper is the growth of religion in Great Britain and the Colonies during the present century. It is not a history of the Church that we write; our task is the far easier one to glean some facts from the contemporary records and so to arrange them that we may be enabled to form an accurate estimate of the progress of the Catholic Church in England and Scotland and in the British Colonial domain during the past hundred years.

That such progress has been considerable, I do not think anyone having a claim to common sense will question. A century ago, Catholics were as yet subject to all the hardships of the Penal Laws. They were practically little better than aliens, being quite ignored when there was question of the interests or the policy of the nation. During the course of the century those Penal Laws have been abrogated in Great Britain, and Catholics at the present day practically enjoy a full measure of the citizens' rights on a footing of equality with their fellow subjects.

It must be borne in mind that the question of the progress of an institution or of a people is not a mere matter of numerical growth. The development of an army or of a State will depend much more on its discipline and equipment, on its energy and resources, than on its numbers. Even in the matter of numbers we will see that the Catholic Church in Great Britain and the Colonies can point to a marvellous increase. But under other manifold respects also her progress is unquestionable. There has been progress in public influence, in political action, in social rank, and I may add, especially, that there has been marvellous progress in everything appertaining to the defence of the Faith, the exercises of piety, the practice of virtue, and the public duties of religion. To-day we meet with the Catholic Church everywhere in the life of the nation—in the administration of justice, in the high offices of the State, in the discharge of the duties of Government, in the

Army and Navy, on the Magistrate's Bench, in Parliament, in every department of Literature, of Science, of the Arts. In every sphere of civil life and in every path of patriotism, the sons of the Church are found to do their part and to do it well.

To realise the change that has come over the Church in her relations to the State we must take a hurried glance at the condition of things in the last century.

It is difficult to conceive anything more humiliating than the position of the Catholics in England throughout the whole of the eighteenth century. Within a few years of King William's accession, laws were passed which aimed at the complete extirpation of the Catholic religion. After the 10th of April, 1700, no Papist could purchase land. To say Mass or to keep a school subjected the Papist to perpetual imprisonment. The Catholic families that remained faithful to their religion were everywhere excluded from the national life, and subjected to fines and other intolerable hardships. Under a thousand disguises a few priests remained to minister to the scattered faithful. It was only in secret recesses or in the mansions of the nobility that in the country parts Mass was offered up. In the cities and other frequented places some out-of-the-way inn or public-house had to serve as the place of meeting. There the faithful gathered around their pastor to assist at Holy Mass or to receive religious instructions.

Cardinal Manning, in the inaugural lecture of the Catholic Academy, in 1867, thus describes the condition of the Catholic Church :—

"We can hardly conceive a more complete annihilation than the state to which 300 years of penal laws had reduced the Church in England. It was neither visible nor audible. It had no literature, no influence on public opinion, no hold upon the Legislature, no recognition in the country. It was tolerated because it was powerless, and permitted to go at large only because it was despised. A more wonderful and visibly supernatural change than that which these 30 years have produced can hardly be found in history."

Mr. Charles Butler, writing of the early part of the reign of George III., says :— "No person who was not alive in those times can imagine the depression and humiliation under which the general body of Catholics then laboured."

As regards the lay representatives of the Catholic body, Mr. Wilfrid Ward remarks* :—

"In their eagerness for relief they were prepared to concede almost anything. Members of the Catholic Committee and their successors of the Cisalpine Club readily fell in with the programme which was in the ascendant in Austria, France, and Germany, of a National Church, free from Papal interference. It became the fashion to depreciate the Monastic life and devotion to our Lady. They went so far as to avow their readiness to accept the title of 'Protesting Catholic Dissenters.'"

The champions of Catholic Emancipation in England in the beginning of the present century made the utter weakness of English Catholics their main argument for the repeal of the Penal Laws. Sydney Smith, indeed, at times appealed to higher principles. "The Catholic," he exclaims, "is treated like a spiritual felon, because he is led by the noblest of all guides, his own conscience." But for him,

*"Life of Wiseman," Vol. I., p. 202.

too, the most convincing argument was the grotesque absurdity of a possible revival of Catholicism. "Tell me," he says, "anything absurd or incredible, but for love of common sense let me hear no more of the danger to be apprehended from a general diffusion of Popery. It is too absurd to be concerned over; every man feels it is nonsense when he hears it stated, and so does every man while he is stating it."

The Gordon riots, which rendered memorable the year 1780, revealed the terrible anti-Catholic spirit that pervaded the great mass of the English people in those days. Some enlightened statesmen, desirous in the interest of the State to conciliate their Catholic neighbours, proposed to repeal a few of the Penal Laws then in force against the Catholics. The English mob would have nothing of this, and they would manifest their feeling in no uncertain way. For five days they plundered and burned and destroyed Catholic property wherever it could be found, and in the excess of their delirium would fain take possession of London. At length on Wednesday night, the 7th of June, the military were ordered out. Two hundred of the rioters were shot dead in the streets, besides a vast number of wounded, of whom 70 or 80 soon after expired.

There were some Irish Catholics in London even in those days. In the account of the conversion of Mrs. Marlow Sidney, we are told of the difficulties under which she assisted at Mass in 1770. On a Sunday morning, she was led by her guide to an inn, and she remarked that there were several rough Irish workmen loitering all round. She mounted staircase after staircase till she reached a garret at the very top. The Bishop (Dr. Challoner) and a priest were there. As the password was given, the Irish workmen, and "one or two others" were admitted, the door being carefully locked on each fresh arrival. In a chest of drawers was found all that was necessary for celebrating Holy Mass; and at the close of the ceremonies every thing was carefully hidden away.

In some few districts of London during the Gordon riots, those Irish workmen had their say. We are told of an Italian doctor, who, to guard himself against what he supposed to be the anti-Catholic mob, on seeing them approach, vociferously cried out: "Down with the Pope." He was, however, to his surprise, felled to the ground, and as he repeated his cry, he was dragged through the mud and trampled on. He subsequently learned that those whom he met were a number of Irish workmen who had met together to repel from the quarters in which they lived the fanatical aggression of the Gordon rioters.

When in 1801, the Prime Minister (Pitt) on the part of the Government, drafted a Catholic Relief Bill, and submitted it to the Cabinet, the King indignantly refused to tolerate such a measure, and the Bill was accordingly withdrawn. There were then in England four Catholic Vicariates, or Dioceses, with their four respective Bishops. The Catholic Relief Bill has long since been triumphantly passed in a far more ample form than was ever dreamt of by Pitt; and there are now 16 dioceses

fully equipped with the requisite institutions of charity and religion, and all guided by one Cardinal-Archbishop, and twenty-one Bishops.

The number of Catholics in England and Wales at the close of the last century could not be much more than 70,000. At the present time they are reckoned at about 2,000,000.

In 1801, the number of chapels or places dedicated to Catholic religious worship was 156. In 1850 it was considered a marvellous increase when they were found to number 597, though for the most part they were small and humble edifices. At the present day there are 1,510 Catholic churches; a considerable number of the older churches have been rebuilt; and many of the newly-erected sacred edifices are beautiful and spacious, and, needless to say, of imposing architecture.

The total number of Catholic parochial schools in England and Wales in 1821 was, as yet, only 14. In the year 1851 they had increased to 166, with 24,000 children. There are at present more than 1,100 schools, with 300,000 children, duly recognised and aided by the Government.

In the year 1800 there were but few priests in England, two Convents of Nuns, one College, no Monasteries or other institutions of any sort. In 1829 favourable progress was reported, when it was found that there were 477 priests, 16 convents, and two colleges. In 1850, stationed throughout England and Wales there were 826 priests, and there were 70 religious houses and 10 colleges. At the present time the number of priests is 2,790, whilst there are 752 religious houses and 30 colleges.

When the Jesuit Religious Order was restored in 1814, by Pope Pius VII., the Prince Regent and the British Government forwarded a Remonstrance to Rome recording their protest against Jesuits being admitted into the Kingdom.

There are now 200 Jesuit Fathers engaged in their various religious duties in England, not including novices and students awaiting ordination.

A few particular instances will, perhaps, enable us to better realise the religious progress during the course of the century. Take Lancashire, for instance. It was justly regarded during the past centuries of persecution as the stronghold of religion, the most representative and most populous Catholic shire in England. In 1804 the number of Catholics there was considered to be very great, and was reckoned at 50,000; now they number at least 600,000. About the middle of the last century there was only one small chapel in the city of Manchester, and six families assisted there at Holy Mass. A little later that small structure was replaced by a larger building without, however, any pretension to church style, and without any outward semblance of ecclesiastical architecture. With the exception of the private chapel of the Trafford Mansion, till the close of the century this was the only place of Catholic worship within a radius of twenty miles around Manchester. In the year 1790 the whole number of Catholics in Manchester was less than 600, whilst in Salford they were reckoned at about 100. At the present time there are 80,000

Catholics in Manchester, and 25,000 in Salford. As late as the year 1838 there were only four Catholic churches in Manchester, attended by ten priests. At present there are 24 churches and 70 priests. The growth of religion has been still more rapid in Liverpool, where in 1838 there were five Catholic churches and 14 priests, whilst now there are 34 churches and 127 priests.

A leading Catholic citizen, Mr. Daniel Lee, in the year 1847 invited the Sisters of Charity from Paris to open a small Convent, the better to provide for the wants of the poor in Manchester. Everything was carried out in the most unpretentious way. Nevertheless, Protestant bigotry was aroused, the mob showed itself infuriated at what was styled a Popish intrusion, and the Sisters were subjected to constant insults. To such an extent was this hostility displayed that the Sisters found it impossible to carry on their mission of charity, and reluctantly felt constrained to depart from Manchester. Forty years pass on. The same Sisters in 1887 are invited to engage once more in their work of charity in that city. What a change has come over the scene! They settle down in the most neglected and most turbulent quarter of Manchester. Some efforts at disturbance and annoyance were made by a residue of the former bigotry, but all this quickly ceased. Everywhere the Sisters were welcomed on their mission of mercy; even the roughest workmen took every opportunity to manifest respect and reverence. It was remarked that the very drunkards shrank away from the presence of the Sisters. The Police Inspector in charge of the station nearest to the Convent remarked in his report for 1890: "At first the Sisters seemed to make no impression, but during the last six months the night charges at this station have diminished 50 per cent. We must attribute the change mainly to the influence of the Sisters." The Convent and its adjoining premises, in a few years, became too small for the number that sought their charitable ministrations. The citizens hastened to their aid that they might extend their sphere of beneficence, and carry on their works on a larger scale. A public meeting was convened in the Town Hall of Manchester. The Lord Mayor presided in his robes of office. The *elite* of Manchester, non-Catholics of every denomination, and representatives of every class, were there. Prominent on the platform were the Lord-Lieutenant of the County, and one of Her Majesty's Justices of Assize, besides several members of Parliament. Some of the speakers were Protestants, and one and all paid their tribute of praise and admiration to the noble work of the Sisters. Committees were formed, funds were subscribed, and new buildings with ample accommodation were erected, and the new Convent, amid general rejoicing, was solemnly opened in 1899.

In November, 1898, in the neighbourhood of Manchester, the centenary was kept of the Trafford Chapel with which the Barton Mission had a beginning. The chapel was built in 1798 by Squire Trafford for the good priest Rev. James Haydock, the chaplain in those days at Trafford Hall. The contrast of the Catholic Mission there in 1798 and in 1898 was thus told at the centenary celebration:—

"In 1798, *i.e.*, a hundred years ago, the pastoral duties of the Trafford chaplain would take him twelve miles to the north, twelve miles to the south, two or three to the east, and four and a half to the west - making an area of at least 150 square miles. And when one considered that his duties would often oblige him to cross the "Moss"—not as those mosses were now, intersected by well-beaten paths and contracted on all sides by advancing agriculture and civilisation, but as they were then traversed only here and there and by dangerous tracks known but to a few, broad, apparently boundless, miles and miles across; full of pit-falls, bog-holes, and impassable swamps, alive with vipers and vermin by day and will-o'-the-wisps by night,—one would be able to form some idea of the labours, not to say dangers, which old Father Haydock had to face, and what Trafford chaplaincy and Barton Mission were a hundred years ago. A century had gone by. Time had wrought changes. 'The winter is past, and the rain is over and gone. The flowers have appeared in our land.' The district formerly attended from Trafford, which included on the north the present Missions of Barton, Eccles, Patricroft, Swinton, Little Hulton, Farnworth, and Bolton; and on the south, Stretford, Sale, Altrincham, and Knutsford, had in 1798 only one chapel and one priest. But in 1898 there were fourteen churches and chapels and 24 priests. Where there was no convent and no school there were now four convents and seventeen schools, a teaching staff of 137 teachers, and Catholic scholars attending Catholic schools to the number of 5,345. And greatest change of all, where there were only a 'few scattered Catholics' there was now in the district of the 'old Barton Mission' a Catholic population of 24,510. Surely it was God who 'gave the increase.' But to come still nearer home, to Barton itself. It would give some idea of the advance of Catholicity when he said that now, in Barton village alone, there were more priests, more schools, more Catholic teachers and Catholic scholars, and a larger Catholic population than there could be found a century ago in all this part of Lancashire and Cheshire put together."

We meet the like instances of religious progress in other parts of England. In Sheffield, on Sunday, the 27th of November, 1881, Canon Walshaw, the Rector of St. Mary's, invited the congregation to unite in thanksgiving to God for granting a marvellous growth of religion amongst them. "In 1851," he said, "there was only one Catholic Church in Sheffield, with a scanty congregation; there were now six Catholic Churches, with overflowing congregations."

At a meeting held on Easter Monday in 1840, in Newcastle-on-Tyne, to promote the erection of the new Church of St. Mary's, some interesting details were given regarding the progress of religion in that district. The Rev. James Warswick, who was present at the meeting, had for 45 years laboured in the district; appointed to that mission field in 1795, he had never quitted it. One of the speakers, addressing him, said :—

"When you first came to Newcastle, this flock was a little flock indeed—little and small as the grain of mustard seed mentioned in the Gospel; but, planted and watered by you, it has grown and increased and expanded into a noble tree, flinging its branches towards Heaven, and delighting the eye by the luxuriance of its foliage, the beauty of its blossoms, and the promise of its fruit in the multitude of the congregation which has so largely increased from such small beginnings."

One fact that was referred to sufficiently evidenced the singular change that had taken place. When Father Warswick came to Newcastle, the number of baptisms in the first year was *three*; and for some years the annual number was two or three. In the year that preceded the meeting (1839) the number of baptisms was

362. Father Warswick further stated that the marvellous increase in the congregation was due "to his Hibernian friends," and he added: "Dearer to me ten thousand times are my poor Irish friends than all the honours of the world, and I shall always render them such service as is in my power." Addressing his congregation on Sundays, he was accustomed to use the familiar phrase, "My dear Hibernian friends"; they corresponded with genuine filial piety to this true Father's love. He passed to his reward in 1843, and in his obituary it is stated that he built the first small chapel in Newcastle-on-Tyne "in one of the darkest and most unfrequented alleys of Newgate Street." A few years later he erected another church in Pilgrim Street, and gradually he established Missions in North and South Shields and other districts, the church in South Shields being referred to as particularly beautiful. St. Mary's splendid Cathedral was also commenced by him. He used to say that he owed the successful issue of all these works to his "Hibernian friends." In a Report drawn up in 1880, the number of Catholics in the diocese was reckoned at 160,000, who are said to be almost all Irish. It is added: "There are about 20,000 Irish Catholics in Newcastle-on-Tyne, 8000 in Gateshead, 3000 in Walken, 5000 in North Shields, 6000 in South Shields, 6000 in Felling, 2000 at Stella, 5000 at Heburn. These missions are all around about Newcastle. There are some converts in almost every parish, but these are the fruits of Irish Faith, for we find them only where the Irish are, and the more numerous the Irish are the more numerous are the converts."

On the occasion of the Queen's Diamond Jubilee, celebrated in 1897, a distinguished preacher remarked that under Queen Elizabeth the Church was struggling, defeated and sorely smitten down; under Queen Anne, it was prostrate, abject, and despised; under Queen Victoria, it was erect and free, hopeful, with scope and room enough for work. And as proof of progress, in London itself, he instanced "the many centres of priestly activity that have been founded—witness, among others, the Oblates of St. Charles at Bayswater, the Fathers of Charity at Ely Place, the Jesuit Fathers at Farm Street, the Franciscans at Forest Gate and Stratford, the Servites at Fulham, the Carmelites at Kensington, the Dominicans at Haverstock Hill, the Passionists at Highgate, the Augustinians at Hoxton, the Oblates of Mary Immaculate at Kilburn and Tower Hill, and the great house and church of the Fathers of the Oratory of St. Philip Neri—all foundations of the present reign."

The Diocese of Plymouth is not reckoned among the most prominent dioceses of England. Nevertheless it, too, has had its record of progress. The Coadjutor-Bishop, speaking in the present year, used the remarkable words: "When Bishop Errington, the first Bishop of Plymouth, came into these parts, in 1851, he found only 23 churches, with 23 priests and three convents of nuns, whereas the *Catholic Directory* announced at the beginning of this year 111 priests, 70 churches, and 9 houses of religious men and 18 convents of nuns in the Diocese of Plymouth."

At Bournemouth, in that diocese, Catholics were unknown till 1860, when Mr. Maurice O'Connell, an Irish Catholic, was appointed drill-sergeant to the 4th Hants Volunteers. Bournemouth was at that time a fishing village of 5000 souls, and he was its only Catholic. Its population has marvellously increased, and is now reckoned at between 50,000 and 60,000. Thus it has increased twelve-fold in these 40 years. A proportionate increase in the number of Catholics would give a congregation of *twelve*; but at the opening of a Catholic Church in the month of March of the present year the Catholic population of Bournemouth was found to be twelve hundred.

Instead, however, of multiplying such instances, I would mention as proofs of progress three institutions that have sprung up during the century in England, and have had considerable influence in the growth of religion both at home and abroad: these are St. Joseph's Missionary College at Mill Hill, the Catholic Truth Society, and the Catholic Union.

The Missionary College was inaugurated at Mill Hill, on the Feast of St. Joseph, in 1866. Its missionaries are destined to spread the Gospel among the pagans. We owe them a debt of gratitude for the zeal with which they labour among the Maories of New Zealand. They devote themselves with the same spirit of sacrifice and devotedness to the conversion of the natives in Uganda in Central Africa, in North India, in Madras, in Borneo, all most trying mission-fields. Two or three branch Colleges have already been established, a proof of the favour which the missionaries have won, and of the good they have accomplished.

The Catholic Truth Society has diffused a considerable amount of valuable Catholic literature throughout the whole English-speaking world. The excellent works and tracts that have been published by the Society are to be met with everywhere in Australia, and it is incalculable the good that they have achieved in removing prejudices, and refuting the calumnies with which every day the Church is so persistently assailed.

The Catholic Union merits special praise, in that it gathers into its ranks British Catholics of the highest position in the Empire, whilst it fearlessly denounces and unmasks, in no uncertain accents, the attacks on the Catholic Church and the Holy See, whensoever they may proceed. An American Archbishop, Most Rev. Dr. Ireland, in an address, dated the 23rd of February, 1900, paid them the following tribute:—

"In the membership of the Union, among old-time Catholics and among converts, I saw men whose princely names and princely deeds are the pride of the British Empire; I saw there men, whose exalted intellectual gifts reach out in richest influence throughout the whole English-speaking world; and in the presence of all such, I could not but have said as I did say to myself—whatever such men undertake to do, cannot fail of being well done."

And again he writes in the same letter:—

"In the membership of the Union, I saw the representatives of the families of heroes and martyrs, who, in penal days, had, under penalty of such fearful sacrifices, stood guard around the devastated altars of religion; and I saw there, too, the converts of recent times, whose coming into

the bosom of Mother Church, announces the 'Second Spring' of the growth of Catholicity in England. In presence of an assembly of such nature, what could my prayer have been, but what it was, that the glory of the Church's future in England be no less bright than that of her past, and that never again in her story there be recorded an interruption in her march of power and of conquest."

Much might be said of the manifold causes which, in the ways of Divine Providence, directly or indirectly led to this remarkable Catholic reaction in England. I will do little more than enumerate a few of the principal ones.

1. I would mention, first of all, the coming of the *emigré* priests from France. A vast number of the French clergy, driven from their native land by the irreligious spirit that prevailed at the close of the last century, found a secure retreat in England. The edifying lives of these devoted men had a wonderful effect in removing the prejudices of those who were acquainted with them. It is recorded that at one time there were as many as 10,000 of them on English soil. A sum of £67,000 was voted by Government to meet their immediate wants, and, besides voluntary subscriptions, a small annual grant was made to them during their stay in England. The University of Oxford printed an edition of the Latin Vulgate Bible for the use of those exiled French priests. The piety of the exiles and the charity shown them brought a blessing on the Kingdom; but, furthermore, not a few of those zealous priests mastered the English language, and for several years devoted themselves to the sacred ministry in England.

2. There was from the beginning of the century a continual influx of labourers from Ireland, many of whom settled in England; and if those Irish immigrants were poor in this world's material wealth, they were nevertheless rich in the abundance of their Faith. Right Rev. Dr. Milner, writing in 1808, says: "I have reason to think that of the Catholic congregations of London, Manchester, and Liverpool, the only large congregations in England, two-thirds are Irish or the descendants of Irish."* Cardinal Manning was accustomed to remark that he had more Irish Catholics in his diocese than were to be found in Dublin. Preaching at St. Patrick's, Soho, on the merciful development of religion in England, he used the remarkable words:

"We are now nearly a million and a half of Catholics, and that million and a half has been the influx of the pure, untainted fountain of Faith from Ireland—from Ireland whose people were martyred. The blood of martyrs is the seed of the Church. The episcopate of Ireland never ceased, and the succession of pastors in Ireland was never broken. . . . Ireland in all its poverty, in all its penal laws, now happily gone for ever, has again covered the face of the land with cathedrals, churches, convents, and colleges; and it is not only in Ireland but throughout the world, in America, in Australia, throughout the British Empire, the Irish Faith and the Irish blood are scattering broadcast the seed of eternal hope, which, taking root, springs up thirty-fold, sixty-fold, a hundred-fold."

St. Patrick's District at Soho Square would itself serve to illustrate the Cardinal's remarks. From a report made by a well-informed resident in 1881, I take the following extract:—

* "Inquiry into Certain Vulgar Opinions, &c." (1808), p. 200.

"We have in this parish of St Patrick's about 5,000 Catholics, nearly all of whom are Irish or of Irish extraction. Our Rector considers that at least 95 per cent. are Irish, the remaining five are English Protestant husbands converted by Irish-Catholic wives, or Protestant wives converted by Catholic husbands."

The same holds good for Southwark Diocese. When Right Rev. Dr. Grant, its zealous Bishop, was endeavouring to secure the appointment of Catholic chaplains to the troops, and to remove some of the disabilities to which the Catholic inmates of the workhouses and other institutions were subjected, he thus wrote to the Most Rev. Dr. Cullen, then Archbishop of Dublin: —

"If Ireland cannot bring a sufficient Parliamentary influence to bear upon Government, how powerless are we all in England? If the Irish Members understood that when we speak of Catholic soldiers, Catholic sailors, Catholic prisoners, and Catholics in workhouses, we speak of Irish Catholics, they would make greater efforts for them; but they fancy that our poor of these classes are English. I have scarcely 300 English Catholics in my whole diocese, and none of them are in the classes just named."*

At this very time there were 252 priests labouring in the Diocese of Southwark, and the Catholic population was more than a quarter of a million.

3. The grace of conversion granted to so many distinguished ornaments of the various Protestant denominations throughout England reacted in a wonderful way on the public opinion of the Empire. If the gentle light of truth led the enlightened minds of Newman, Faber, Manning, Wilberforce, Allies, and a thousand other dignitaries of the Anglican Communion to make the sacrifice of everything most dear to them to enter the Catholic Fold, we cannot be surprised to find the great body of their countrymen ready to confess the impolicy of persecuting a religion so attractive, so Divine.

4. The Colleges and Monasteries and Convents that were multiplied throughout England became so many centres of piety at the same time and of enlightenment and religious truth. Cardinal Newman considered this aspect of the Church's growth in his beautiful sermon on the "Second Spring" at Oscott in 1852. "At the beginning of the century," he says, "Catholics in England were found in corners, and alleys, and cellars, and the housetops, or in the recesses of the country, cut off from the populous world around them, and dimly seen, as if through a mist or in twilight, as ghosts flitting to and fro." He adds:—

"I hear the sound of voices, grave and musical, renewing the old chant, with which Augustine greeted Ethelbert in the free air upon the Kentish Strand. It comes from a long procession, and it winds along the cloisters; priests and religious, theologians from the schools, and canons from the Cathedral, walk in due precedence. And then there comes a vision of well nigh twelve mitred heads; and last I see a Prince of the Church, in the royal dye of empire and of martyrdom, a pledge to us from Rome of Rome's unwearied love, and token that that goodly company is firm in Apostolic Faith and hope. And the shadow of the Saints is there;—St. Benedict is there, speaking to us by the voice of Bishop and of Priest, and counting over the long ages through which he has prayed, and studied, and laboured; there, too is St. Dominic's white wool, which no blemish can

*Letter dated from St. George's, Southwark, September 11th, 1860.

impair, no stain can dim. And the princely patriarch, St. Ignatius, too, the St. George of the modern world, with his chivalrous lance run through his writhing foe; he, too, sheds his blessing upon that train. And others, also, his equals or his juniors in history, whose pictures are above our altars, or soon shall be, the surest proof that the Lord's arm has not waxen short, nor His mercy failed,—they, too, are looking down from their thrones on high upon the throng."

An incident, though perhaps trifling in itself, affords ample proof of the friendly relations between the Sovereign of England and the Holy See, that mark the close of the century. In June, 1887, the Jubilee of Her Majesty's reign was celebrated with great *éclat* throughout Great Britain. The Holy Father sent a special envoy and letters of congratulation to Her Majesty, in which he said that "being Head of the Catholic Church, which counts so many faithful among the subjects of Her Majesty, and knowing the full and entire liberty which, in her clear-seeing justice, she assured to them in the exercise of their religion," he desired to be represented at the rejoicings of the Jubilee celebration. A few months later, the Catholic world kept, with characteristic rejoicing, the sacerdotal Jubilee of His Holiness, Pope Leo XIII. Her Majesty took occasion to forward to him to Rome letters of congratulation and gifts through the Duke of Norfolk, specially deputed as the Queen's representative.

Turning our thoughts to Scotland, our attention is at once fixed on Glasgow, where the change wrought in the position of Catholics during the century is little less than a revolution. Going back to the year 1800, there was only a handful of Catholics in Glasgow, with a poor disused house as a chapel. It is true that about this time a thousand Highlanders, mostly of the Clan McDonald, accompanied by their priest, came thither in search of employment, but when the employment ceased they proceeded to Canada, where we will again meet with them. The spirit of hatred of the Catholic name was rampant, and showed itself in many ways. It is recorded, for instance, of a workman who made profession of his Catholic Faith that his fellow-workmen dipped him in the Clyde. However, the coal, iron, and weaving industries brought a vast increase of trade to Glasgow; numbers of workmen poured in from Ireland, and the little chapel soon became too small. An excellent priest—Father Scott, afterwards first Bishop of the Western District—took charge of the district in 1805. He began the present Cathedral of St. Andrew in 1811. When he proposed to erect the new church, he met with considerable opposition. Men said that it would bring the Catholics into undue prominence, and afford a pretext for further insult and brutality. Fresh arrivals, however, came every day from Ireland, and religion gradually assumed a new attitude, commanding the respect of non-Catholics. Down to 1820 there were none but Protestant schools. How were the Catholic children to be provided for? A committee of working-men was formed, who had some pretensions to be instructed, and when their day's work was done they gathered the children together, taught them to read and write, and instructed them in the rudiments of the Faith. Such heroic work could not fail to produce good results. In 1821 an assistant priest in the person of Father Murdock, afterwards

Bishop, was given to Dr. Scott. In 1830 the Catholics numbered 25,000, with five priests ministering to their spiritual wants. The terrible scourge of cholera in 1832 brought into prominence the zeal of these devoted priests. Night and day they were engaged in the ministrations of charity. There was little hospital accommodation in Glasgow in those days, and it was only on the public green that provision was made for the sufferers. The heroism of the priests and their unwearying devotedness to their flock were thus open to the public, and were soon recognised and acclaimed. In 1843 Dr. Scott passed to his reward. He died worn out by hunger and labour; but the public voice acclaimed him as the modern Apostle of Glasgow. There are at present about 180,000 Catholics in the city, which has become an Archiepiscopal See. Besides the Archbishop and his Auxiliary, there are 100 resident priests. There are 30 stately churches or chapels, with convents and monasteries, seminaries and colleges, and a splendid array of schools.

In other parts of Scotland the growth of the Church may not have been so rapid or so luxuriant as in Glasgow, but there is hardly any district which cannot boast of considerable progress. Dundee, for instance, as late as 1830, was regarded as a stronghold of Presbyterianism, and Catholics had no footing there. They were only, indeed, a handful—without a priest, without a church, and without a school. Dundee is now the residence of the Catholic Bishop, who takes his title from the ancient See of Dunkeld, and, besides St. Andrew's beautiful Cathedral, it has four other Churches or Chapels. The Catholic population of the city consists of 25,000 souls, and 15 priests attend to their spiritual wants. Its Catholic Schools, in charge of the Sisters of Mercy and of the Marist Brothers, are reckoned among the finest in Scotland.

The City of Perth is situated in the same diocese. The priest in charge of the district, writing in 1855, laments that there was only one school "hardly deserving the name," and that there was no religious community and no means for providing one. It has now a flourishing monastery of Redemptorist Fathers, numbering ten priests; while a Community of Ursuline Nuns has the charge of its excellent schools.

So also has it been in Lanark. Far into the present century there was no resident priest; there were only a few Catholic families, and the children had to be brought to Glasgow, thirty miles distant, to be baptised. So rife was the anti-Catholic bigotry that then prevailed, that it was not considered safe for a Catholic to be known as such. There is now a considerable Catholic population with a beautiful Catholic Church and flourishing schools. The Sisters of Charity have a Convent, and Hospital, and Orphanage, whilst a Community of the Vincentian Fathers, six in number, has the spiritual charge of the district.

The development of the Church in Greenock has been no less marvellous. The first resident priest was appointed to this important seaport in 1808. About 100 persons used then to assemble to assist at Mass in the Star Hall Inn, the only

place where the Holy Sacrifice could be offered up for some years. As late as 1830 there was only one small chapel and one priest in Greenock, though the Catholic congregation had increased to 3100. At the present time there are four churches or chapels in Greenock; it has two convents and schools, with eight priests and 12,000 Catholics.

Paisley is another important town in Renfrewshire. The Coadjutor-Bishop of the Lowland District, writing to the Archbishop of Dublin on the 25th of November, 1808, sets down the number of Catholics in Paisley at about 200, but he adds "they have neither a pastor nor a place to assemble." Its present Catholic population is about 9000. It has four churches or chapels and eight priests, with its religious schools conducted by the Nuns known as "The Faithful Companions."

In the last quarter of the eighteenth century the total number of Catholics in Scotland was between 17,000 and 20,000. There were two Vicars-Apostolic, a dozen poor churches, and 40 priests, but as yet no religious institutions, no monasteries, no convents, At present the Catholics are reckoned at about 500,000. In the Hierarchy of Scotland there are two Archbishops and four Bishops administering their respective Sees. There are 250 churches and chapels and 440 Priests, and the various dioceses are admirably equipped with convents of Nuns and Religious, monasteries and colleges and schools.

I have not referred to the growth of the Church in Ireland, as one of my brother Bishops will treat that part of the subject in a special paper. If the number of Catholics has decreased there during the century, it was not owing to any decay of religion or of Faith. Famine, pestilence, and emigration, following in the wake of unjust laws, have reduced the population of that island to little more than half; nevertheless, its religious progress, as witnessed in the piety of its people, in the multiplicity of institutions of beneficence and charity, in the number and perfection of its colleges and schools, in the missionary zeal of its priests and people, and perhaps, most of all, in the heroism and whole-hearted devotedness and self-sacrifice of its countless Nuns, is without a parallel in modern times.

THE COLONIES.

We now come to consider the progress of religion in the countless British Colonies, which may accurately be described as encircling the globe. Some of these Colonies are self-governing States; others are only in the infancy of their political growth; but all are united with the parent Empire in the closest bonds of duty and sympathy, no less than of interest. When we look upon the mission field in these Colonies, there is one feature that stands out prominently before us. During the first half of the century, the Catholic missionaries have had for the most part to endure bitter opposition, and at times fierce persecution, at the hands of the Colonial officials. Thanks to the progress of enlightenment, the development of the Colonies, and the growth of a genuine liberal spirit, that hostility has to a great measure

disappeared; and now at the close of the century we see, that in the various Colonies, in so far as the Home Government is concerned, the Catholic Church pursues her beneficent course in comparative calm and peace.

For convenience sake we may group the Colonies of which we treat under the following heads:—(1.) The Canadian Dominion and Newfoundland. (2.) The West Indian Islands, and minor American Colonies. (3.) The Mediterranean and West African Colonies. (4.) The Colonies in South and East and Central Africa. (5.) Mauritius and Seychelles. (6.) India and Ceylon and minor Colonies in the East. It will be remarked that no reference is here made to Australia or the Islands in the Pacific Ocean. These Colonies being of special interest to Australians, will form the subjects of distinct papers in this Section of our Congress, and hence for the present need not engage our attention here.

I.—The Canadian Dominion and Newfoundland.

We will commence our missionary tour in British North America, which is justly regarded as one of the most important divisions of the Colonial Empire.

A little more than a quarter of a century ago the various Colonies of North America, with the exception of Newfoundland, gradually formed themselves into a Confederation, known as the Canadian Dominion. This vast State extending from ocean to ocean, and embracing a territory more than two million square miles in extent, has a population of five millions and a half; and, considering its boundless resources and the energy and enlightenment of its people, it gives fair promise to hold an important place in the world's progress.

LOWER CANADA.

When in 1763 Canada became an English colony, the Treaty of Paris provided that the new Roman Catholic subjects of His Majesty George III. should have "freedom of religion" so far as the laws of Great Britain permitted. The Penal Laws were at that date in full force in England, but, as a rule, such laws did not extend to the Colonies. The Attorney-General for Canada, however, considered that as the supremacy of the Pope by an old law had been abolished in "the British possessions," the Canadian Catholics might indeed be permitted to enjoy their religion, but that the King of England, and not the Pope of Rome, should be recognised by them as the head of the Church. Very soon British statesmen admitted the absurdity of this position, and in 1774 an oath of allegiance was substituted for that of "supremacy." For many years, however, the whole aim of the officials and administration of Government in Canada appeared to be to crush out the life of the Catholic Church, and to give vitality and position to the various forms of Protestantism. For fifty years the British Government refused to give the Catholic Bishop any title except "Superintendent of the Roman Church in Canada," and allowed him a salary of only £250 per annum. When the Protestant Bishop was appointed he was at once recognised as Lord Bishop of Canada, and received

a salary of £3,000 per annum. The Government, moreover, claimed the right of appointing the parish priests, though it contributed nothing whatever to their maintenance. No priest could lecture in Quebec in English, even on moral subjects, without the Governor's approval, an approval which he invariably refused to grant.

The Bishop of Quebec having died during the siege of the city, the question arose as to the nomination of a worthy successor. The suffrages of the clergy and people were in favour of the Abbè Briand, and, at their request, General Murray, the Governor of Canada, furnished him with commendatory letters to the Colonial Government in London. For twelve months the pious Abbè was referred to and fro from office to office, and from secretary to secretary, in the British capital, whilst he sought official sanction for his episcopal consecration. Towards the close of 1764 he happened to meet with an Irish priest in London, to whom he laid open the bitterness of his soul amid the humiliations to which he was subjected in the various British offices. The Irish priest gave him the good advice to pay no further attention to the Colonial office, but to lay the whole matter before the Holy See. The Abbè followed this wise counsel. Very soon he received in Paris the briefs of his appointment from Rome, and he was consecrated Bishop on the 16th of March, 1765. He now presented himself once more at the Colonial office as Bishop of Quebec. The Government, as I have said, refused to recognise him as such, but allowed him to assume the title of "Superintendent of the Roman Church in Canada," and, for sixty years, this was the only distinctive designation given to the Catholic Bishop. For a considerable time he did not venture to wear the purple soutanne or to assume the pectoral cross, such was the jealousy of the English representatives of everything that could maintain the prestige or dignity of the Catholic clergy. On the other hand an official ordinance was published in the *Gazette*, extending Government protection to any priest who would "throw off the yoke of the Romish Church to embrace the Gospel truth."

In 1776, three years after the suppression of the Society, there were twelve Jesuits who, as secular priests, continued their work of teaching in Quebec. In that year, however, their college, a magnificent building, was appropriated by the British Government, and their educational work was brought to a close. The "Recollets," or Franciscan Fathers, though prohibited to admit novices, were, for a time, allowed to retain their convents. By special ordinance their beautiful Church in Quebec, on Sundays, after High Mass, was placed at the disposal of the Anglican residents for Protestant service.

In 1791 a law was enacted by which one-seventh of all the Crown lands was assigned as a "Clergy Reserve" for the maintenance of the Church. The reserved lands in Lower Canada alone amounted to about 2,000,000 of acres. Furthermore, an instruction came from the Home Government in 1819 to the Colonial authorities that a Church of England rectory was to be erected in every township. It was not till the year 1833 that these lands of the "Clergy Reserve" were applied to public

purposes. It was found that in the appropriation of lands the Catholic clergy had received 400 acres, the Presbyterians 1,160 acres, and the Anglicans 22,345 acres. In 1793 the first Protestant Bishop received his appointment in England, with a salary of £3,000 a year. It happened that three years later the convent and church of the Franciscans in Quebec were destroyed by fire. The Government at once appropriated this site, which was one of the finest in the city, and erected on it the Protestant Cathedral and the Palace for the Protestant dignitary. No compensation was ever granted to the Franciscan Fathers.

Meantime, the population of Quebec was daily increasing, but the Government persistently refused permission for new parishes to be erected, and everything was done that seemed best calculated to thwart the Catholic clergy in their work, and to promote the interests of the Anglican Communion.

With the death of Father Cazot, in 1800, the succession of Canadian Jesuits came to a close. The Jesuit lands and other properties were at once appropriated by the Crown, and the revenue derived from them was spent in pensions for various officials and in the support of the Protestant clergy. To one of the latter was given the strange title of Jesuit Chaplain, and a large salary continued for several years to be attached to this novel form of Protestant sinecure.

A singular feature of the Anglican Church in Canada should not be omitted. Among the non-Catholic Communions the Anglicans hold only the third place, being far less numerous than the Presbyterians or Methodists. Compared with the Catholic population it stood thus in the census of 1891: Catholics, 1,992,000; Anglicans, 646,000. Nevertheless they had 20 Bishops and 1,000 clergy to minister to them. Dr. Alfred Barry, formerly Protestant Bishop of Sydney, in his Hulsean Lectures on "The Ecclesiastical Expansion of England" (London, 1895), laments this lack of growth of Canadian-Anglicanism, notwithstanding all the patronage so munificently extended to it: "The strength of the Church, he says, varies greatly in the different colonies, highest in Newfoundland and the province of Ontario, lowest in the province of Quebec. But, taking it as whole, it cannot be said to hold its right place of spiritual leadership. . . . Certainly there has been, and still is, much energy shown by our own great Missionary Societies, mainly the Society for the Propagation of the Gospel, which employs even now more than 200 missionaries, and has expended a million and a half on the evangelistic work. The character of the Canadian Church, like that of the Dominion itself, has been marked in a high degree by strong earnestness. . . . While we recognise it as a sturdy and vigorous offshoot, we cannot but earnestly desire for it a far larger growth" (p. 234).

In 1819, the Holy See erected Quebec into an Archiepiscopal and Metropolitan See, but the British Government refused to sanction the title of Archbishop. Such was the condescendance of the ecclesiastical authorities in Quebec in those days that for twenty years the title of Archbishop was allowed to remain in abeyance.

The City of Quebec, at the time of the British conquest, reckoned only 8000 inhabitants. At the middle of the present century its population was 50,000, of whom 40,000 were Catholics.

As early as 1830, the Irish Catholics in Quebec were reckoned at about 5,000. For a long time they had asked to have a chapel of their own, but the ecclesiastical authorities persistently refused the desired permission. At length, a young Irish priest, Father MacMahon, obtained the Archbishop's consent. A site being secured, the erection of St. Patrick's Church, on an imposing scale, was commenced in 1831, and the Church was dedicated at the close of 1833. Such, however, was the racial antipathy that prevailed that, as the Abbè de Bourbourg states, for fifteen years the Archbishop never set his foot within the Church, although in the meantime the Irish Catholic population had increased to at least 12,000.

The terrible exodus of the famine-stricken Irish emigrants in 1847 gave full scope to the heroic charity of the Canadian Catholics. Within a few weeks, in the summer of that year, 84 emigrant ships anchored at Grosse Island, the quarantine station in the St. Lawrence, about 30 miles below Quebec. These ships have been well-described as "plague-stricken." They all reeked with pestilence, the emigrants being smitten with malignant typhus or other terrible disease, the outcome of famine and of the foul ship-hold. There was no accommodation of any kind on the Island, save a few temporary sheds. These were rapidly filled with the sick and dying, whilst the open ground was covered with groups of the poor sufferers in various stages of disease. The deaths soon numbered as many as 200 a day. Several of the clergy volunteered to bring to the sufferers the consolations of religion. In a short time 25 of the priests who ministered at the post of danger caught the infection, and seven of them paid with their lives the penalty of their heroic devotion It has been said that as many as 12,000 of the Irish race were consigned to the grave-pit at Grosse Island. But what was to become of the helpless and countless orphans, the children of those who perished through disease? There was not one of them but was adopted into Canadian homes, and it was said that those Irish orphans brought many a blessing to the hearts of their adopting friends. One of those orphans in after days won a leading position at the bar, and was elected by his fellow-citizens to the honourable post of Mayor of Quebec.

The City of Quebec is proud of its grand Basilica Cathedral, and of the religious institutions which emulate the great works of piety of her motherland of France; but it appears to me that her fame is no less illustrious for the heroism of her clergy in ministering to the plague-stricken pilgrims to her shores in 1847.

The Irish citizens of Quebec in the summer of 1897 resolved to commemorate the fiftieth anniversary of that heroic charity by a pilgrimage of intercession and prayer to the graveyard of Grosse Isle. And they did not forget on that solemn occasion to recognise the fact that there was still living one of the clergy who, in 1847, when he was a young priest in the full vigour of manhood, had laboured with

the zeal of an apostle in that ministry of charity. This was none other than Cardinal Taschereau, the first Canadian raised to the Cardinalitial rank, who for many years had guided the destinies of the Church in that Canadian capital as Archbishop of Quebec. He had been ordained priest in 1843, and he passed to his reward in 1898.

The pilgrimage to which I have referred was organised by the Ancient Order of Hibernians, and many leading citizens of Quebec took part in it. One of the clergy addressed the assembled pilgrims on the occasion, and whilst commemorating the heroism of the Canadian priests, passed a high eulogy on the poor sufferers whose remains were mouldering into dust beneath the sod on which they stood. Those exiles, he said, were genuine martyrs for the Faith, for they fled from the land of their birth, and braved all the terrors of famine and pestilence and death sooner than accept at the sacrifice of conscience the relief that was offered to them by the proselytisers.

The horrors of Grosse Island had their counterpart in Montreal. Fever sheds were erected in the quarantine station at Point St. Charles, and there hundreds of the poor emigrants were daily hurried to the tomb. The city priests were unwearying in their devoted attention to the sick and dying. "I am the only one left" were the thrilling words with which, one Sunday morning, the surviving priest announced to his flock the ravages that the terrible plague had made in the ranks of the clergy. With a single exception, all had contracted the disease, and eight of the number fell at their post, martyrs of charity. The Bishop, Monseigneur Bourget, took his turn in the lazar-house. He, too, contracted the fever, but after weeks of intense anxiety and weary suffering was restored by Providence to the prayers of his people. From the country districts the priests hastened to the aid of their city brethren; four even came from New York to have a part in the mission of charity, and not a few of the volunteers won the martyr's crown. Father Richards merits special mention. A convert from Methodism, he had always specially devoted his services to the faithful Irish. Now, in his old age, he had retired from the active duties of the mission. The cry of distress, however, brought him to the ranks of the sufferers, and he laboured in the sheds with a zeal that could not be surpassed. One morning he called on the Mayor of the city. "Father Richards wants fresh straw for the beds," was the laconic announcement made by the messenger. "Certainly; he shall have it. And I wish it were gold, for he deserves it," was the Mayor's reply. A few days later Priest and Mayor had gone to their reward: both had died martyrs of charity. On the Sunday before his death, Father Richards, preaching in St. Patrick's Church, thus spoke of the sufferings and the faith of the emigrants:—

"My beloved people,—Grieve not, I beseech you, for the sufferings and death of so many of your race, perchance your kindred, who have fallen, and are still to fall, victims to this fearful pestilence. Their patience, their faith, has edified all whose privilege it was to witness it. Their

faith, their resignation to the will of God under such unprecedented misery, is something so extraordinary that, to realise it, it requires to be seen. Grieve not for them; they did but pass from earth to the glory of Heaven. True, they were cast in heaps into the earth, their place of sepulture marked by no name or epitaph; but I tell you that from their ashes the Faith will spring up along the St. Lawrence, for they died martyrs, as they lived confessors, to the Faith."

The heroic charity displayed by the Religious Communities of Nuns during this trying period of plague and pestilence was beyond all praise. It was on the 17th May, 1847, that news of the sad condition of the sufferers at Point St. Charles was brought to the mother-house of the Canadian Sisters of Charity, known as the Gray Nuns. Sister MacMullen, the Superior, proceeded at once to the sheds, and found matters to be far worse even than had been reported. No time was to be lost. A petition to the Government agent was presented asking the necessary permission to attend to the wants of the poor sufferers. Needless to say, the permission was at once granted. That same evening, at recreation, the Superior thus addressed the Community:—

"Sisters, I have seen a sight to-day I shall never forget. I went to Point St. Charles and found hundreds of the sick and dying huddled together, The atmosphere is impregnated with the pestilence, and nothing is heard but the cries and groans of the sufferers. Death reigns there under its most appalling aspects. Sisters, the plague is contagious; the strongest constitution shall scarcely be able to resist it."

The whole Community, without exception, volunteered their services. Eight Sisters set out next morning on this grand apostolate of charity. They found there "three large sheds from 150 to 200 feet long and about 50 feet wide, containing heaps of human beings, with discolored bodies, lying upon the ground, heaped together as so many corpses." One of the Sisters relates that "nearly fainting herself," she hesitated to advance, fearing to tread upon some of the sufferers. At length, attracted by the frantic gestures of one poor man, she managed to reach him and found that he was pillowed upon corpses. The narrative from which these facts are taken adds: "The first care of the Sisters was to remove the dead, and strew fresh straw upon the floor for the living. New sheds were at once erected, and cots, or even packing-boxes lined with straw, were prepared for the reception of 1100 victims, most of whom were to rise no more. The hearse could scarcely carry away the number of dead."

The Gray Nuns for more than a month continued, apparently unscathed, in their great mission of Charity. Before the end of June, however, some of the Sisters showed signs of the disease. In a little while thirty of them lay at the point of death. The professed Sisters being thus exhausted, the twenty Novices, who were reckoned in the Community, volunteered to carry on the grand work of the Apostolate. The Sisters of Providence, known as the Black Nuns, also came to the rescue, mingling with the Gray Sisters at the couches of the dying. The Hospital Nuns, a cloistered community, who had charge of the *Hotel Dieu* in the city, asked to be dispensed as regards enclosure, that they, too, might have a

part in the great mission of Charity. Each day their little close-curtained black carriage passed and repassed, bearing its contingent of Nuns to the fever-sheds. This served as an object-lesson to the awe-stricken citizens; it told of the dreadful needs of the hour, and the marvels of heroism that were day by day being accomplished at their very door.

The "Gray Nuns," to whom we have just referred, are so named from the colour of the rough serge habit which they wear. Their Central Convent at Montreal is an institution, or rather a group of institutions, of which Canadian Catholics are justly proud. Established before the middle of the last century, by a French-Canadian widow lady, the venerable Madame d'Youville, whose canonization is at present being considered by the S. Congregation in Rome, the community numbered as yet only five Sisters, with the mother foundress, when the city hospital was given to them in charge in 1747. Their central group of affiliated charities now occupies one of the finest blocks of the city, embracing an Institution for the Blind, a Hospice for the Aged and Infirm, the Nôtre Dame Hospital, an Asylum for Homeless Girls, three distinct Orphanages, a Foundling Home, and several Schools. They have besides several branch establishments, all devoted to similar works of charity. The Community at present, including postulants, numbers 737, besides 107 assistants, or lay-sisters. In their various institutions almost every branch of industry is to be found. They have a printing press and a bookbinding establishment, a bootmaker's shop, and a room near at hand where knitting machines are always busy. Fancy cards, flowers, pictures, statues, rosariès, are all manufactured by skilful hands; a special department is devoted to beautiful processional banners, altar decorations, and church vestments; and one bright room is set aside for the altar-breads with which the Sisters supply the churches of Montreal. All these varied industries are so many sources of support for the wondrous charities that are carried on. There can be no question but that the blessings of Heaven have been abundantly poured out on those devoted Gray Nuns to recompense their heroic self-sacrifice in ministering to the plague-stricken sufferers of 1847.

The harrowing scenes of Quebec and Montreal were renewed among the famine victims in Kingston, Toronto, and other towns of Canada. Everywhere were seen the same piety of the sufferers, and the same heroism of charity on the part of those who ministered to them.

A few years ago a grand monument was erected in one of the public squares of Montreal to mark the spot where the first Mass was offered up more than two centuries and a half ago. On the monument are inscribed the words used by the chaplain on the occasion of that first Mass, when he referred to the projected foundation of a settlement there: "What you see here, gentlemen, is only a grain of mustard; but I do not doubt at all that this grain will produce a great plant: that it will one day make marvellous progress, and multiply and extend in every direction." The inscription closes with the words of M. Olier: "This project of

Montreal must in time come to be a source of great glory to God, of power to the Church, and of great advantage to this Kingdom."

Last year (October 1899) a statement was made by a Protestant correspondent from Montreal in a New York journal to the effect that "in this confessedly Roman Catholic city of 300,000 inhabitants, there are only 18 Catholic churches against 74 Protestant." From a reply written by a resident in Montreal, I glean the following particulars: There are, it is true, in the city, not including the suburbs, only 19 parishes; but in most of these parishes there are several churches. For instance, in the Cathedral parish, besides the Cathedral of Nôtre Dame, there are no fewer than 10 other churches: so that altogether there are in the city more than 90 churches. Some of these supply vast accommodation. The Cathedral for instance receives a congregation of 13,000; whilst one of its succursal churches has a capacity of 2000. The writer adds: "Yet large and numerous as are all the hundred Catholic temples of public worship, the congregations overwhelm them."

As regards the Protestant churches, Murray in his "Handbook" gives their number as 50, including what are known as "Gospel Missions": and some of these Protestant churches have congregations numbering only ten individuals. The most historic of the Protestant churches is known as "old St. Gabriel's": it dates from 1792. It is now converted into an Art School.

The official statistics for Lower Canada show a marvellous preponderance of the Catholic population. Nevertheless, in the University and the various schools, and in all the institutions, the fullest and most complete equality is extended to the non-Catholics.

The Archdiocese of Quebec has 320,000 Catholics; non-Catholics of all denominations, 14,000. In its Suffragan Sees the proportion is as follows:—Three Rivers: Catholics, 60,568; non-Catholics, 525. Rimouski: Catholics, 93,057; non-Catholics, 8520. Chicoutimi: Catholics, 57,000; only 15 non-Catholic families. Nicolet: Catholics, 79,139; non-Catholics, 1000.

The Archdiocese of Montreal has 400,000 Catholics; non-Catholics, 60,000. Its Suffragan Sees are as follows: St. Hyacinth: Catholics, 115,000; non-Catholics, 16,000. Sherbrooke: Catholics, 65,500; non-Catholics, 43,000. Valleyfield: Catholics, 58,200; non-Catholics, 21,500.

A remarkable feature of the Church in Canada is the number of aspirants to the Religious life. Many as the Convents of Nuns are, all are crowded with postulants eager to devote themselves to the various works of religion and charity. So, also, the Ecclesiastical Seminary at Quebec has 550 students; whilst the Sulpician Fathers at Montreal have three Ecclesiastical Seminaries—one for Theologians with 200 students, one for Philosophy with 105 students, and a Preparatory College with 325 students It is true some of these aspirants to the Sanctuary come hither from the United States; but, to balance this, there are 500 Canadian ecclesiastical students pursuing their studies in various foreign colleges.

And here I may be permitted to remark that the work done by the Canadian clergy in building up this grand Canadian State cannot be over-estimated. I will cite but one authority in proof. It is thus that Parkman writes :—

"One great fact stands out conspicuously in Canadian History—the Church of Rome. More, even than the Royal power, she shaped the character and destinies of the colony. She was its nurse, and almost its mother; and, wayward and headstrong as it was, it never broke the ties of Faith that held it to her. These ties formed under the old *regime* the only vital coherence in the population. The Royal government was transient. The English conquest shattered the whole apparatus of civil administration at a blow, but it left her untouched. Confusion, if not anarchy, would have followed but for the parish priests, who, in a character of double paternity, half spiritual and half temporal, became more than ever the guardians of order throughout Canada."

When the Irish emigrants chose Canada for their home, they were at first beset with many difficulties. They were distrusted by the Government agents lest they would become factors of discontent and revolution among the tranquil Canadian colonists. The French Canadians, on the other hand, extended no friendly welcome to them, for it was manifest that their arrival in any considerable number would introduce a rivalry in the field of labour, and would be a menace to the exclusive use of the French language, which the old settlers made every effort to maintain. Nevertheless, there is at present a considerable number of Irish Catholics or their descendants not only in Quebec and the other cities, but also in the farming settlements and the prairie districts of the province. This holds good especially of Montreal. At the close of the first quarter of this century there were not 50 Irish Catholic families in that city; the Irish Catholics are now reckoned at 50,000. Mr. Maguire writes :—

"In no part of the British provinces of North America does the Catholic Irishman feel himself so thoroughly at home as in the beautiful and flourishing city of Montreal. He is in a Catholic city, where his religion is respected and his Church is surrounded with dignity and splendour. In whichever direction he turns, he beholds some magnificent temple, some college, or convent, or hospital, everywhere the Cross, whether reared aloft on the spire of a noble church or on the porch or gable of an asylum or a school. In fact, the atmosphere he breathes is Catholic. Therefore he finds himself at home in the thriving commercial capital of Lower Canada. In no part of the world is he more perfectly free and independent than in this prosperous seat of industry and enterprise, in which it may be remarked there is more apparent life and energy than in any other portion of the British provinces."

UPPER CANADA.

The Rev. Edmund Burke, a priest of the Diocese of Kildare, in Ireland, who for some years had discharged various pastoral duties in the Seminary and suburbs of the City of Quebec, was the first to whom a special charge was given of the whole vast district known as Upper Canada. Seeing the spiritual destitution of this territory, and yearning for missionary labour, he thus wrote from Quebec to Most Rev. Dr. Troy, Archbishop of Dublin, on the 20th of October, 1790: "There is a vast extent of country north of the lakes, beginning at Lake Ontario and running westward to Lake Minitti, and thence to the Pacific Ocean, possessed or

claimed by England, in which, though there are a great number of posts and several Indian villages, whose inhabitants are Catholics, there is not, nor has there been a single missionary since the conquest of this province, There is not on earth a country where missionaries are more wanted, or a country more difficult of access to strangers, it being absolutely necessary to have a passport from the Governor." As regards himself, he had, during his stay in Quebec, earned the approval of the Governor and other high officers, and he was confident of their support and co-operation. He therefore prayed Dr. Troy to obtain for him from the Cardinal Prefect of Propaganda a mission in that district. The ecclesiastical authorities in Quebec were, however, unfavourable to his design, and it was only four years later, when the Governor requested the Bishop of Quebec to send a priest "loyal to the King and of proved fidelity," to take charge of the district "to the west of Lake Erie, to instruct the people in morality and their duty towards the King," that the Bishop chose Father Burke for the arduous mission, and, equipping him with the full powers of Vicar-General, delegated to him the charge of the whole vast territory.

In the Autumn of 1794, Father Burke set out for the missionary field assigned to him. His life says:—"It is impossible to form an accurate estimate of the dangers and difficulties of his cheerless journey. Our imagination cannot picture a scene of hardship that will equal the reality. There were no railways, no steamboats, no roads except a moose trail on the forest path of the silent Indian. But Father Burke was not daunted by difficulties. Continuing the work of the Apostles he emulated their labours and partook of their hardships and privations. Now he sailed in a clumsy caraval of the period; now he shot down a swift flowing stream in a birch-bark canoe; now he tramped over pathless solitudes to reach some stream that might aid him in his progress. At night the star-strewn firmament was his roof; the voices of the woods his lullaby; the wild beasts the only sharers of his lonely watches. Thus he travelled on from one outpost to another, ministering as he went to those whom he found at or near the various forts."

One of the first places visited was Kingston. He writes:—"Kingston is the beginning of a large town, and will naturally be the outlet of Upper Canada. If we could only build a church and priest's house! but the Catholics are too few in number and too poor to undertake it alone. Without help from Lower Canada the thing is impossible." Till 1801, when he was translated to the charge of Nova Scotia, Father Burke passed from settlement to settlement, and from district to district, ministering to the wants of the scattered Catholic families. In his letters he repeatedly laments the wants of Irish or Scottish priests—speaking the Gaelic language—for already some settlers from the Highlands had taken up land in those parts. His life, referring to these years of his missionary toil, says:—"Without doubt he has the honour of being the Apostle of English-speaking Ontario, and the founder of its oldest missions. He secured land for Church

purposes, celebrated Mass, administered the Sacraments, and preached the Word of God in what are now the busy centres of industrial and commercial life in the Province of Ontario." Other priests soon followed in the missionary paths thus opened by Father Burke, and some of them gave proof of singular heroic self-sacrifice in the discharge of their sacred duties. Such, for instance, was Father Raftica, who, after studying in Kilkenny and Carlow, devoted himself to the Canadian Mission. He was ill when a sick-call came, summoning him to attend a dying parishioner. He felt that his own death summons had come; nevertheless he journeyed on in the snow for 70 miles. After administering the holy viaticum to the dying man, he administered it to himself, and laid himself down to die a martyr of charity beside him to whom he had brought the consolations of religion.

The first Catholic settlers in Upper Canada were some Highlanders who had served in the British Army. Their ranks were gradually swollen by accessions from the Highlands, and some flourishing Scottish Catholic settlements were the result. Irish Catholics soon began to follow, and they came eventually in such numbers as to constitute the bone and sinew of the Church in this territory. The first Catholic priest to labour among those settlers was Rev. John McKenna, who, having studied in Louvain, was familiar with the German as well as the Gaelic, and was thus able to render important services to some German Catholics enrolled in the British Army. The next priest was Rev. Roderick McDonnell, whom some of his contemporaries mention as an Irishman. He was followed by several other McDonells, or McDonalds, from the Highlands, the most remarkable of them being the Rev. Alexander McDonell, who, in 1819, was appointed first Vicar-Apostolic of Kingston, and who, a few years later, on the erection of that district into an Episcopal See, became its first Bishop.

We learn from an interesting pamphlet, published in Kingston (Upper Canada), in 1839, with the title, "A Short Account of the Emigration from the Highlands of Scotland to North America, and the Establishment of the Catholic Diocese of Upper Canada," that when Bishop MacDonell arrived in Upper Canada in 1804, he found but two wooden churches and one stone church in the whole province. There were "only two Catholic clergymen at the same time in Upper Canada; one of them a Frenchman, who could not speak a word of English, and the other, an Irishman, who left the province a short time afterwards." Under the zealous Bishop's care, great progress was soon made. There were, in 1839, 48 churches (some of them not as yet completed), many of them handsome and capacious stone buildings, and these churches were served by 35 priests.

The coming of the Highlanders to Upper Canada is one of the most interesting episodes in the religious history of the colony. Towards the end of the last century, seven or eight hundred of them being dispossessed of their holdings on their native hills, Father McDonell, connected with the chieftains of their own clan, obtained employment for them at Glasgow; and when that resource failed, induced the

Government to enrol them as a Scottish Glengarry regiment, with himself as chaplain. During the peace of 1802, the Glengarry regiment was disbanded. Father McDonell, however, continued to wach over his Highlanders. He proceeded to London, and obtained grants of land for them in Canada. The first batch of them landed in Quebec in 1803; they proceeded thence to Upper Canada. They brought with them their religion, their language, their traditions, and the very names of their old homesteads. Their former chaplain, now appointed their pastor, soon followed them; and where hitherto was nothing but a wilderness, there now gradually grew up the flourishing settlement known as the County of Glengarry.

Father McDonell's charge, however, was not restricted to Glengarry. It extended to all the surrounding districts, to which many Irish emigrants found their way. The writer of his life remarks that "for more than thirty years his life was devoted to the missions of Upper Canada. He travelled from the province line at Coteau du Lac to Lake Superior, through a country without roads or bridges, often carrying his vestments on his back, sometimes on horseback, sometimes on foot, or in the rough waggons then used, and sometimes in Indian bark canoes, traversing the great inland lakes, and navigating the rivers Ottawa and St. Lawrence, to preach the Word of God, and administer the rites of the Church, to the widely scattered Catholics, many of whom were Irish immigrants who had braved the difficulties of settling in our Canadian woods and swamps. By his zeal, his prudence, his perseverance, and good sense, these settlers, as they multiplied around him, were placed in that sphere and social position to which they were justly entitled."

Bishop McDonell celebrated on the 16th of February, 1837, the golden jubilee of his priesthood. He addressed on that occasion the Highlanders in Gaelic, their native tongue: "He reminded them of the destitute state in which he found their mission, and indeed the whole Province in regard to religion, on his arrival in the country in 1804, there being no clergy, no churches, or presbyteries, or schools; and what rendered the labour of a missionary more arduous, no roads. His pastoral labours, he added, were not confined to the County of Glengarry; they extended from one end of the province to the other, and for many years he had no fellow labourer to assist him within a distance of 700 miles. Under such overwhelming difficulties, he had much reason to acknowledge and thank the merciful Providence of Almighty God for making him, although unworthy, the humble instrument of procuring for them the many temporal and spiritual advantages which they at present enjoyed."

In 1839 Bishop McDonell visited the home countries in the interests of his Mission. Sickness supervened, and he received his summons to a better world at Dumfries, in Scotland, on the 11th of January, 1840. Monsignor Weld, a representative of one of the oldest Catholic families in England, had, at the Bishop's request, been appointed by the Holy See his Coadjutor, and received episcopal consecration

in 1826. Prevented by sickness from proceeding to Canada, he was invited to Rome and promoted to the Cardinalate in 1830. In the discharge of the duties of that high dignity he took up his permanent residence in the Eternal City, where, rich in the merits of his abounding charity, he died on April 10th, 1837.

In 1825 a considerable number of Irish emigrants, consisting of 415 families, sailed from Cork Harbour for Canada, under the auspices of the Government. They were the pioneers in the rich and fertile county of Peterborough, which was in those days a forest wilderness. After some months a petition was presented by them to the Governor-General: "Please, your Excellency" (they say), "we labour under a heavy grievance, which we confidently hope your Excellency will redress, and then we will be completely happy, viz., the want of clergymen to administer to us the comforts of our Holy Religion, and good schoolmasters to instruct our children." The little chapel of logs and shingle, 18 feet by 20, in which the first emigrants knelt to offer the tribute of their piety to God, has long since given place to a beautiful stone Cathedral, around which the city of Peterborough has sprung up. Some of this batch of emigrants, with relatives or friends who followed them a few years later to Canada, formed a new settlement 25 miles further to the west. There, in the pretty town of Lindsay, may still be seen a curious structure, apparently out of place in the midst of brick and stone. Carefully fenced around, and kept in a state of preservation, is an old log shanty, which the Catholics regard with affectionate veneration. It was the first sacred edifice in which their parents worshipped when the site of the present prosperous town was covered with juniper and pine.

Major Dunlop in his "Statistical Sketches of Upper Canada" (London, 1832) thus writes of the Catholic settlers in that province:—

"An elder of the Kirk, and bred in the most orthodox part of Scotland, I came to this country strongly prejudiced against Catholicism and its ministers; but experience has shown me that these prejudices were unjust. I expected to find both priests and people as violently opposed to the British Government here as at home. I found them the strongest supporters of the Constitution. I had been taught to believe that a Catholic Priest was a hypocritical knave, who ruled his misguided followers for his own selfish purposes: I have found them a moral and zealous clergy, more strict in their attention to their parochial duties than any body of clergy I ever met in any part of the world, and not a bit more intolerant than their clerical brethren of any other sect."

I may be permitted to add the words of the Most Rev. Dr. Walsh, Archbishop of Toronto, who, in the Introduction to the Diocesan "Jubilee Volume," published in Toronto in 1892, writes of the Irish Catholics in Upper Canada:—

"While the Irish had many difficulties which peoples of other nationalities had not, and while amongst them there were many losses to deplore, still it will ever be our pride in the new world, as in the old, that they have as a people remained faithful. Whether deep in Canadian woods, or in the wind-swept prairies of the West, or in the crowded cities of the United States, the sons and daughters of Erin have been, in the face of all their hardships, true to the cause of their religion, generous in its support and loyal to its teaching. The men who hewed our forests and dug our canals are they who built our Churches and established our institutions; and as long as these

monuments of Faith survive, so long shall be published to the world the undying attachment to the Church of the Apostolic Irish who came to these shores poor in this world's goods, but rich in the treasures which religion alone can bestow."

TORONTO.

One of the first missionaries who came to attend to the spiritual wants of the scattered Irish settlers in the districts around Toronto, was Father Gordon, a Wexford priest. Toronto was then a small place and known by the name of Little York. Seven log churches which he erected have since grown into so many beautiful churches, centres of townships, surrounded on every side by grand mansions and splendid farms. Some interesting sketches of this pioneer Irish priest are given by Maguire in his "Irish in America." His account of the piety of the early settlers, among whom he ministered, holds equally good of the other Irish immigrants throughout Upper Canada. "No doubt," he said, "I had many a hard ride through the forest, and I often had to depend on my poor horse as my heavy eyelids closed while I sat in the saddle, overpowered with fatigue and want of sleep. But no matter what labour I had to undergo I always received my reward in the faith and love of the people, their delight at seeing their priest and hearing his voice. Why, it would raise anyone's spirits. And how they kept the Faith! It was surprising. For years some would not see a priest, but still the Faith was there in the mother's heart, and she would teach it to her children. We have lost some, for there were sheep without shepherds; but that we did not lose more and that we saved so many in times long gone by, is only to be attributed to the mercy of God, and the tenacity with which the Irish cling to their Faith. Oh, their devotion, and their affection, and their gratitude, cheered me many a time, and made me forget fatigue and trouble of every kind. God bless them! They are a good people."

By decree of Pope Gregory XVI., under date of the 17th of December, 1841, Toronto, hitherto forming part of the Diocese of Kingston, was erected into a separate See, and Rev. Michael Power was appointed its first Bishop. His biographer writes:— "In the person of Bishop Power were united the piety of the recluse, the zeal and capacity of the missionary, and, as the event proved, the patience and courage of the martyr."

The total number of Catholics in the diocese at this time was about 50,000, including the Christian Indians, who were reckoned at four or five thousand! The episcopal city had about 3000 Catholics, and there was as yet only one priest to aid the Bishop in ministering to them.

It was not till July, 1844, that the Ecclesiastical Province of Canada was erected, embracing all the dioceses of Lower and Upper Canada, with Quebec as the Metropolitan See. This action of Rome was taken with the approval of the British Government, and was an occasion of great joy to the Church in Canada. Bishop Power, of Toronto, announcing it to his clergy and faithful people, wrote:— "Let us

pray that this complete ecclesiastical organization may tend to the more rapid progress of the Catholic Faith, bind together more firmly all the members of the Church, afford to her now well-established hierarchy the means of labouring together in more perfect unity of design, and by the united efforts of her first Pastors, of infusing new vigour and fresh energy to the most remote and most infant portions of the Catholic Church in this Province."

The Bishop visited Europe in January, 1847. Passing through Ireland he was witness of the terrible effects of the famine which prevailed. It was said that the heart-rending scenes with which he was brought face to face so wrought upon his compassionate disposition that his countenance ever after retained an habitual sadness of expression.

Very soon he was destined to find himself in close contact with the terrible consequences of the same famine. The 100,000 emigrants who fled from Ireland to the Colonies in the first months of 1847 brought with them the seeds of ship-fever and pestilence. Many of them made their way to Toronto, and soon the mortality through those fell diseases was very great. The clergy were quite unequal to the task that devolved on them, though they worked heroically night and day to console and succour the sick and the dying. One by one they sank under the work from sheer fatigue, or themselves succumbed to the fever. The Bishop performed all the duties of the humblest curate, and after a time was almost alone to battle with the difficulties of the situation, ministering to the plague-stricken people. Day by day he spent long weary hours in the hospital and in the fever sheds, pouring the balm of religion into the hearts of the plague-stricken, and preparing them for the dread passage to Eternity. When he was quite spent with fatigue, a call came at midnight that a poor Irish woman lay dying at the immigrant sheds, and asked for succour. The Bishop, without delay, placed the Bread of Life in his bosom and went out into the night, ever ready to bring the consolations of religion to the poorest and most helpless of his flock. He fulfilled his mission, but at the cost of his own life. It is said that as he came forth from the pestilential abode he raised his hands and his eyes to Heaven, and, in a voice of deep emotion, exclaimed: "My God! What crimes England has to answer for!" The next day symptoms of the dread malady exhibited themselves, and rapidly developed into a malignant case, which in a few days hurried the devoted Bishop to the grave.

One of the local newspapers, referring at a later period to his death, thus wrote:—"Supported by that pure charity which animated the Apostles, the saintly Bishop Power might be seen traversing the almost deserted streets of Toronto to afford the last consolations to the soul of a departing immigrant. No hovel was too mean, no fever shed too loathsome to bar his entrance or thwart him from his purpose, which was the greater glory of God and the salvation of immortal souls. He fell in the performance of his sacred duties; he yielded up his life a martyr to the sufferings of our countrymen."

One of the great works begun by Bishop Power was the erection of a Cathedral. Being asked where he would find the means for such a work, he replied: "In the hearts, faith, piety, and devotedness of our poor but generous people."

The work thus begun in a true spirit of faith was carried on to completion by Bishop Charbonnel, a French Capuchin, who was next promoted to the See of Toronto. A number of religious institutions were erected by him, and on all sides he left the traces of his cultured learning, his zealous charity, and indefatigable labours. A love of poverty was his characteristic virtue. On one occasion a friend, seeing him in a third-class railway carriage, asked why a man of his rank and years travelled third-class. "Because," was the characteristic reply, "there is no fourth-class."

Dr. Lynch in 1858 was appointed Coadjutor at the request of Bishop Charbonnel, and, on this Bishop's resignation of the See in the following year, became Bishop of Toronto. In 1870, during the Sessions of the Vatican Council, at the request of the Canadian Bishops, Toronto was raised to the rank of an Archiepiscopal See, and Dr. Lynch became its first Archbishop. In the "Jubilee Memorial Volume," to which I have already referred, his character is thus briefly sketched:—"He worked incessantly, indefatigably, in season and out of season. His whole life was devoted to the service of God and of the Church. His every thought and word and act were directed to the one great purpose. The pleasures of the world he seemed utterly to disregard. He lived with the most frugal economy. The merely personal expenses of any respectable mechanic were probably greater than those of the Archbishop; but no well-founded appeal to his charity or his patriotism was ever made in vain. He never sought to do by a few spasmodic efforts what he knew must be accomplished by patient effort, long sustained; and so the great institutions which are now the glory of the Archdiocese and the pride of the Catholic people rose gradually and steadily from their small beginnings, almost imperceptibly attaining their present grandeur and importance."

When the Prince of Wales visited Canada in 1859, an effort was made by the Canadian Orangemen at Toronto to obtain an official recognition from the heir of the Throne. In the procession to welcome the Prince, they would walk in regalia and display their party emblems; but not content with this, they erected an Orange arch decorated with Orange flags and all the insignia that could be supposed to be insulting to the Catholic citizens. Many of the leading Protestants of Toronto expressed themselves as quite opposed to this, and denounced the proceedings as an insult to the whole community. The Catholic body forwarded to the Prince a formal protest, expressive of their loyalty and their desire to offer an enthusiastic welcome to him, but intimating that they felt constrained to stand aloof on account of the exhibition of Orange feeling. As a result of this vigorous protest, the Duke of Newcastle, on the part of the Prince of Wales, declined to recognise the Orange demonstration, and thus a blow was given to anti-Catholic fanaticism from which it did not rally for years.

It was at the request of Dr. Power that the Loretto Community of Rathfarnham Abbey sent a missionary contingent to Toronto. It seemed indeed to be a forlorn hope, the odds from the very outset being so terrible against the success of the Religious Sisters. Nevertheless they persevered in their holy enterprise, and as a result of their pious toil we see to-day ten Loretto Convents scattered throughout the Canadian Dominion, with 150 Nuns, conducting schools for 1500 pupils.

On the 16th of September, 1847, five Loretto Sisters arrived in Toronto. They were not aware of the scourge of pestilence that had followed in the track of the immigrants, and now taxed the energies of the Bishop and Priests of that devoted city. No words can convey an idea of the embarrassment of the Sisters when, on that cold September morning, they landed on the quay at Toronto. There was no one to welcome them, no instructions as to whither they should proceed. They drove to the Bishop's residence. He bade them indeed a cordial welcome, and yet they could not help observing that he found a difficulty in extending hospitality to them. They little knew how heavily the Cross was at that moment pressing upon the good Bishop. His priests, in ministering to the poor sufferers, had contracted the terrible disease, and the plague now was at its height in his lordship's residence. At a few paces from where the Bishop welcomed the Nuns, one of his priests lay delirious in fever; close by, a second priest was only slowly recovering from the same dread malady. Dr. Power, however, provided for them as best he could, and they entered on their work in their temporary convent on the 24th of September, 1847. They had scarcely begun, however, to enter on their work when it would seem as if all their hopes would be dashed to the ground. The Bishop himself had contracted the fell disease; the pastor had in truth laid down his life for his flock. Dr. Power died on the 1st of October, 1847. The death of the Bishop was to the Loretto institution little less than a crushing calamity. Nevertheless new trials awaited them. The sorrow of the Sisters for their Father and Protector had not yet ceased when sickness seized upon their community, and it would seem as if the Loretto mission would be brought to an abrupt close. However, Providence decreed otherwise. The trials gradually passed away, and new friends were sent by Heaven to aid the Sisters in their glorious enterprise.

The following words from the "Jubilee Memorial Volume," give an insight into the heroic devotedness with which the Loretto Sisters applied themselves from the very outset to their religious work in Toronto :—

"The Sisters who taught in the poor school, which was a long distance from the convent, were obliged to walk there every day in winter through unusually deep snow. On reaching the school their clothes were often almost saturated, and in this condition they taught and laboured till 5 in the afternoon, when they returned home, scarcely able to see their way through the clouds of snow. One morning, it is related, the cold was so intense, that on suddenly entering the schoolroom heated by the crowd of little ones, one of the Sisters, overpowered by the change of temperature, fell, to all appearances, lifeless. Help was sought, but when it arrived the courageous religious had already arisen and was presiding over 150 pupils. Sister Mary Gertrude had charge of this school, and

Almighty God so permitted it that, notwithstanding her state of suffering from a swelling in her knee, by which her foot was also affected, she continued to walk to and from the school every day, each step causing her intense agony. At last she was obliged to relinquish her labours amongst the poor, whom she so much loved; nevertheless in the true spirit of her vocation, she desired to work, and continued to be of much use to the Community at home. It was an admirable lesson to see Sister Mary Gertrude enlivening by her cheerful presence the hours of recreation, while the pain she endured from her swollen and gangrened foot never for an instant left her. The wildest and most unmanageable pupils were subdued by her firm, yet gentle manner, and knowing something of her great sufferings, they revered her as a Saint."

In 1889, Right Rev. Dr. Walsh, Bishop of the Suffragan See of London, succeeded Dr. Lynch as Archbishop of Toronto. For 22 years he had laboured with untiring zeal to build up the Church in the Diocese of London, and his labour had been crowned with success. In 1879, when celebrating the silver jubilee of his ordination, in reply to an address presented to him by the clergy, His Lordship referred to the wonderful progress of Religion throughout the province of Ontario during those 25 years. "There are nearly as many priests in one diocese now," he said, "as there were 25 years ago in the four dioceses and the Vicariate-Apostolic that constitute the ecclesiastical province of Ontario. There were vast districts then without priest or church. Children grew up without religious instruction, and many of them were in consequence lost to the Faith. The little ones of Christ were famishing for the Bread of Life, and there was no consecrated hand to break it unto them. Now this sad state of things has utterly disappeared, and, instead, we behold the Church and her institutions in a hopeful and flourishing condition. The separate school system, greatly amended, is being worked with efficiency and with beneficial results; there is a sufficient number of colleges and conventual academies for higher education; whilst the orphans and the aged poor are provided for in institutions established for the purpose."

The crowning work of Dr. Walsh, in London, was the erection of St. Peter's Cathedral, begun on the 22nd of May, 1881, and dedicated on the 28th of June, 1885. Amongst those who wished their congratulations to be conveyed to his Lordship on the successful termination of this great work, was Archbishop Charbonnel, who, writing from Lyons to the Vicar-General of London, said he regarded the completion of this work as "an additional proof that an Irish priest who is zealous and exemplary, can do any amount of good with his compatriots, so rich in Faith, and so great in heart. Please tell his Lordship how largely I share in his joy, in his triumph, and, above all, in all the good that is sure to flow from this *chef d'œuvre* of zeal, prudence, patience, business tact, and refined taste."

In the "Jubilee Volume" of the Diocese of Toronto (Introduction, page 15), Archbishop Walsh thus writes:—

"Fifty years ago, when Toronto was created an Episcopal See, the Catholic Church in this section was in its infancy: no religious institutions, no Catholic Schools, and many of our immigrants poor and unfriended. At our Golden Jubilee we see two new dioceses sprung from

Toronto, about 200 priests, 185,000 faithful, a sufficient number of churches, many of them beautiful structures; colleges and academies for the purposes of higher education, Catholic schools, orphanages, hospitals for the suffering, and homes for the infirm and poor."

HALIFAX.

The ecclesiastical province of Halifax embraces the territories of New Brunswick, Nova Scotia, and Prince Edward's Island, with a population of about one million. The territory of Nova Scotia is particularly interesting, as being the pleasant land of Acadie—the "home of the happy," which Longfellow has immortalised in his "Evangeline." The Acadians were the old French settlers, and the American poet has not exaggerated in his description of their happiness, their virtuous lives, and their smiling holdings; and no more has he exaggerated in his account of the terrible deeds of the year 1755, when through the envy and greed and relentless cruelty of the New Englanders, those happy Acadians were swept away, and their beautiful territory was reduced to ruin. A few families, however, survived. They had taken refuge in the woods with their Catholic Micmacs, and when the storm passed away they settled down once more peaceably in the neighbourhood of Halifax.

Halifax, founded and fortified in 1749, became in a short time the chief stronghold of British authority on the Atlantic coast in North America. Its code of Penal Laws, enacted in 1758, furnishes an instance of the anti-Catholic spirit of the Colonial administrators in those days. In an Act confirming the "Titles in Land," the clause is added 'Provided that no Papist hereafter shall have any right or title to hold, possess, or enjoy any lands or tenements, other than by virtue of any grant or grants from the Crown, but that all deeds or wills hereafter made conveying lands or tenements to any Papist, or in trust for any Papist, shall be utterly null and void." (Laws of Nova Scotia, Vol. I.) A further Act was passed "for the establishment of religious public worship in the province and for suppressing Popery." It decreed the Establishment of the Church of England, and granted liberty of conscience to Dissenters, Calvinists, Lutherans, and Quakers; but no such toleration awaited the Catholic Church. On the contrary, the Act decreed that "every Popish person exercising any ecclesiastical jurisdiction, and every Popish priest or person exercising the functions of a Popish priest, shall depart out of this province on or before the 25th of March, 1759." Any such persons found in the province after that date would be adjudged to suffer perpetual imprisonment, escape from which would be deemed felony "without benefit of clergy." It was further enacted that persons harbouring, relieving, or concealing "any Popish priest" should be fined £50 and be adjudged to be set in the pillory. In 1766 further penal enactments were made. No one could aspire to be a teacher unless he had a certificate from a minister of the Anglican Church; and it was added: "If any Popish recusant, Papist, or person professing the Popish religion shall be so

presumptuous as to set up any school within the Province, such offender shall for every such offence suffer three months' imprisonment, and shall pay fine to the King of £10."

There were some Irish Catholics already settled in Halifax in those days, and they refused to abide by such unjust laws. The Government, for another reason, found it inexpedient to enforce the extreme penalties. None but the Catholic Missionary could restrain and control the native Micmacs. Toleration was hence extended to a venerable French priest, Father Maillard, who ministered to them, and in secret he further brought the consolations of religion to the Acadian survivors and to the Irish settlers. In 1783 it was found further expedient to relax those penal laws, and at the petition of several Irish Catholic residents most of the obnoxious clauses were repealed. As a result of those concessions to public opinion, the frame of the first Catholic Church in Halifax was raised on the 19th of July, 1784, to the great joy of the faithful Catholics and their friends. They next applied to the Bishop of Cork for a worthy priest, and the Rev. James Jones, an Irish Capuchin, was sent to them. The Bishop of Quebec, when conveying Faculties to him, requested him to say in his name "a thousand kind things to your people of Halifax. You cannot be guilty of excess in the expression of the sentiments of tenderness and attachment which I cherish for this remarkable portion of my flock. Their devotion to the Faith caused them to obtain from Parliament that which many others would not dare to ask; nor did the expenses of succeeding in this great project, nor those of building a church and of procuring missionaries, daunt them." Thus it was, as the present illustrious Archbishop of Halifax writes, that "a race of martyrs came to the aid and rescue of the sorely afflicted Acadians: the men who broke the fetters, throttled the persecuting bigots, asserted and enforced the rights of all Catholics, and made the Acadians what they are to-day, were the sons of Erin, mailed in the unshaken faith of their martyred ancestors."

I found, some years ago, in the Diocesan Archives of Dublin, an interesting letter, giving an account of Halifax and its Church in those early days. It was written by the Rev. William Phelan, who had been for some years parish priest of Dunnamaggin and subsequently of Thomastown, in the Diocese of Ossory, but who, on account of pecuniary embarrassments in which he was involuntarily involved, had resigned his charge in 1787. His letter, addressed to Most Rev. Dr. Troy, before the close of that year, gives us the earliest authentic information regarding the Catholic Church in Halifax in those days.

On the 13th of March, Father Phelan set out from London in the brig "Mary," and he arrived in Halifax on the 17th of May. He thus writes:—

"The harbour of Halifax is a very safe and spacious one. At its entrance are two formidable batteries. We had a beautiful day and a moderate breeze wafting us into it. The town appears to advantage from the harbour. It is built from the water edge, on a gradually rising ground. It is

larger than Carlow but not so large as Kilkenny. All the houses, churches, &c., except the foundations, are entirely of wood; the outside painted white, and the shingles slate-formed and coloured. They are, in general, but small, but mostly very neat."

When he landed, a gentleman named Kavanagh, saluting him, asked, "Are you Mr. Phelan? Are you a Catholic clergyman?" He answered, with surprise, in the affirmative. He was at once introduced to the Rev. Mr. Jones, aged about 45, the only Catholic priest in the place, and was conducted, with every expression of welcome, to the best inn in Halifax, kept by Mr. O'Bryan. The mystery was soon explained to him. Father Jones, who was a Capuchin, from Cork, had, at the request of the Halifax Catholics, come thither in the spring of the preceding year. Seeing the spiritual destitution of the Irish Catholics there, he had exhorted them to write repeated letters soliciting Father Phelan, a Capuchin in Dublin, to come to their aid. They had been for some months anxiously expecting him, and hence the salutation and mistake just referred to.

Before the arrival of Father Jones, Halifax had been visited by a Rev. Mr. Burk, "son of Irish parents, but who could hardly speak a word of English,"* who was appointed with powers of Vicar-General to visit and superintend the missions of Nova Scotia. He was in Halifax when Father Jones arrived, but left a few days after and proceeded to the settlement adjoining the Gulf of St. Lawrence, "thickly inhabited by the original French settlers and natives, who are Roman Catholics." A few days after Father Phelan's arrival, a letter from Dublin informed Father Jones that his Dublin *confrère* had been appointed to a small parish near Dublin, and would not for the present sail towards Halifax. He applied at once to Rev. Mr. Burk for faculties for the Father Phelan, who had so unexpectedly arrived. "At the beginning of this year, the Irish inhabitants of this town set on foot the institution of a National Charitable Society. They met for the first time on the 17th of February last." Father Phelan was at once enrolled a member.

Regarding the Roman Catholic chapel he writes:—

"Our Chapel here, rather large for our congregation, is but just finished. It is not as yet painted; it wants an altarpiece, a few beams and lining-boards; is in every other respect elegantly laid out with pews and gallery all round it, as Protestant churches are. They are also erecting within thirty yards of the Chapel a residence for the clergyman who may attend here. Adjoining the Chapel yard and house is a burying place. The lot enclosing the whole has been purchased and vested in Trustees for the use of the community. Purchase, building, etc., has already cost them about £1,700. The bulk, however, of this sum has been collected at the "close" and immediately after the war, when this town was the only rendezvous, dockyard, place of defence and safety, His Majesty's Navy or Army possessed in America, and when, of course, money was in greater plenty and not of half the value it bears here at present. There is very little of it here now, and if peace continues it will shortly be much scarcer. I rode out four miles from and round the town. It has been all a wood, but burned down some years ago. What I have seen of it is a poor miserable soil, and so stony that the fee-simple of the best spot cleared in it is not equal to the expenses which must have

* This Rev. Mr. Burk is not to be confounded with the Rev. Edmund Burke, to whom reference has already been made.

attended its original cultivation. I am informed, however, that the ground immediately around the town is by far the most stony and barren part of Nova Scotia, and, though bad it appears, I have seen excellent potatoes and a little well-looking wheat and oats produced by it. All kinds of grain, even wheat, roots, etc , are now planting here. Rev Mr. Jones diets and lodges with a namesake and distant relative of mine, Mr. Edmond Phelan ; he is a merchant here, purchased many houses, and has a few spots of cleared ground near the town, and several grants of lots from 500 to 1,000 acres at some distance from the town, all unimproved except one, where he has cleared a few acres."

The Chapel is described as 50 feet long and 40 feet wide. Father Phelan said Mass in it on Sunday at nine o'clock, but few attended. The fixed hour for Mass was eleven, and at Father Jones' Mass at that hour, there was "a vast concourse of every sect in the town, expecting to hear me preach," a treat which Father Phelan did not extend to them. He thus continues :

"I must inform you that several colonies of fishermen about Cape Canso and the Island of Great Breton, some French, but most Irish Roman Catholics, have written here and elsewhere calling for a clergyman. It was proposed to me, till our house should be in readiness about October next, to take a trip to these quarters. I have agreed to go, and I sail the latter end of this or beginning of next week. I attended last Sunday at Rev. Mr. Jones' Mass and exhortation. Before Mass the Litanies of Our Blessed Lady were sung by some old French settlers, the air or music a traditional imitation, I suppose, of their French forefathers. There is a peculiar and characteristic sameness in French music of every description which renders it disagreeable to those accustomed to more pleasing variety. We had some sort of Latin and English rhymes sung in the same style at the Elevation and Communion ; what they were I know not. I am too new and forlorn here as yet to intrudingly offer my opinion on such matters, or on several other points of discipline practised here. Mr. O'Bryan, the gentleman before mentioned in this letter, is a native of the Queen's County, and had been many years a trooper, often quartered in Kilkenny."

On the 2nd of October, 1801, the Rev. Edmund Burke, whom we have already met with in Upper Canada, entered on his duties as pastor of Halifax, duly appointed by the Bishop of Quebec. All that hitherto had here been done, may be said to have only prepared the way for the sacred edifice of the Church. Father Burke was chosen in the ways of Providence to lay deep and broad and solid the foundations on which the Church would rest. He administered the district as Vicar-General of the Bishop of Quebec for 16 years. In 1817 Halifax was erected into a diocese ; Father Burke was appointed its first Vicar-Apostolic, and was consecrated Bishop in 1818, but he held the crozier for only two years, being hurried to a premature grave in November, 1820.

One of Dr. Burke's first endeavours was to procure a school for the youth of his flock. In this, however, he met with determined opposition on the part of the Government. Writing on this head to the Bishop of Quebec in July, 1802, he says : —"We Irish do not expect anything from the Government : we have no position, and nothing to rely on except our arms, which, thank God, are pretty strong." Among the State papers of Halifax there is a letter from the Governor to Lord Hobart, Secretary of State, in which he writes :—"I have notified Mr. Burke that no school or seminary of education could be erected in this province but such as were conformable to the laws of England and of this province, confirmed by His

Majesty, and that without your lordship's approbation I should not presume to issue any license for any such school. This notification was delivered officially to Mr. Burke by Mr. Uniacke, H.M. Attorney-General for this province, but Mr. Burke still persists in erecting the building."

In 1806 the Governor of Cape Breton reprimanded one of Dr. Burke's priests for receiving converts into the Church, and "forbade him to continue the practice." Dr. Burke, conveying the intelligence to the Bishop of Quebec, adds:—"The converts have only to come to me and I shall receive them, and laugh at his prohibitions."

Until the year 1815 no church bell was allowed to be rung until 10 o'clock, at which hour the bell of the Anglican Church was tolled. In this year, however, the Bishop of Quebec, whilst making the pastoral visitation of Halifax, remonstrated on this head with the Governor. To the credit of the Governor, be it said, he at once freed the Catholic Church from such servitude for the future. The Bishop, on the occasion of this visit to Halifax, writes of its faithful people:—"In the midst of the crowd of Protestant sects, the Catholic religion is conspicuous by its unity, and by the general esteem in which its adherents are held. In consequence of some old Government prejudice Catholics are excluded from all prominent places in the Council, at the Bar, and in the House of Representatives. If the Church is not conspicuous by the rank which its children hold in the world, it is so by their fervour and the docility of their Faith." He adds that "out of about 600 communicants there were not ten who had neglected the Sacraments in Lent."

From an official memorandum in the Archives of Propaganda, we learn that at the death of Bishop Burke in 1820, the whole number of Catholics in the Diocese of Nova Scotia was 9,000. I need not dwell on the subsequent history and vicissitudes of this diocese. When in 1844 the diocese was divided, the then Bishop, Right Rev. Dr. Fraser, chose for his portion the newly-erected See of Arichat. He had for his successor in Halifax, his Coadjutor, Right Rev. William Walsh. A few years later Halifax became an Archiepiscopal See with Dr. Walsh as its first Archbishop, and under his vigorous administration religion made rapid strides in every path of progress. The diocese at present has a Catholic population of 50,000. The See erected at Arichat in 1844, was subsequently translated to Antigonish. Here the Catholics are more numerous than in the parent diocese, for they number 73,000. There are three other suffragan dioceses, embracing the territories of Prince Edward Island and New Brunswick, and having an aggregate Catholic population of 180,000.

NORTH-WEST TERRITORY.

I have not referred to the mission-field in the great North West of Canada which forms the ecclesiastical province of St. Boniface, and yet, despite its perpetual snows and its vast expanse of wilderness, it is one of the most interesting of the missions that have sprung into life in the latter half of the present century. The whole of this province with its four dioceses is in charge of the Oblate Fathers of

Mary Immaculate. Their zeal and heroic devotedness and spirit of sacrifice in developing and watching over these most arduous missions has nowhere been surpassed. A few incidents will serve to show the spirit that has animated them in their Apostolate.

The earliest ecclesiastical document that I have met with connected with this territory is a letter of Earl Selkirk, addressed to Most Rev. Dr. Murray, Coadjutor Archbishop of Dublin in 1813, soliciting the appointment of a Gaelic-speaking priest to attend to the spiritual wants of the immigrants there. This enterprising Scotch nobleman purchased from the Hudson's Bay Company a hundred thousand square miles of territory, which he named Assiniboia, and here on the banks of the Red River he had settled a considerable number of Highlanders and some Irish families, and it was in their interest that he now sought for an Irish priest. He thus writes: —

"London, February 10th, 1813.

"Reverend Sir,—

"I have been favoured with your letter of 21st ult., for which I beg you to accept my thanks. Your observations carry conviction with them, and I perceive the difficulty which you must have in selecting a suitable person for the mission which I proposed, and the time which may, therefore, be requisite. It is certainly true that in proportion to the merit of the individual must be the reluctance to dispense with his services. But, perhaps, means may be found of making some compensation to the diocese for the sacrifice which is required. It occurs to me that an endowment of lands in the colony might be made in favour of any establishment which may exist in the diocese for the education of the clergy. These lands, though at present unproductive, would, with the progress of the colony, afford a permanent revenue for the support of those institutions, on which, in the first instance, a temporary burden may be thrown by the absence of one of its members. I am aware that the use of the Irish language is now confined to the Western and Southern parts of Ireland; and I conceive that a native of Connaught will be preferable for the object in view. It would be desirable that the choice should be made not later than April, as the embarkation must take place in May. Rev. Chas. Bourke, respecting whom you inquire, sailed in summer 1811, in company with a small number of men embarked at Sligo, and destined for the settlement in question. In consequence of some untoward circumstances, which delayed the embarkation unusually late, the expedition did not reach its destination at the period expected, and the people were under the necessity of wintering near one of the forts on the coast of Hudson's Bay, from whence they proceeded early last summer. Mr. Bourke passed the summer with them, but did not proceed up the country to the ultimate destination, having obtained leave from the commanding officer to return home. The accounts which I have received of him, during the period that he was attached to the expedition, lead me to think that he made a mistake when he undertook the life of a clergyman, and that Nature had rather formed him for a soldier. From the circumstances which I have mentioned, you will perceive that the colony is as yet quite in its infancy; and, of course, the information relative to it is not extensive. A sketch is in preparation of the place and objects of the establishment, of which I will send you a copy. The settlement is at present under the command of an able and very respectable gentleman, Captain Miles McDonell, a native of Canada, but descended from a Catholic family of the Highlands of Scotland. The local situation is westward of Lake Superior, by which it has a communication with Canada, but the access through Hudson's Bay, though leading through a circuitous and northern navigation, has advantages which counterbalance that disadvantage. Of the

natural advantages of climate, and soil, and spontaneous productions there are most satisfactory testimonies, being in every respect preferable to Montreal; besides the immense advantage of having a great deal of open land, clear of wood, and fit for immediate cultivation.

"I remain, with great regard, Reverend Sir,

"Your very obedient servant,

"SELKIRK."

M. Bourinot, in his "Canada" ("The Story of the Nations" series, 1897) relates the ill-success that attended Lord Selkirk's venture. The territory, however, gradually developed. Fort Garry was built, and in 1867 the houses of the settlers occupied the banks of the Red River at short intervals for 24 miles. M. Bourinot adds: "The most conspicuous structure was the R. C. Church of St. Boniface, whose bells at Matins and Vespers were so often a welcome sound to the wanderers on the plains." The Oblate Fathers, whose apostolate embraced the whole of this immense territory, entered on their work at Ottawa.

Till the middle of this century, the present City of Ottawa was known as Bytown. It consisted of only a few houses, but its geographical position marked it out as destined to become a place of great importance. In 1854, under the name of Ottawa, it was raised to the rank of a city, and became the Capital of Canada. The first Mass said at Ottawa was celebrated in 1827 in the cabin of an Irish settler. In 1832, a wooden chapel was built there, and this was as yet the only place of Catholic worship in Ottawa when the Oblate Fathers assumed the charge of the district in 1844. Ottawa was erected into a diocese in 1847. It is now an Archiepiscopal See, having a Catholic population of 128,000, and fully equipped with its varied institutions of religion and charity.

Since 1844 the Oblate Fathers have laboured unwearyingly at Ottawa, and throughout the immense territory connected with it, and under their spiritual care religion has produced abundant fruits. It may be mentioned that one of their special works at Ottawa was the founding there of a University College chartered by the State, which they have never ceased to direct with brilliant success.

In the vast Canadian forests bordering the St. Lawrence, the Ottawa, and other great rivers, tens of thousands of men were dispersed in groups, during the winter months of the year, engaged in felling giant trees and preparing them to be floated down the rivers when the ice broke up in spring. The zeal of the Oblate Fathers went in search of the Catholic members of this scattered flock, and reaped a rich harvest of merit in ministering to them. More distant and more rugged fields of labour, however, awaited them.

There was an immense and almost unexplored north-western territory, extending from Hudson's Bay to the Rocky Mountains, and from the 49° of latitude to the frozen Ocean. Those ice-bound regions were the domain of the red man, of the moose-deer and buffalo, of the wolf and the white bear. There was little to attract the agents of commerce to those inhospitable wastes. The skins and furs of the wild

animals were all that the red man could offer in exchange for the goods of the white man. Pilgrims of science and men of travel and adventure occasionally came hither, for "here nature reveals herself in forms sublime and terrible in her forests, over her boundless prairies, up her mountain ranges, out upon her lakes and rivers and seas, aloft in her skies, which are sunless for months in certain latitudes, and which flame oftentimes by night with fires that rival sunflashes by their brilliancy."

It was the mission of the Oblate Fathers to bring to the inhabitants of these snow-clad solitudes the glad tidings of Divine Truth. It is difficult to conceive, humanly speaking, a more arduous or less attractive mission. The devoted missionaries, however, heroically and perseveringly overcame every difficulty, and there are now flourishing missions throughout this vast territory.

Better than any words of mine, I will allow Monseigneur Taché, who was Bishop and Archbishop of this north-western territory for 40 years, and died in 1894, to describe some of the details of his daily missionary life. He thus writes:—

"My episcopal palace is 30 feet in length, 20 in width, and 7 in height. It is built of mud, which, however, is not impermeable, for the wind and the rain, and other atmospheric annoyances, find easy access through its walls. A few panes of glass and some pieces of parchment constitute its luminary system. My secretary is no less a personage than a Bishop; my valet is a Bishop; my cook himself is a Bishop. These illustrious employees have countless defects, but I quietly endure their shortcomings. When they grow tired of their domestic employments, I give them some work to do out of doors, and I give orders for the whole establishment of Monseigneur to get ready for a journey of some months in the wilderness. The travelling party consists of His Lordship, two Indians, and a half-breed, who conducts a team of four dogs. The team is laden with cooking utensils, bedding, a wardrobe, a portable altar and its fittings, a food basket, and other odds and ends. Instead of ordinary episcopal shoes, His Lordship puts on a pair of rackets, or snow shoes, which are from three to four feet in length; laced in these, his feet glide without sinking into the snow surfaces, over which he advances, at first very painfully, at the side of his baggage team. At the approach of evening, the strength of the whole party—dogs, Indians and Bishop—being exhausted, they halt for the night. An hour's labour suffices to prepare a mansion wherein His Lordship will repose till the next morning. The snow is carefully removed, branches of trees are spread over the cleared ground; these form the ornamental flooring of the new palace; the sky is its lofty roof, the moon and stars are the brilliant lamps, the dark pine forests or the boundless horizon its sumptuous wainscotting. The four dogs of the team are its sentinels, the wolves and the owls preside over the musical orchestra, hunger and cold give zest to the joy experienced at the sight of the preparations which are being made for the evening banquet and the night's repose. The chilled and stiffened limbs bless the merciful warmth of the kindled pile, to which the giants of the forest have supplied abundant fuel. Having taken possession of their mansion, the proprietors partake of a common repast. The dogs are the first served; then comes His Lordship's turn; his table is his knees; the table service consists of a pocket knife, a bowl, a tin plate, and a five-pronged fork, which is an old family heirloom. . . . Having rendered our homage to God, Monseigneur's valet removes from His Lordship's shoulders the capote which he had worn during the day, and, extending it on the ground, calls it a mattress; his mittens and his travelling bag pass in the darkness of the night for a pillow; two woollen blankets undertake the task of protecting the Bishop from the cold of the night, and of producing the warmth necessary for his repose; lest they should fail in such offices, Providence comes to their aid, by sending a kindly little layer of snow, which spreads a protecting mantle, without

distinction, over all alike. Beneath its white folds sleep tranquilly the Prelate and his suite, repairing in their calm slumbers the fatigues of the previous day, and gathering strength for the journey of the morrow. What would be the surprise of some spoiled child of civilisation if, lifting this snow mantle, he found lying beneath it Bishop, Indians, and the four dogs of the team?"

The experiences thus described by Monseigneur Taché are the every-day lot of the Catholic missionaries in those remote districts. The chronicler of the Oblate Fathers attests that "it is no uncommon thing for an Oblate Missionary in the Arctic regions to sleep every night successively for two or three months in the open air, lying upon a rug spread upon the frozen ground on a spot from which the snow has been just removed."

Bishop Taché, in an account of his visit to the district of Lac la Biche, describes the residence of the two missionaries who laboured there: "On the day of the arrival of their Bishop they took possession of their poor cabin, which cost them much trouble to erect. They did not possess even a single chair; a log of wood had to serve as an episcopal seat. He to whom it was presented would have accepted it with still greater pleasure, if he thought that by doing so he would lessen the discomforts of those by whom it was offered to him. Hard work and anxieties were not the only trials of these young missionaries; hunger also contributed its own share to their sufferings."

When the Bishop visited the mission at Fort Good Hope, he found that the house of the missionaries consisted of one room, 22 feet in length by 18 feet in width; this room served as kitchen, refectory, reception-room, and dormitory. Their beds did not occupy much space; they consisted of buffalo hides and rugs, which during the day were piled together in bundles, and at night were rolled out on the floor. "They had no better sort of hospitality to offer the Bishop than a share in their own privations, which he joyfully accepted." At Fort Good Hope, the sun sinks beneath the horizon early in December, and does not appear again till the beginning of February. When the Bishop arrived, the missionaries and the good lay-brother Kearney, were putting their hut in repair, preparing for the long night and for the winter storms which were at hand. The Bishop writes:—"Not being skilled in the mechanical arts, and wishing to share in some way in the physical labours of the community, I undertook the task of providing fuel from the woods, and of keeping the fires kindled. Every day I put on a large deer skin blouse, which took the place of my episcopal rochette, and instead of my crozier I carried an axe in hand, when going forth to make the days' provision of fuel."

The Bishop's home at St. Boniface, known as "The Palace," was a large and commodious structure. We are told by the chronicler that "besides being an episcopal residence, it became an asylum for blind and aged Indians, and an orphanage into which were gathered many poor little waifs and strays of humanity whom the Bishop picked up on his missionary circuits. There also he fed and

lodged from time to time several Indian chieftains, whilst they were being trained in the practice and knowledge of the Christian religion, which it was intended they should afterwards become instrumental in propagating among their respective tribes."

Monseigneur Grandin was, for a time, Coadjutor of Bishop Taché, and, when the Diocese of St. Boniface was divided, became Bishop of Saskatchewan. What his privations were will appear from the fact that on his missionary tours, he at times for a whole year had not the opportunity of tasting either bread or meat, or vegetables of any kind. Fish, and that often decayed and rotten, was the only food which he and the poor savages he was evangelising had to live upon. An English officer, a Protestant, stationed in the territory, thus wrote to him:—

"Although I have spent fifteen years in those savage regions, and have seen and experienced in my own person many of the vicissitudes of a life in the extreme north, nevertheless, I would not dare to face sufferings and privations so protracted, so multiplied, so continual, as those which your lordship had to endure on the borders of the Mackenzie River. Your friends in the distance would indeed be surprised could they have seen you, as I have done, in your 'palace,' constructed with some rough trunks of trees, piled upon one another to the height of six or seven feet, and lighted through small apertures covered with pieces of coarse parchment, which were its only windows, its floor being the frozen ground, its door consisting of planks hastily put together, through which the wind and the snow easily penetrated; whilst your lordship's daily food was of a kind which the menial servant in France would reject with disdain. Your unwearied patience and your dauntless courage have excited the admiration of all the officers of the district. I have heard with sincere regret of the premature death of Father Grollier. I have ever found in him an agreeable companion, full of zeal for the discharge of his duties. Such have been all your missionaries with whom I have had relations."

Father Grollier, whose death is here referred to, was the first Oblate Father whose death took place in the far North-West of America. The chronicler of the Order writes of him:—"He died in the greatest poverty, without doctor, without remedy of any sort; the luxury of a cup of milk, or of a few potatoes, could not be procured for him during his long illness in that desolate region."

It would be tedious to refer to the long list of Oblate Missionaries whose untiring labours won to the Faith the Indian tribes of the North-Western territory. I will name but two of them who have won particular renown.

Father Lacombe is justly regarded as one of the Apostles of the Crees and Blackfeet Indian tribes. In one of his excursions he baptised no fewer than 400 Blackfeet Indians. Before his arrival among them they were strangers alike to the rudiments of civilisation and of religion. He taught them to use the plough. Their first attempts at sowing barley and potatoes were made under his direction. Through his exertions was the first bridge constructed and the first mill erected. Lord Milton and Dr. Cheadle in their joint work, "North-West Passage by Land" tell of their visit to the Indian settlement that grew up around Father Lacombe's missionary station. They found a number of neat and comfortable homesteads, with a vast extent of cultivated ground with rich cornfields and herds of fat cattle. They add:—"Altogether this little settlement was the most flourishing community

we had seen since leaving Red River. The Fathers have established stations far out in the wilds, undeterred by danger or hardship, and, gathering half-breeds and Indians around them, have taught with considerable success the elements of civilisation as well as of religion." There is one great work for which Canadian commerce and civilisation are indebted to him. He was the first to demonstrate the practicability of a roadway across the great desert lying between Saskatchewan and Fort Garry. He started from St. Ann's, Maniton Lake, accompanied only by three or four Indians, and pursued his way for 1,200 miles across countless rivers, and through swamps and forests and boundless prairies until he reached Fort Garry. The caravans of the Hudson Bay Company have since then followed that route; but it should not be forgotten that the cart-wheels of the humble missionary first left a track upon that great highway to the north.

Father Petitot was no less devoted to the Indians around Fort Rae and other tribes among whom he ministered, and, like Father Lacombe, he rendered important services in diffusing the blessings of civilisation throughout the northern territory of the Canadian Dominion. In 1874 he visited France, to make arrangements for the publishing of his great Dictionaries of the Deni and Esquimaux languages. The *Journal Official* of Paris referred in most laudatory terms to his merits in promoting geographical knowledge. It says:—

"The northern regions of America were hitherto little known to geographical science. This deficiency has now been supplied by Father Petitot, who has drawn with his own hand a map of the basin of the Mackenzie River, and of the Great Slave Lake and the Great Bear Lake. This map, which is on a large scale, has been presented by its author to the Geographical Society of Paris, and is now one of the most precious treasures of the archives of that institute. The Geographical Society cannot fail to encourage the zeal of those missionaries who turn to such profitable account, for the interests of science, those moments of leisure left to them by the works of their apostleship. Through their means we obtain a knowledge of divers remote countries which we could not acquire through any other channel."

At a meeting of the Societé Savante, the Secretary (Blanchard) paid a high tribute to the geographical work done by Father Petitot. Among other things, he said:—

"Ten times he has travelled through the long valley of the Mackenzie; seven times he has visited the Great Bear Lake and the surrounding arid steppes. He traversed on foot the distance between the Lower Mackenzie and Fort Simpson. Through the defiles of the Rocky Mountains he reached the north of Alaska. He journeyed through regions that have no name in geography to the lake of the Esquimaux, and thence to the Arctic Ocean. During the time that he spent in the company of wild, savage Indians, he carried on to completion great literary undertakings."

Perhaps more flattering than all this, was the tribute paid to him at the Annual Meeting of the British Association in 1880, when General Lefroy in the Inaugural Discourse addressed to the Geographical Section, sketched the discoveries of Father Petitot, whom he styled "An Oblate Missionary of the Roman Catholic Church, in the Mackenzie River district, between Great Slave Lake and the Arctic Sea, a region which that Church has almost made its own." Having dwelt on the geographical labours of the devoted missionary, General Lefroy adds:

"These geographical discoveries are but a small part of Father Petitot's services. His intimate knowledge of the languages of the Northern Indians has enabled him to rectify the names given by previous travellers, and to interpret those descriptive appellations of the natives, which are often so full of significance. He has profoundly studied their ethnology and tribal relations, and has added greatly to our knowledge of the geology of this region."

Before quitting the Western Coast of the Canadian Dominion, I may refer in a few words to British Columbia and to Vancouver Island, in which Victoria, the Capital of that Province is situated. Strange to say, Vancouver, ecclesiastically, is not connected with Canada but with the United States. It is a beautiful island, about half the size of Ireland, and a bright future awaits it. Its Catholic population is at present about 10,000. British Columbia, on the mainland, out of a population of 85,000, reckons 30,000 Catholics, half of whom are Indians. It is in this Indian Mission that the Oblate Fathers have successfully adapted the Duployan system of shorthand for writing the curious dialect of the Chinooks. One of the Fathers has compiled invaluable works on the languages and ethnology of the Indian tribes.

It may truly be said that the Oblate Missionaries made themselves "all to all" whilst attending to the spiritual wants of the Indian tribes. I may mention one instance of their singular ministry of charity. Several tribes of Indians were expelled from California by the United States Government, in consequence of the prevalence of small-pox amongst them. They took refuge in British Columbia. Their arrival, carrying with them, as they did, the seeds of contagion, was likely to spread the terrible malady among the tribes of British Columbia. Vaccination was the only means to avert so great a danger. The Oblate Fathers undertook the task, for there was no one else to perform the work of charity, and in one year they vaccinated no fewer than 15,000 Indians under their care. No wonder that this disinterested and whole-hearted devotedness of the missionaries has won the confidence and affection not only of the Indian tribes, but of the whole population. Earl Dufferin echoed the general verdict of all interested in the prosperity of the Canadian Dominion, when, on the 29th of September, 1877, addressing the citizens of Winnipeg, he pronounced the remarkable words: "Perhaps there is no country where the success of Catholic missionaries, in promoting the interests of civilisation, has been more remarkable, or has struck deeper roots into the soil than here in Manitoba."

Reviewing the results achieved by the Church during the century in the vast territories of British North-America, we cannot fail to recognise that a great work has been accomplished. In the year 1800 there was but one Bishop and one Vicar-Apostolic in those various colonies; there are to-day seven Archbishops, with nineteen Bishops, three Vicars-Apostolic, and two Apostolic Prefects. In 1800, the total number of priests was 60; they number to-day more than 2,400.

In 1800 there was only one Seminary, and the scattered primary religious schools were scarcely fifty in number. There are now eighteen Ecclesiastical

Seminaries, having five hundred students; a University, with six hundred students; and withal there are more than five thousand other educational establishments, with a roll of 280,000 pupils.

The Catholic population has had a singular increase. In 1800, the total number of Catholics in British North America, including Newfoundland, was 137,000. At present the same territory has 2,143,000 Catholics. It is true that the Irish emigration added about 800,000 to the Catholic population; but it is no less true that the emigration from Canada to the United States lessened its Catholic population by an equal number.

The development of the Religious Congregations of devoted Nuns has been most singular. There are at present thirty distinct Religious Orders, with about 3500 Nuns, who devote themselves to the various ministrations of charity and the education of children.

In 1800 the number of churches was about 100. There are to-day more than 2100 churches and chapels, besides 800 outlying stations, visited from time to time by the clergy. Some of the churches erected within the century, notably those of Montreal, would be worthy of the greatest Christian capitals of the old world.

NEWFOUNDLAND.

Of the Catholic mission in Newfoundland it may truly be said that the Gospel seed was sown in tears amid untold trials and hardships, but it must be added with no less truth that a rich spiritual harvest has repaid the sufferings and toil of the faithful flock and the first devoted missionaries. Twice in the seventeeth century a beginning was made of planting the Faith in the Island, and apparently under the most happy auspices, but each time the enterprise came to nought. When Newfoundland was conveyed by Royal grant to Lord Baltimore, under Charles I., Jesuit missionaries from England proceeded thither and for some time ministered in peace to the Catholic colonists. Under Puritan rule, however, the missionaries were expelled and the Catholic colony came to an untimely end. At a subsequent period, when the flag of French conquest was unfurled there, Franciscan Fathers from France hastened to afford spiritual assistance to their countrymen. After a few years, however, the British arms were again in the ascendant, and the French missionaries were compelled to seek safety in flight. Some Catholic chapels that had been erected were appropriated by the ministers of an alien creed, and care was taken to obliterate every vestige of the old Faith. From the beginning of the eighteenth century to the present day, with brief periods of British reverses, the island may be said to have been a colonial dependency of Great Britain, and it was throughout this period that the Catholic mission, of which we here treat, was triumphantly built up by Irish fishermen and Irish priests amid unparalleled difficulties.

For some years after obtaining possession of the Island, little attention was paid by the Government to the religious wants of the fishermen. It was regarded by

the officials in London as little better than a huge fishing vessel, moored upon the sand-banks of the Atlantic. Rugged seamen from the English ports during the fishing season carried on their dangerous and toilsome craft, but when they had prepared their rich cargoes of fish and oil and sealskins, they were supposed to quit the island and return to England. In his "History of the Colonial Church," the Protestant clergyman Anderson laments the spiritual desolation that prevailed in those days. He says:—

"No provision was ever thought of for the stragglers whom these yearly visits brought to the Island, and many of them remained behind, spreading and multiplying their wretched settlements along the coast, long after their busy comrades had returned home. Neither was any compassion felt for the Red, or for the Micmac, Indians, whose hunting and fishing stations the rude Englishman thus invaded, and whose lives he often sacrificed to gratify his wanton and brutal appetite. The haven of St. John's was the chief English station in the Island. And yet although in that and six other bays of the indented coast over which England claimed jurisdiction, 7000 of her people, and in summer 17,000, were gathered together, no minister of religion had ever visited them; no offices of religion had ever been performed among them." (Vol. 3, p. 93.)

After a few years, however, Protestant clergymen commissioned by the various societies in England began to make Newfoundland their home, and very soon the civil administration no less than the religious charge of the colony became practically entrusted to them.

Some Irish fishermen appear to have made their way to Newfoundland before the close of the seventeenth century, and even at that early period complaints were made in London to "the Lords of the Committee for Trade and Plantations," that owners of ships engaged in the Newfoundland fisheries took in their stores in Ireland instead of England. By degrees, hardy Irish Catholic seamen, for the most part from Wexford and Waterford, were attracted thither, and by an official report, in the year 1763, the number of Roman Catholics is set down as 4795 out of a total population of 13,112. The tradition of the people tells that Irish priests from time to time came to administer the consolations of religion to their countrymen, but the names of those missionaries have not been recorded. That such visits, however, were paid is sufficiently evident from the stern orders which from the year 1720 appear to have been rigorously enforced, that any house in which Mass was celebrated, or which harboured a priest, was to be burned, and that all persons proved to have been present at Mass were to be banished from the Island. These rules undoubtedly imply that the practice of the Catholic religion was regarded as treasonable, and that the priest who exercised his sacred ministry was looked upon as an outlaw. In the year 1755, Hugh Dorril being Governor of the Island, an order was issued for the arrest of a priest in the town of Harbour Grace. This order was without effect, but the house in which Mass was reported to have been said was burned. In the same year, a proclamation was issued against bringing Roman Catholic servants into the country, and a strict order was added that any Catholics brought in during the summer were to be removed from the Island before

the winter. Among the records of this period there is one curious enactment which imposes a fine of £10 on George Tobin, of Harbour Grace, "for inflaming Catholics against Protestants," whatever that may mean, whilst another imposes a similar fine on a ship's captain for hoisting the Irish colours.

A few instances will illustrate the extreme harshness with which those rules were enforced. At the head of Conception Bay lies the town of Harbour Maine. It was reported that a priest had offered up the Holy Sacrifice of the Mass in the fishing-room of a man named Keating. An order from the surrogate imposed an immediate fine of £50 on Keating. But this did not suffice. A ship of war was ordered around to Harbour Maine. Her hawsers were fastened to Keating's fishing stage, which, being hauled into mid stream, was set on fire and burned to the water's edge. Moreover, Keating was ordered to quit the Island in the autumn, and several other Catholics, who were supposed to have been guilty of taking part in the Divine worship which was their fathers' pride, were banished in like manner. Even this, however, was not enough to expiate the offence. All the Catholic servants in this harbour were fined, and the amount levied on them was applied to build a gaol. That gaol no longer exists. A beautiful church with convent and presbytery and schools takes its place, and the people are, without exception, Catholics. Such are the results of those cruel deeds of persecution. The ashes of the burnt fishing-stage prepared the soil for the rich fruits of Catholic piety.

At this period, several houses are recorded to have been burnt to expiate the offence of Mass being celebrated in them. One case in particular deserves to be mentioned. A house at Carbineers, belonging to a Protestant named Pike, was rented by two Catholics. In penalty of Mass being celebrated there, the occupiers were fined £40 and banished from the Island; the house, also, was condemned to be burned, but as the proprietor was a Protestant, a portion of the fine was assigned as compensation to him. Another peculiar case was that of a Catholic named Kennedy. He was married in his own house by a priest. A penalty of £10 was imposed on the husband, his house was burned, and he himself ordered to quit the country.

There was one special edict of Governor Dorril, which deserves to be recorded. It ordered all houses built by Catholics to be demolished, their land to be taken from the Catholic settlers, and as many of the owners as possible to be sent away from the Island. Should any Catholics remain, they were not to be allowed the use of firearms, and neither they nor any other person employing Catholic servants were permitted to sell strong liquors. Further, the oath of abjuration was to be required from those appointed to any position whatever in the colony.

Other Governors were not to be outdone in their hatred of the Catholic name. Palliser, who was appointed Governor in 1762, not only renewed former penal enactments, but added three special proclamations—(1) That all children born in the Island were to be baptised as Protestants; (2) that Popish servants were not

to be permitted to remain in any place but where they had been in service during the previous summer; (3) that no more than two Papists were to be allowed to lodge or reside in a house, "unless it be the house of a Protestant."

Governor Duff was appointed in 1775. The only record that marks his period of rule is to the effect that "he renewed all the regulations against the Papists." The Catholics in those days were regarded as aliens and outcasts, and hence the petty tyrants and local magistrates were permitted to order floggings and house-burnings, and fines in their regard *ad libitum*.

The priests were, of course, the special objects of persecution. They came and went periodically, and they assumed the disguise of fishermen and went on board the fishing craft, that they might the more securely bring the consolations of religion to the scattered, suffering flock. Tradition tells that in Witless Bay a priest thus disguised made his escape, though the boat in which he was ministering was actually boarded and searched by the authorities.

Notwithstanding the many penal enactments, the Irish Catholics held their ground in Newfoundland, and their number gradually increased. The thunder of the cannon in the American War of Independence found an echo in Newfoundland, and the Home Government deemed it prudent not to continue to exasperate, by anti-Catholic enactments, men whose allegiance to the British Crown might otherwise be imperilled. Hence a sort of niggardly toleration was granted, and on the 24th of October, 1784, the "free exercise of all modes of religious worship" became at least the letter of the law throughout the colony.

The resident population at that date was reckoned at 20,000, of whom about 8000 were Catholics. To provide for their spiritual interests, an Irish Franciscan, the Rev. James Louis O'Donel, O.S.F., was selected by the Holy See in 1784 and before the close of the year landed in the Island with the title of Prefect-Apostolic of Newfoundland.

This distinguished ornament of the Franciscan Order, who may justly be styled the first Apostle of Newfoundland, was born at Knocklofty, in the County of Tipperary, in Ireland, in 1737. He received the habit of St. Francis in the Irish College at Prague, and returning to Ireland in 1775 was chosen Guardian of the Community of Waterford. He was subsequently elected Provincial of the Order in Ireland, in the Chapter held on the 2nd of July, 1781. Three years later, as we have said, he entered on his mission in Newfoundland. The spiritual condition of the country was far from inviting. "The people were then almost destitute of all practical religion (as the historian of the Newfoundland Church tells us). The absence of all fixed spiritual guidance, though occasionally they had a priest among them; the prevalence of drunkenness; the lawless character of many who came to the country; and the abundance of money in the hands of persons who knew not how to use it, unless as a means of low, sensual gratification,—induced a deplorable laxity of morals, and even weakened the faith of many. French infidelity, then so

fashionable, was the boast of those who pretended to enlightenment, and indifference to all religious observances, was common to all classes."

Dr. O'Donel, with characteristic earnestness, set to work at once to place religious matters on a better footing. He secured a lease of a house and garden, and erected what was considered a stately chapel, the first sacred edifice for Catholic worship that was permitted in the Island under the British *regime*. And yet it seemed as if this cheering dawn of tolerance should too soon be brought to a close. A letter was addressed to the surrogate, or acting magistrate, in 1788, accusing Dr. O'Donel of spreading Popery, to the great detriment of the colony. This gave occasion to the surrogate, who was a sworn enemy of the Catholics, to make in the public court-house a fierce tirade against the Catholic Church, and to petition the Admiral in command "that the priests should be turned out of the country; that circular letters should be sent to the magistrates that if any more priests arrived to ship them off immediately; and that no priests should be left but where there was a garrison to keep them in awe." The Admiral was at first disposed to adopt these suggested measures, and it was only at the repeated remonstrance of Dr. O'Donel that he allowed things to remain as they were. This is but an instance of the many storms of bigotry against which the Prefect-Apostolic had to contend. In a letter to the Archbishop of Dublin on the 16th November, 1788, he pours out his soul in the following words:—"I am truly a son of persecution, and a child of suffering since I came to this country; however, I could not suffer in a better cause."

Two years later, Dr. O'Donel applied for permission to erect a few chapels at Ferryland and elsewhere in the Island, to meet the growing wants of the Catholic population. The Governor's reply, dated 2nd November, 1790, shows that the spirit of intolerance was not yet dead: "The Governor acquaints Mr. O'Donel that, so far from being disposed to allow of an increase of places of religious worship for the Roman Catholics of this Island, he very seriously intends next year to lay those established already under particular restrictions." The French Revolution, however, had begun to achieve its triumphs, and the British Government, distracted by more anxious cares, allowed the Church in Newfoundland to enjoy a period of undisturbed tranquillity. On the 8th of December, 1791, Dr. O'Donel writes that the Judge Advocate assured him "the state of the Catholic Church should remain unmolested." Twelve months later he is able to attest that the Catholics were enjoying perfect repose, and he adds: "The Governor returned me public thanks at his own table for the unremitting pains I have taken those eight years in keeping the people amenable to law."

His influence in "keeping the people amenable to law," thus officially recognised by the civil authorities, had often to be exercised amid trying circumstances at a later period. In 1799, a mutiny of the military stationed at St. John's threatened the most serious consequences. Had the people united with the soldiers,

the Island would have been inevitably lost to Great Britain. On this perilous occasion, Dr. O'Donel, by private and public admonitions, calmed down the exasperated feelings of the populace, and the mutineers being thus isolated, peace was quickly restored. About this time, too, Prince William Henry, Duke of Clarence, afterwards William IV., King of England, was attached to the Newfoundland station as a midshipman in the British Navy. He was said to be noted for "beastly sensuality and cowardly tyranny," and his instinctive hatred of Catholics in those days knew no bounds. He took pleasure in spitting in the face of Irish Catholics whenever he could hope to do so with impunity. One day, whilst engaged in a billiard-room in St. John's, he saw Dr. O'Donel, then a Bishop, passing along the street. He seized a weapon and flung it at the venerable prelate, but, fortunately, inflicted only a slight wound. The whole Catholic population was indignant at this outrage, but the Bishop did everything to calm their excited feelings. Meanwhile, a guard of marines was landed, and the Prince arrested and conveyed on board, and his commander, most prudently, at once sailed out of the harbour.

On the 20th of November, 1794, a petition to His Holiness Pope Pius VI. was drawn up in the name of all the Catholics in Newfoundland, praying that the episcopal dignity would be conferred upon their highly-esteemed Prefect-Apostolic. The petition was cordially received in Rome. A letter of Cardinal Gerdil, Prefect of Propaganda, addressed to Most Rev. Dr Troy, Archbishop of Dublin, on the 26th of September, 1795, announced that "the petition of the clergy and people of Newfoundland to have Father O'Donel, Prefect of that mission, appointed Bishop, would be granted." Owing, however, to the vicissitudes of the Papal States in those days, it was not till the 5th of January, 1796, that the Briefs were issued appointing James Louis O'Donel, Bishop of Thyateria and Vicar-Apostolic of Newfoundland. The ceremony of his consecration, so important in the religious history of the colony, took place in the Cathedral of Quebec, at the hands of Right Rev. Francis Hubert, Bishop of that See, on the Feast of St. Matthew, 21st of September, 1796.

A few of Dr. O'Donel's letters have been preserved and are full of the deepest interest. At one time he writes to Most Rev. Dr Troy, Archbishop of Dublin, praying him to send a priest to assist in the missionary work, but adds, it is quite essential "that he speak the Irish language." Another time he thanks his Grace for forwarding the Holy Oils: the vessel that brought them "was captured by a French frigate, but afterwards they arrived safe, the vessel being retaken." Again: "I went to Ferryland, only fourteen leagues from this place (by boat); was blown out to sea for three days; during the nights we could not distinguish the froth of the sea, which ran mountains high, from the broken ice by which we were entirely surrounded." On the 20th of December, 1795, he writes: "I contrived this summer to finish the chapel completely inside, by building an elegant altar, and wainscotting it above and below, which cost £90 sterling, and which the poor

people paid very willingly." He then states that many of the people were in a very wild state when he first arrived in the Island, but all had become quite docile to his instructions: "Nay, their exterior comportment and edifying attention to the chapel duties surpass all that I have ever seen at home. Rev. Mr. Ewer (Yore) built a neat dwelling-house and good chapel in Ferryland. Thus are we labouring and laying foundations for secular priests, as I fear we will get no regulars to succeed us."

We may be allowed to cite another letter at greater length. After his consecration he paid a visit to England and Ireland, and from Waterford on the 17th of January, 1797, he wrote to the Archbishop of Dublin that he had "left all his papers, including the certificate of his consecration, and his mitre, crozier, and other things to the value of £60, at Bristol to be forwarded to Waterford." He adds:

"The vessel they were sent in sailed about a fortnight ago and is not as yet arrived, which induces me to think she is either lost or captured by Richery, who, it seems, pursues me closely wherever I go. By accounts from Newfoundland, it is in a most deplorable situation. No fish has been caught there since the invasion. In the general confusion, then, the Planters took the next vessels to hand and ran away, deeply indebted to the United States of America. The Spanish war shuts up all markets against their fish. The merchants who will escape bankruptcy, will entirely drop the trade. Of course, no servants will be employed, and, as it is on them the clergy solely depend for subsistence, they must either quit or half-starve. As for my part, hadn't I been torn from my flock, I would willingly partake of their hardship and fate. I will, therefore, pursuant to your Grace's advice, face the horrors of a French prison, together with the dangers of the sea, to be a witness of the sad distresses of the poor wretches who must run off to America, or perish for want of the necessaries of life Your Grace must be at very heavy expenses by postage alone for all these Bulls, Decrees, etc., sent you upon this occasion for which I will most gratefully indemnify you, though I would be much better pleased at present to pay postage for the collation of a parish than for these splendid papers of honour. This you will deem pardonable in a man who suffered as much in mind and body as any human frame could bear."

Notwithstanding the many difficulties that beset his episcopate, Dr. O'Donel had the consolation of seeing religion prospering in Newfoundland. A census of the colony was taken in 1806, and it was estimated that in the population of 26,505, more than half were Catholics. Dr. O'Donel, finding his health and strength unequal to the arduous duties that devolved on him, prayed to be relieved of the burden of the episcopal charge. His prayer in part was granted, and, at his request, Father Patrick Lambert, of the Franciscan Order, was appointed his Coadjutor, and consecrated in the Franciscan Chapel in Wexford in April, 1806. In the following year, Dr. O'Donel bade farewell to the mission in which he had laboured for twenty-three years. He died at Waterford on the 15th of April, 1811, and his remains were interred in the old chapel of St. Mary's, Irishtown, Clonmel.

Dr. Lambert, who was a native of Wexford, and had pursued his sacred studies at the Irish Franciscan College of St. Isidore in Rome, entered with earnestness on the work of the Newfoundland Mission, and for eleven years

carried on the work so well begun by Dr. O'Donel. The Bishop of Quebec, Right Rev. Dr. Plessis, wished him to add to his own immediate charge the administration of the vast territories of New Brunswick and Nova Scotia, but to this new burden the worthy Vicar-Apostolic very wisely demurred. Dr. Lambert, writing to Archbishop Troy from St. John's, Newfoundland, on the 9th of June, 1807, says :—

"Dr. Plessis complains much of the labour of his diocese, which, he says, it would take him six entire years to visit. He has lately consecrated a coadjutor who resides now at Montreal, and he has petitioned Rome lately for another (Coadjutor), who, he intends, should reside on the coast of the Gulf of St. Lawrence. He presses me very seriously to accept of another part of it—that is, New Brunswick and Nova Scotia. But, I assure your Grace, I think I have too much sailing round the coasts of Newfoundland, without going across to the continent However, before I give him a definite answer, I would be glad to have your Grace's opinion of the business. At the time your Grace's letter arrived here, I was in Conception Bay, visiting Father Ewer's district, which I had the happiness of finding in as good order as could possibly be expected in so large a range of coast. I cruised about twenty-one leagues of the coast of it, and confirmed almost four hundred children."

In a subsequent letter to the same, dated from St. John's, 15th of December, 1810, he gives some further details : –

"Last September I got a fall off a tree that lay across the path, as I was returning from the district of Ferryland, where I had been for the purpose of Confirmation, by which I broke some of my ribs. They are now, I hope, healed ; at least, they are not very troublesome. Sir John T. Duckworth, our Governor, showed me much civility and politeness during his stay here. I am happy to find that Dr. Plessis has, at length, received your Grace's letters. He is a most worthy and zealous prelate, and warmly attached to the Irish prelacy."

Dr. Lambert was a man of much refinement of manner, and, during the few years which he spent in Newfoundland, conciliated the respect of all classes. How slow was the growth of the mission appears in the fact that at his death in 1817 the whole number of priests in the Vicariate was only seven. He died in Wexford, and his remains rest in peace, close by the Franciscan Convent there.

Rev. Thomas Scallan, O.S.F., was consecrated Coadjutor of Dr. Lambert in his native town of Wexford, on the 1st of May, 1816, by the Most Rev. Dr. Troy, assisted by the Bishops of Ferns and Ossory, and in the presence of Dr. Lambert and the Coadjutor of the Archbishop of Dublin. He had spent many years at St. Isidore's in Rome, and before his consecration had laboured for a few years as missionary in Newfoundland. In a letter to Propaganda, in 1822, he says :—"The Faith is now slowly but surely progressing, and daily some are coming over to us. No obstacle is placed in our way by those in authority, and the Governor is most friendly to me and most faithful." Dr. Fleming, of whom we will just now speak, bears the following testimony to this worthy prelate :—"No one could surpass Dr. Scallan in his anxiety for the advancement of the mission ; but, unfortunately, when he had formed his designs to carry out his intended project, he was seized with a sickness which obliged him to remain for the greater part of the year in a

more salubrious climate, and after a few years deprived the Church of a most zealous and estimable prelate." At Dr. Scallan's request, the Rev. Michael Anthony Fleming, O.S.F., who for many years had laboured with exemplary devotedness in the Newfoundland Mission, was appointed Coadjutor, and was the first Bishop consecrated at St. John's, in the Old Chapel, on the 28th of October, 1829. Dr. Scallan was the consecrating prelate, and having transferred the burden to such worthy shoulders, soon after intoned his "*Nunc dimittis*," passing to his reward at St. John's, on the 29th of May, 1830. A census of the Island, taken during Dr. Scallan's episcopate in 1825, gave the population at 60,088, the number of Catholics being 24,882.

If Dr. O'Donel laid the foundations and his successors carried on the work, it may truly be said that it was reserved to Dr. Fleming, during the 20 years of his episcopate, to complete, in a measure, the sacred edifice of the Catholic Church in Newfoundland. This distinguished prelate was born near Carrick-on-Suir, in the County of Tipperary, in Ireland, in the year 1792. He pursued his studies in Wexford, and at the invitation of Dr. Scallan entered on the mission in Newfoundland in 1823. He was consecrated Coadjutor-Bishop on the 28th day of October, in 1829, and a few months later, by the demise of Dr. Scallan, he became Vicar-Apostolic of St. John's. He is described by the historian of the colony as "endowed with all the gifts of mind and body necessary for a grand and onerous duty; of strong physical powers, great austerity of life, indomitable will, and shrewd mental endowments." Another writer, who had known him well, attests that "No toil, no trial was too great for him; no cross, no sacrifice too heavy for him, where the good of religion and the glory of the Church of God was concerned. He was the good shepherd who knew his flock, and who spent his life for their welfare. He was the father, the teacher, the guide of his people. He was the pioneer of all our modern progress and improvements; he was the foremost in every good cause that affected the social, religious, educational, and political interests of the country." Three great works, in a special measure, engaged his attention during the 20 years of his episcopate.

His first and most anxious care was to establish in St. John's a Community of Nuns for the instruction of the female children of the poorer class. Hitherto there were none but male teachers in the Island, and on account of the circumstances of the colony these were not always of the most desirable class. Dr. Fleming crossed the Atlantic and appealed in person in June, 1833, to the Convent of the Presentation Order in Galway to undertake this prized apostolate, and in a few weeks he had the consolation of setting out on the return journey from Waterford in the good ship "Ariel," accompanied by four Nuns of that excellent Community. The delight of the Catholics of St. John's at their arrival knew no bounds. One of the Sisters writes:—"All the population of the town flocked down to the wharves and climbed up the masts of the vessels to see us and welcome us; and some of the principal

inhabitants came on board, vying with each other for the honour of rowing us ashore." In a few weeks there were about 450 children in attendance at the Nuns' school, and year by year convents and schools were multiplied, and the Apostolate of the Presentation Sisters among the poor children has indeed been fruitful of the greatest blessings. There are now 125 Nuns of the Presentation Order in various convents throughout the Island, and their schools reckon about 3000 children in daily attendance. Some of the vicissitudes of the pioneer Community merit to be recorded. For the first month the Nuns occupied the Bishop's residence, known as the Old Palace. For eight or nine years subsequently they rented a commodious dwelling near the King's Road, and the district ever since has been known as Nunnery Hill. In the meantime, a magnificent new convent was erected at Long's Hill, in a charming situation commanding a fine view of the town and harbour. The Nuns entered on their work here in 1844, but within two years the noble building was reduced to ashes. It was so completely isolated from other buildings that amid the general ruin occasioned by the great fire of the 9th of June, 1846, it was regarded as a most secure place of refuge, and its spacious halls were soon filled with the furniture and most valuable materials which the owners had snatched from the raging fire. Among the articles brought thither there were some that concealed a few smouldering sparks, which soon burst into an uncontrollable flame, the Nuns barely escaping with their lives. The Sisters, however, did not abandon their Apostolate. They removed to a small farm about a mile distant, belonging to the Bishop, and there for five months they slept on the floor of the barn, and they taught the children, who still flocked to them, on fine days in the open fields, and in rough weather in the stables and outhouses. They next occupied a portion of the Mercy Convent, and continued their good work there. In the meantime, the Right Rev. Dr. Mullock, Coadjutor and successor of the venerable Bishop, pushed on the erection of the present grand convent on the Cathedral ground. In 1851 the Nuns took up their abode in a portion of the new building, as yet unfinished, where for some time their only roof was a sail, kindly lent by one of the merchants; but at length, despite many difficulties that arose, their permanent home was completed, and they entered on possession of the new building on the 2nd of July, 1853.

Immense sums were collected throughout England and forwarded to the Government to remedy the losses sustained by the sufferers in the terrible conflagration of the year 1846, but the Bishop applied for some share of the fund in vain. Even when all the losses of private individuals had been met, a considerable sum, amounting to about £15,000, remained; yet not a penny of it would be given to the Bishop to compensate the damage done to the convent and other Catholic institutions, estimated at £10,000. Strange to say, the whole of this surplus of £15,000 was voted to the erection of a Protestant Cathedral. By a mockery of fate the Protestant Cathedral, thus erected as the fruit of the great fire of 1846, and with it the other

Protestant Churches of the various denominations, were consumed in the terrible conflagration which again reduced the city to ashes in 1893, whilst the Presentation Convent and Cathedral and other religious institutions remained unharmed.

The second great work achieved by Dr. Fleming was the erection of the Cathedral, which to this day, viewed even in its material proportions, is far and away the finest edifice in the capital. As early as 1834 the zealous Bishop presented a memorial to the Government, praying that a suitable site would be granted for the purpose, for the temporary Cathedral was a rude, ill-shapen wooden building, falling to ruin, the meanest structure devoted to public worship in St. John's—and, what rendered improvement impossible, nearly out of lease. The ground for which the Bishop asked comprised about eight acres, in a commanding position overlooking the harbour, and, though in those days it was regarded as a barren wilderness, it has since become the very centre of the new city of St. John's. Innumerable difficulties were raised by the bigots against the Bishop's petition. A few years later he thus wrote:—"Before I succeeded in obtaining the object of my prayer to the Crown, it cost me nearly five years of vexation and annoyance, without pause or intermission. How much of tribulation did I not endure during that period! Every effort that malice the most ingenious could devise has been resorted to to thwart my views; calumny, insult, and opprobrium were heaped upon me to impede the accomplishment of my wishes, and to blight the prospect of my success; but, conscious of the integrity of my intentions, I persevered; and after having (in various voyages) travelled 20,000 miles of the Atlantic Ocean, solely upon this business, amid storms, tempests, dangers, and death, and undergoing all the hardships and privations human nature could endure, God ultimately crowned my hopes with the completest success."

Nothing could exceed the enthusiastic fervour of the people of St. John's, when the news at length reached them that the grant of the wished-for site was secured. The whole population, young and old, assembled upon the ground, and such was the eagerness of everyone to aid in the work, that in a few minutes the ground was enclosed by a substantial fence five feet high. At every stage of preparation for the great work, the like enthusiasm was displayed by the Catholic people, whilst the bigotry of those who opposed the undertaking became the more intense. Dr. Fleming, writing to Daniel O'Connell, M.P., towards the close of 1840, sketches in a few words how this singular manifestation of bigotry grew apace with the display of fervour of the devoted Catholics:—

"St. John's, 17th November, 1840.

"Amid all my works there is none that has given more annoyance to the bigots than the erection of the Cathedral. Every step I have taken, every act of devotion of my people is regarded as an act of aggression by this contemptible faction. I offended in asking the ground, I offended still more in getting it. My people sinned in daring to erect an elegant and substantial fence around ten acres of ground in the almost miraculous space of fifteen minutes. They still sinned more in conveying in one day a thousand pounds' worth of timber gratuitously from the woods. They

nhanced their sins by digging the foundations in a day at which three thousand persons were employed, even females of the first respectability engaged in removing the rubbish, and when tubs and buckets and baskets had failed, had actually taken off their shawls and aprons to remove it. They added to their offences by conveying in their vessels ten thousand tons of splendid building stone a distance of sixty miles (in such a climate) to St. John's: and they accumulated their host of crime by draughting these ten thousand tons on their carts nearly a mile to the building ground. I have offended by contracting for cut-stone in Ireland, by engaging twenty Irish masons to come out in Spring, by bringing out a beautiful model of the structure, by having a copperplate of the building cut, by ordering 20,000 medals to be struck—in fine, by proving most incontrovertibly that this glorious work *must* commence, and that it will (with the Divine assistance) be completed: by all these means have I and my poor people given mortal offence."

For three years the preparations were carried on, and at length on the 13th of May, 1841, the foundations were blessed with solemn ceremony in the presence of 12,000 people. One feature of the building deserves to be recorded. The cut-stone used in the facings and other ornamental details was brought from Ireland, each stone being duly numbered so that it could at once be set in its proper place. Some extracts from Dr. Fleming's letters addressed to Most Rev. Dr. Murray, Archbishop of Dublin, in 1843, show how earnestly the devoted people of St. John's corresponded to his earnestness in carrying on the various great works in which he was engaged. On the 7th of February he writes:—

"The Sisters of Mercy are doing wonders amongst the better class of people in the way of instructions and visiting the sick of all classes, and I expect that towards the middle of March they will be able to open a school for the wealthier classes, and amongst the first children to be received there are the children of Sir Richard Bonnycastle, son to the celebrated mathematician, himself a highly literary man, who as Colonel of Engineers is stationed here at the head of that department. I trust that before the close of the Summer I shall be able to place the Presentation Nuns comfortably and happily in an elegant edifice. I called on my people a few weeks ago to lend me the assistance of one day's work in the woods towards providing materials for a frame for the new building, and one of the most extraordinary 'hawls of wood,' as we call them, was witnessed on the occasion, such as could not be witnessed in any other country. Though my poor people have not wealth to bestow they have kindly feelings, and willing hearts, and souls devoted to religion, which are capable of being coined into a currency more valuable than gold."

On the 17th of June he again writes:—

"The Cathedral is the main work that absorbs almost my entire attention. The people themselves furnish me with the best building stone, conveying it a distance of upwards of 60 miles by water. To the fishermen at St. John's, in a small boat not carrying perhaps more than ten tons, and to many at more remote settlements, the distance is frequently 300 miles; yet, so truly good are the poor people of this country, that every man that can command a schooner or boat, feels proud in contributing his cargo of stone for this stupendous edifice destined for God's glory. Three thousand and more tons of stone have been brought to me this Spring from an island in the middle of Conception Bay by that portion of my faithful people, the fishermen of this and other harbours; and then all this material is draughted by the agricultural population, and placed on the ground gratuitously. The farmers likewise supply me with sand conveyed from a great distance. Upwards of eighty carts come weekly throughout the season to convey limestone, lime, and timber; in fine, all other necessary materials are furnished without one farthing cost; which facts I only mention that you may be the better able to appreciate their character, their attachment to the priesthood,

their love of religion, and their sincere anxiety for its advancement, the display of which dispositions on their part has enkindled the bitter ire of the bigot, and exasperated deeply even our little Government officials themselves."

Dr. Fleming lived to see the outer shell of the Cathedral completed, and had the consolation of offering up the first Holy Sacrifice within the hallowed walls on Easter Sunday, 1850. A few months later he was summoned to his reward.

A third great work accomplished by Dr. Fleming, and referred to in the letters just cited, was the introduction of the Sisters of Mercy into his diocese. To prepare the way for the foundation, he chose an Irish lady, Miss Creedon, who had for some years been resident in Newfoundland, to proceed to the Mother House in Bagot Street, Dublin, there to make her novitiate, and to acquire the spirit of the Order. Being in due course professed, she set out for Newfoundland, accompanied by two other professed Sisters, on the 11th of May, 1842, and steered into the Narrows at St. John's on a bright day of the following June, the Feast of the Sacred Heart. They were the first Sisters of Mercy that had braved the perils of the Atlantic, and the convent at St. John's was the first foundation of the Order in the New World. St. John's was quite *en fête*, rejoicing at their arrival. "Staid men and mild women flocked to the wharves to kiss their hands and bid them welcome. The more nimble of the stout fishermen and their spirited boys climbed the masts to gaze on them. There were graceful ships and clumsy luggers, and brigs, barques and schooners from many lands, the rigging alive with sailors in holiday garb, in honour of this auspicious arrival."

The Bishop's house became their first convent, but in a few months the new building intended for them, in a commanding position, adjoining the Cathedral, was completed, and their schools were opened there on the 1st of May, 1843. In a short time Mother Mary Frances (such was Miss Creedon's name in religion), with one postulant, Miss Mary Nugent, was left alone to carry on the Mission of Our Lady of Mercy. This fervent postulant was admitted to her vows on the Feast of the Annunciation, 1843, and it was her privilege to be the first Sister of Mercy professed in the American Hemisphere. During the malignant typhus epidemic which raged at St. John's in 1847, the two Sisters displayed a singular heroism. "Ever and anon," says the local *Record*, "might be seen these two pious Sisters, before or after the toils of the day at school, treading through our snow, and pelted by the sleet, on their mission of charity, to smooth the pillow of the death-bed of the afflicted, pouring into the ear of the infected words of promise and hope, in the wretched hovels of the poor, or the hospital; and sometimes to those who, blessed with worldly prosperity, were solicitous in that dread hour to awaken God's mercy." A great trial now awaited Mother Mary Frances. In the month of June, her truly holy companion was summoned to receive the crown due to her heroism. On the Feast of Corpus Christi, 1847, this fervent religious ministered consolation to no fewer than thirty-six patients stricken with the

pestilence in the hospital. With one of these she had spent two hours, comforting him and consoling him, and, at the sacrifice of her own life, she succeeded in winning his salvation. He was a youth of the brightest prospects, but, struck down by the fell disease, without hope of recovery; he had refused to receive the Sacraments, for he vowed he would never forgive the captain who was supposed to have introduced the pestilence into the city. Overcome by her kindness, he at length said: "Well, madame, for your sake I will forgive him." Charity had conquered. The priest was soon at his bedside. The sick youth now forgave for Christ's sake, and died a most happy death. The Sister's death quickly followed, and was bewailed as a public calamity—the greatest that had yet befallen the colony.

Mother Mary Frances, now left alone, continued, nevertheless, to observe each detail of the rule. Her constancy was at length crowned with success. After a few months a postulant presented herself, and then others came, so that when the scourge of cholera decimated the colony in 1854, and again in 1867, the devoted Sisters were found in full numbers engaged in their ministry of mercy, bringing the consolations of religion to the sick and the dying with superhuman zeal and fervour. No wonder that the Micmacs, with untutored simplicity, but in the outpouring of their affection, would love to style them "angels without wings." Frequently during these terrible epidemics the Sisters, after nursing the dying, had to coffin the dead,—for such was the insane dread of contagion on the part of the officials, and even of near relatives, that they would merely deposit the coffin at the doors, and then run lest the disease would overtake them.

In 1857, through the generous care of Right Rev. Dr. Mullock, an elegant stone structure replaced the wooden convent. Branch houses, with their various schools, have been multiplied throughout the Island. An Orphanage, House of Mercy, and a Boarding-school are also flourishing under their care, so that the blessings of religion, sown at first amid so many trials and difficulties, have already yielded a rich and abundant harvest.

For twenty years, till his death in 1869, the Right Rev. Dr. Mullock, O.S.F., carried on and perfected the great works begun by Dr. Fleming. He built the episcopal residence near the Cathedral, and studded the Island with chapels, convents, and schools. In 1847, St. John's was erected into an Episcopal See. During Dr. Mullock's episcopate, the whole northern portion of the Island, with the neighbouring Labrador coast, became a separate diocese, with the See at Harbour-Grace, and the Right Rev. John Dalton was appointed its first Bishop. Here another grand Cathedral was erected, rivalling in its architecture and ornamentation the great church of the mother diocese. Two other Sees have since been formed, that of Placentia Bay, to the south, which is administered by a Prefect-Apostolic, and that of St. George, to the west of the Island, to which the first Vicar-Apostolic was consecrated in 1892.

In reply to some queries forwarded by the Most Rev. Dr. Cullen, Archbishop of Dublin, Dr. Mullock forwarded the following interesting details by letter of 21st of February, 1854 :—

"We have very seldom a ship of war in our port. We are entirely a commercial people, and England appears not to wish to send her ships into our waters but as little as possible, fearing that our people would be calling on them for protection from the encroachments of the French, a protection which England is in no hurry to afford us. Every year a 30-gun frigate makes a circuit of the Island once, but keeps out of harm's way, while the French have three steamers and about ten small sailing ships of war going from creek to creek along their shore, as they call it. The French ships are very frequently, during the summer, in St. John's. Their chaplains dress in the soutanne, with the Imperial crown and anchor embroidered on their left breast. I am generally cruising on my visitation while they are in St. John's harbour, but I always in the outposts visit their ships, say Mass on board the Admiral's vessel, and am always received with military and naval honours. The English vessels, however, that come here never allow their men on shore unless the *liberty* men, and I suppose your Grace knows that 'tis not Mass they think of. When sick, they always send for a priest, who is civilly received, but that is all the notice they take of Catholics. . . . I send your Grace a newspaper that you may see how attached our people are to the religious institutes. The firewood contributed in one day would be worth in Ireland £1000—perhaps half that sum in this country. We have, though not by proselytism, our struggles with Protestantism in this country. We are now the only colony in America without self-government, and all because we are, in the settled portions of the country, a majority of Catholics. The splendour of our Cathedral and adjacent buildings, on which we have now spent nearly £100,000, the numerous conversions, the establishment of so many convents in the outposts, all these things annoy and exasperate the Protestant dominant party. That you may have some idea of the style of religion in St. John's alone, I copy the result of the registry of last year, which shows both the morality of the Catholic population and their increase :—Baptisms, 849 ; marriages, 159 ; illegitmate (births), 8 ; converts, 50. In 1852 the converts were 66 ; in 1851, 59 ; in 1850, 48. I suppose the number in the outposts to be over 100 yearly, but we never make any publication of them."

In a subsequent letter to Archbishop Cullen, dated the 11th of July, 1856, Dr. Mullock conveys the intelligence of the consecration of the Right Rev. Dr. Dalton, first Bishop of Harbour-Grace, and adds :—

"The appointment will, I trust, be most advantageous to religion, especially as the vastness of the territory over which I was placed, made it impossible to pay all the attention required to the wants of the people, though spending, sometimes, four months at sea. Dr. Dalton is young and zealous. His mission is a most extensive one, and the population will, in a few years, be double what it is at present. I regretted to hear, after my return here, that you were not well. I had a most dreadful voyage on the Newfoundland coast, over 300 miles of ice in the Gulf of St. Lawrence, and a miraculous escape from shipwreck."

Right Rev. Thomas Power, the immediate successor of Dr. Mullock, was consecrated in Rome by Cardinal Cullen, Archbishop of Dublin, on Trinity Sunday, during the Sessions of the Vatican Council, in 1870. He was a prelate who, by his princely bearing and whole-hearted piety, and warmth of affection for everything connected with religion, no less than by his zeal and learning and eloquence, would have adorned any church in Christendom. For 24 years, till his death in 1894, he carried on most effectively every great work of his predecessors. The

beautiful church of St. Patrick, in St. John's, completed by him, the grand monastery and schools of the Christian Brothers, other churches throughout the diocese, and two orphanages erected by him, will long remain enduring monuments of his episcopate. There are at present in the Island 85,000 Catholics, with three Bishops and one Prefect-Apostolic, and 60 priests. There are several fine convents and other religious institutions, besides 115 churches and about 200 chapels or missionary stations, and 280 parochial schools. Such happy results of a century of missionary work, accomplished in the face of the greatest difficulties, denote a conspicuous triumph of religion, and attest a spirit of piety, zeal and devotedness on the part of Bishops, clergy, and faithful people that has seldom been surpassed.

II.—The West India Islands and Minor American Colonies.

The West Indies are particularly interesting to us as being the exile-home and the tomb of countless fellow-countrymen sufferers for the Faith who were banished thither or sold as slaves during the Cromwellian period and in the subsequent era of persecution.

In the last century the Catholic Church was proscribed in the Islands subject to Great Britain, but strange to say the Irish Priest for a considerable time found a secure retreat in the Danish and other islands, and from these he passed with various disguises into the islands under British rule, to bring religious consolation to the suffering exiles who still clung to the Faith. Several years ago, while searching for historic documents connected with the Irish Church, I found an interesting Report on these Islands presented to Propaganda in 1765 by the Rev. Charles O'Kelly, O.S.D., assistant to the General of the Dominican Order in Rome. This document is of special importance, as it illustrates a very dark period of our history.

The West India Islands, it tells us, were included in the jurisdiction of the Vicar-Apostolic of London in England. The missionaries for many years past were for the most part Irish Dominicans, some appointed by the Vicar-Apostolic, others destined hither by Propaganda. Their Faculties were not restricted to any one island, but extended to the whole group of islands. The Sacrament of Confirmation had not been administered there within the memory of man; and as there was no ecclesiastical Superior among the clergy there, great inconveniences were felt at times. The Danish Island of Santa Cruz had a considerable number of Irish residents, some engaged in commerce, others holders of land. They were allowed full liberty of religion with public churches and the practice of all the exercises of their Faith. On the occasion of a visit to Europe about 1755, Mr. Nicholas Tuite, one of the principal citizens of that Island, was deputed by his fellow Catholics to secure for them the advantage of a resident priest, who could speak the Irish language, that being the tongue in use among them. Notwithstanding his best endeavours in London for that purpose, he could find none to undertake the arduous mission, most persons being deterred by the perilous journey and by the fact that the Island was

subject to a foreign power. He then addressed himself to the General of the Dominican Order, praying him to send two Fathers, for whose travelling expenses and maintenance due provision would be made by the Irish residents. The Dominican General, recognising the great good that might be accomplished, deputed Fathers Dominick Allen and Hyacinth Kennedy to proceed to Santa Cruz. They received ample Faculties from Propaganda, under date the 14th of December, 1758. The Vicar-Apostolic of London further delegated full authority to them for all the West India Islands. Father Dominick had scarcely begun his missionary work in Santa Cruz when overcome by fatigue and sickness he yielded his soul to God. Father Hyacinth, too, suffered many hardships, and being at length stricken with apoplexy, prayed his Dominican Superior to send fresh missionaries to his aid, lest the mission so auspiciously begun would be brought to an untimely end. Accordingly Fathers Thomas Devenish and Terence MacDonnell were chosen by the Father General, and with Faculties from Propaganda, dated the 5th of March, 1761, set out for their distant mission. Father Devenish, however, remained for a while in the Dutch Island of St. Eustace, at the request of the Irish Catholics there, to administer the consolations of religion to them. Father MacDonnell proceeded to Santa Cruz, where Father Hyacinth soon after died. Towards the close of 1761 a pestilence swept over the Island of Santa Cruz, and Fathers MacDonnell and Devenish, whilst attending to the sick, themselves caught the disease, but happily recovered from it. At Easter 1762, they had the consolation to see 200 of their European flock approach the altar, besides many others, Indians or slaves. A number of youths also were trained in sacred chant, and the ceremonies of the Church were carried out with due solemnity. Father Devenish had written to Rome on the 5th of December, 1762, giving an account of a visit which he had made to some of the more distant Islands, in which there were not a few Catholics eager to receive the Sacraments. Two other priests had, meantime, come to Santa Cruz—one a Dominican, Father Flynn; the other a Secular priest, to whom Mr. Tuite had extended hospitality, appointing him family chaplain. Father Devenish had found two Dominicans at Montserrat. Father Dominick Lynch, O.S.D., who had laboured there for 29 years, and was now decrepit, quite unfit for further work; and his assistant, Father Crump, O.S.D., who was also getting old and feeble. "Montserrat," he adds, "is of great importance, as if you except Santa Cruz, it has the largest number of Catholics in those Islands." He recommends that Father Patrick Dalton, O.S.D., now stationed at the Island of Nevis, and who had Faculties also for the Island of St. Eustace, would be appointed to the charge of Montserrat; and that a junior priest would be transferred to Nevis and St. Eustace. He also asks that the Indult granted by Benedict XIV. to the Spanish West Indies, regarding the abstinence on Saturdays and other Fasting regulations, would be extended to the other Islands. The faithful are in need of this favour, he adds, "considering the frequency of epidemics, the scarcity of fish, and the bad quality of the oil and butter that are imported from

Europe." A religious difficulty had arisen regarding the slaves in the Island. A considerable number of them had embraced the Faith; but some of them had had many wives in former times, and it was no easy matter to decide how their marriage should now be regarded as legitimate.

In connection with this Report on the Islands in 1765, a petition was forwarded to Pope Clement XIII., praying for the appointment of a Dominican Father as Superior of the Mission in Santa Cruz, bearing the following signatures:—Sany, Commander of the Danish forces; Benedetti, head of the Customs' Department; Hugh O'Donnell, Military Commander of the West Coast, and Judge of the Court of Arbitration; Matthias O'Ferrall, Commander of the Royal Fortress; Lawrence Bodkin, Judge of the Intestate Court; Thomas Callanan; Henry Hunt; Hugh O'Ryley; Edmund M'Donough; Edmund Purcell; Christopher McEvoy; Thomas Kirivan, and James Kennedy. A further attestation is signed by the two missionaries, Father Thomas Devenish and Terence MacDonnell, and by two churchwardens, William Burke and Theobald Bourke, to the effect that the names attached to the preceding petition represented the principal Catholics of Santa Cruz, and that their petition faithfully expressed the wishes of all the Catholics of the Island.

I will now endeavour to sketch as briefly as possible the progress of religion in the British groups of these islands.

TRINIDAD.

Trinidad, in so far as religion is concerned, is the principal island, and its capital gives name to the Archdiocese of Port-of-Spain. In "Problems of Greater Britain" (London, 1890), Sir Charles Dilke remarks that "in many of the Crown Colonies, the Roman Catholic population altogether outnumbers the Protestant. In Trinidad, there are two and a half times as many Roman Catholics as members of the Church of England, and the small Protestant bodies account only for an infinitesimal proportion of the population."

Trinidad since 1797 has been in British possession, and its population is at present estimated at 255,000.

In the beginning of the present century, the British possessions scattered through the American islands, were formed into the Vicariate of the Antilles, and the charge being declined by Rev. Thomas Gillow, the appointment of their first Bishop and Vicar-Apostolic was made in the person of Right Rev. James Buckley, in 1819. By degrees the Vicariate became restricted to the West India Islands, and Right Rev. Daniel MacDonnell was appointed Bishop and Vicar-Apostolic in 1828.

A Report on the Islands, written in 1836 by this zealous Bishop, gives some valuable information not otherwise available. Trinidad, among British Colonies, was, perhaps, unique in the honours paid to Religion:

"The Governor, accompanied by the principal authorities of the Island, assists at the Holy Sacrifice of the Mass and the procession of the Blessed Sacrament on New Year's Day and on Corpus Christi. On those days he is always escorted by a detachment of artillery and some companies of infantry. During the procession the Blessed Sacrament is saluted by a discharge of 21 guns."

The Bishop adds:—

"There are twelve churches in the Island, three of which are but miserable huts constructed with planks, covered over with sugarcanes, and infested with serpents. Port-of-Spain possesses, in part through the active zeal of the Rev. Mr. Legolf, of St. Brieux, a handsome Gothic church. It has four priests, with a congregation of 10,000 or 12,000, who are, for the most part, regular in their attendance. Within the last three years, 68 persons of the most distinguished families have embraced the Catholic Religion."

Regarding the other islands, he gives the following details:—

"The population of Grenada amounts to 30,000. When it was a French colony it had ten churches, with every means necessary for the spiritual instruction of its inhabitants, and particularly for the slaves. But how changed is its condition since it fell into the hands of the English! England had, it is true, bound herself by treaty to preserve to the inhabitants the free exercise of their ancient religion; but her troops had scarcely entered Georgetown (the capital) when, with arms in their hands, they drove the Catholic clergy from their churches. Since that period up to the present day, no means have been left untried to efface every vestige of the Catholic Religion. There is, however, for the past three years a clergyman in the Island, full of zeal (Rev. Mr. Hynes), who is doing an immense deal of good; yet his exertions must be very inadequate to supply the spiritual wants of 25,000 Catholics. The Grenadillas have neither church nor priest. St. Vincent has a population of 26,000 or 27,000, and is the headquarters of the Methodists. There are at present there about 5000 Catholics; they are under the direction of a zealous Irish missionary, who, by almost incredible efforts, has succeeded in building a church considered handsome for this part of the world.

"St. Lucia possesses a population of 25,000, of whom 4000 or 5000 are Protestants. There are here four priests and as many churches. Last year we consecrated one of these churches, unquestionably one of the handsomest in the West Indies. It was built within four years by Rev. Mr. Chevallier, by the savings of the poor negro slaves, despite all the rage of the Methodists and the opposition of some persons of distinction. The day of its consecration was undoubtedly one of the finest which rose over this Island, since first the light of the Gospel reached it. As soon as the Bishop reached the port, his arrival was announced by a salute of 21 guns. A guard of honour received and accompanied him on his visit to the Governor, who, attended by his staff and the principal authorities of the place, returned his visit on the following day. Four days later the consecration of the church took place, at which all the inhabitants assisted. The garrison and militia were under arms. After the ceremony of the consecration, the Bishop received at the door of the church the Governor, with the principal authorities. High Mass was celebrated with the greatest splendour, and we had the consolation to see 300 approach the Holy Table.

"There are 17,000 Catholics in Dominica out of a population of 18,000. We could only afford two missionaries to this Island. The Catholics are engaged at this moment in building a large and handsome church.

"Nevis, Antigua, St. Kitt's and Montserrat contain from 68,000 to 70,000 inhabitants. There are but 2000 Catholics, who are without priest and without churches. They are, however, visited once a year by a missionary from St. Vincent. The unfortunate Catholics almost all die without the benefit of the Sacraments. St. Thomas, annexed to the Danish Crown, has a priest and a church

with 8000 Catholics, out of a population of 20,000. Santa-Cruz, also a Danish island, has a population of 15,000 or 16,000 souls; the Catholics are two-thirds of the population, and have a priest and two churches.

"The population of Tobago does not amount to more thon 10,000. The Catholics are extremely few; they are making an effort to build a small chapel, and look forward with impatience to the time when we shall be able to give them a priest. They are visited twice a year by a priest from Trinidad.

"Barbadoes is the most important Island in the Caribbee Sea; it is the residence of the Chief-Governor, and is the military head-quarters of the Windward Islands. Its population is 140,000. The Catholics, though few, are, on account of their conduct, highly respected. They have lately made a subscription to build a small church, and most urgently solicit us to send them one or two missionaries. The garrison is generally composed of two regiments, all Irish Catholics, destitute of every spiritual succour."

Dr. MacDonnell received for his Coadjutor in February, 1837, the Right Rev. Richard Smith, who on the Bishop's death in 1844 had sole charge of all the groups of islands. In 1850, Port-of-Spain was erected into an Archiepiscopal See, and Dr. Smith became its first Archbishop. The Leeward Islands were at the same time erected into a separate diocese—Roseau, the capital of Dominica, being chosen as the See. A letter of Dr. Smith, addressed to the Rector of the Irish College in Rome, under date December the 4th, 1838, gives some important data in connection with the Mission:—

"When Dr. MacDonnell had intimated to me his anxious wish of having me for his Coadjutor, I begged leave respectfully but firmly to decline the proposed honour, and it was only when the clergy of the Vicariate had unanimously beseeched me to accept it that I yielded a reluctant consent."

He adds:—

"In the year 1828, when I was appointed to a Mission in the Vicariate of Trinidad, the number of Catholic clergymen employed thereon was 12—only five of whom were efficient. When I was appointed Vicar-General, in 1833, the number had increased to 19; and on leaving Trinidad, in February last, the number was further increased to 31, and I procured permanent salaries for nine of these from the local Goverment. During my recent visitation of the Vicariate I likewise procured permanent salaries for 20 additional clergymen in colonies where nothing had ever before been granted to Catholic Missionaries. I succeeded in paying the debts of our Cathedral and Convent, and building several new Catholic churches and repairing others. I purchased a clerical and episcopal residence, value £5000, and paid for it, as also two other clerical residences in parishes which I administered in the country. I established a Convent where 53 young ladies are now receiving the blessings of a moral and accomplished education, and I assisted the admirable Nuns of the Convent in purchasing their establishment and making the necessary additions to it. I likewise assisted Dr. MacDonnell in establishing a College, where there are now 65 young gentlemen. On account of my importunities the Government has adopted a better system of education for the children of the poorer classes. No less than 10,000 poor Catholics, including some nominal Protestants, were brought back to the Faith during my recent visitation. We have 28 students in College now for our Mission, 14 of whom I have sent to College since my arrival in this country. Not only have I been able to assist Dr. MacDonnell to pay the debt incurred last year to bring out 16 ecclesiastics, but I have likewise almost the means to pay the passage of 20 others in a few months, six of whom I ordained a few days since in Maynooth. The College cannot boast of more pious, respectable, and talented young men."

In the mission-field, where in 1828 there were only one Bishop and five efficient missionaries, there are now one Archbishop and one Bishop, and 70 Priests, besides a number of devoted Nuns and other religious teachers. There are in the diocese at present 180,000 Catholics, with more than 8,000 children in the religious schools. Regarding the Island of Trinidad itself, a missionary writes :—

"There are in the Island whites, blacks, mulattoes, olive-skins, copper-skins, French, English, Spanish, Portuguese, Chinese, negroes, Indians, descendants of the ancient Caribs, coolies from British India, who come, to the number of 2000 per year, to work on the plantations, and generally settle here. Thus, in Trinidad you may find nearly all known religions—Catholics, Protestants of all sects and denominations, Musulmans, Fetish-worshippers, Chinese Buddhists, and worshippers of Brahma, Vishnu, and Siva."

The Dominican Nuns entered on their work in Trinidad in 1867. As often happens when a Community is destined to achieve grand and permanent results, the Sisters had at first great difficulties to contend against. The yellow fever epidemic visited the Island in 1869, and out of a Community of 15 Nuns, nine were in a few days hurried to the grave. They have at present three flourishing Communities. One of these merits special mention. This is the leper asylum at Cocorite, a few miles from the City of Port-of-Spain, where twelve Sisters devote their lives to the care of the poor sufferers from leprosy, of whom 259 are at present gathered within the institution.

GRENADA.

Grenada is, after Trinidad, one of the most important islands of the Group. The Rev. Dr. Hynes, who had become invalided on the Mission of Guiana, came hither by the appointment of Dr. MacDonnell in the beginning of 1833, and for three years devoted himself to its faithful flock. The Bishop, writing to him on the 5th of May, 1833, congratulates him on the proposal of "the good and wise" of Grenada to erect a Catholic church and presbytery. They cannot promise much aid from Trinidad, as they had lately collected £500 for the purchase of the presbytery and the enlargement of the church at Naposima ; also £1000 for "the erection of a gallery and the placement of an organ" in the church of Port-of-Spain ; and further, £40 for the funeral honours of Abbè Le Golf. The Bishop, however, promises a subscription of £100 a year for five years, should he live so long, and should Father Hynes continue in the sacred ministry at Grenada. On the 22nd of June the same year, a message was delivered to the House of Assembly in St. George's, Grenada, in which the Governor recommends an annual provision for the Rev. Mr. Hynes, who is described as "every way deserving from discretion, loyalty, and devotion to his duties," the more so as "the faction which had so long disturbed the Catholic community of the Island, as well as the general tranquillity," had been effectually suppressed.

Dr. Hynes resumed duty in Guiana in 1836, and we will hereafter meet with him as Bishop there. At present there are five priests stationed in Grenada, and there is also a Community of Sisters of St. Joseph.

The Island of St. Lucia is for the most part Catholic. At Castries, the capital, the two priests in charge receive a Government salary, a fact almost unique in the British Colonies. In the official report for 1897 it is stated that of the 34 schools in the Island 10 were Protestant and 24 Catholic, the latter having more than 3200 pupils. There are 12 priests stationed on the Island, and four Communities of the Sisters of St. Joseph.

ROSEAU.

The Diocese of Roseau, which takes its title from the capital of Dominica, embraces the small group of British islands known as the Leeward Islands, besides the Islands of St. Thomas and Santa Cruz, which are subject to Denmark.

The Island of Dominica is almost the only one in regard to which J. A. Froude has a good word to say for the Catholic Church in his "English in the West Indies." He remarks that—

"The European element in Roseau, small as it is at best, is more French than English. The priests, the sisterhoods, are French or French-speaking. A French *patois* is the language of the blacks. They are almost to a man Catholics, and to the French they look as their natural leaders. England has done nothing, absolutely nothing, to introduce her own civilisation, and Dominica is English only in name. . . . The only really powerful Europeans are the Catholic Bishop and the priests and sisterhoods. They are looked up to with genuine respect. They are reaping the harvest of the long and honourable efforts of the French clergy in all their West Indian possessions to make the blacks into Catholic Christians. . . . Such religion as exists in the island is mainly what they have introduced and taught, and they have a distinct influence which we ourselves have not tried to rival."

The present population of Dominica is 27,000, and of these 25,000 are Catholics, the remaining 2000 being distributed among the various sects. The Catholic population of the diocese is estimated at 50,000. There are about 5000 children in the Catholic schools. The statement of Froude that the Bishop and Priests were all French cannot be accepted as strictly accurate. The first Bishop of Roseau, Dr. Monaghan, was Irish, and the Bishop who only a few weeks ago was summoned to his reward, Dr. Naughten (appointed in 1879), was also from Ireland. In the list of the clergy, such names as Fogarty, Kirby, O'Brien, Fortune, and Smyth are not distinctively French. One of the islands, named Montserrat, was popularly known, about the middle of last century, as "Little Ireland." Its Catholic population is at present more than 1000, and the names in the register are precisely those that we meet in the home parochial records. The *patois* in use among the black natives is said to retain a vast number of Irish words, handed down from the former Irish settlers.

The Island of Santa Cruz, to which reference has been so often made, though not a British Colony, deserves some special reference. The exceptional toleration

extended by the Danish authorities to the Catholics in the Island, as set forth in the Dominican Report of 1765, came to an end long before the close of the last century, and the penal laws which were in full force in the Scandinavian Kingdoms at home were brought to bear upon the faithful in the West Indies also. As a result, the Catholic settlers migrated in such numbers to other islands that there were not sufficient inhabitants to develop the industries of the Island, and so its prosperity was completely blighted. Such being the condition of things at Santa Cruz in the beginning of the present century, and Montserrat being at the same time over-populated, some of the Irish families in the latter Island offered to migrate to Santa Cruz, bringing their negroes with them, if they were allowed to have their own Church and to have their priest to administer the Sacraments to them. The condition was accepted, and Father Flynn, who subsequently came as the first recognised priest to Australia in 1817, was, if I mistake not, one of those who were engaged in this migration scheme. When he, after some years, quitted Santa Cruz, another priest named Herard laboured there for a short time. In the correspondence of Most Rev. Dr. Troy, Archbishop of Dublin, there is a letter from Propaganda addressed to the Archbishop on the 2nd of August, 1817, in which it is stated that by the departure of Father Herard from the Island the faithful of Santa Cruz were left quite destitute of spiritual aid; they had applied to the Archbishop of Baltimore, Dr. Neale, to send a priest to minister to them, but he had none that he could spare. They now pray Dr. Troy to provide for the spiritual wants of those devoted Catholics. What Dr. Troy's response may have been I have not discovered, but at a later period we find a Catholic priest exercising his sacred ministry in the Island. The Bishop of Roseau, Right Rev. Dr. Naughten, soon after his consecration, paid me a visit in my former See of Ossory, in Kilkenny, on the 6th of February, 1880, and I gleaned from him the following details:—He had himself been stationed for six years on the Island of Santa Cruz. When he went there the Danish penal laws were as yet in full force, though he was allowed to administer the Sacraments to his Catholic flock. One of the penal laws prohibited the marriage of Lutherans with Catholics, under penalty of imprisonment or exile. What was strange, they were permitted to marry Swedenborgians or any other sectaries they pleased. Marriage with a Catholic alone was interdicted. The same penalties were enacted for receiving a Lutheran into the Catholic Church. Dr. Naughten had received several of them into the Church. The first of these converts was publicly received. The very next day Dr. Naughten was summoned to appear in Court, and banishment was notified to him should he again violate the law. He subsequently received very many into the Church, but privately. The Danish Governor told him on one occasion that a pile of letters had been forwarded to Government by the sectarian ministers, complaining of his violation of the law, but, so long as no noise was made of the conversions in public, the matter was overlooked. Another law of the Island obliged parents to send their children to the Moravian Schools. He took

care to open Catholic Schools, and almost all the Catholic children came to them. Repeated threats were made of banishment, but Dr. Naughten represented to the Governor that in the course which he pursued he had no hostility to the Danish Government, but was solely endeavouring to fulfil his duty to his flock. The mothers of the children were repeatedly put in prison for 48 hours on bread and water for refusing to send their children to the Moravian Schools; they persevered, however, despite every hardship. One Irish mother was only two days after childbirth when she was for such penalty compelled to go to prison. She caught cold there, and died only two days after her release. As there was only one priest in the Island, Dr. Naughten could only see a brother priest by proceeding to a neighbouring island. This he endeavoured to do every three months, though it took him three days' sailing in a small boat to find the nearest priest. On the tombstones in the graveyards you meet everywhere such names as O'Neill, O'Ferrall, French, etc.

JAMAICA.

Jamaica, the largest of the British West India Islands, is situated 90 miles south of Cuba, and 100 miles west of Hayti. Its estimated population is about 710,000, of whom only about 15,000 are reckoned as Europeans. As regards religion, the vast majority are still pagans; 42,000 are said to belong to the Church of England, 96,000 to the other conflicting Protestant sects, whilst 14,000 are Catholics. From the middle of the seventeenth century, when the Island became subject to Great Britain, down to the close of the eighteenth century, the Catholic Church was proscribed, and no priest was allowed to land there. Mr. Hanson, writing before the close of the century, attests that "the people of Jamaica were then generally of the Church of England, although all, except Papists, might freely exercise what religion they pleased without disturbance."

From a return made in 1866, we learn that the staff of the Anglican Church was 95 clergymen of all grades, with an endowment from the Home and Local Governments of £44,000 a year. The Act of Disestablishment came into force in 1870, leaving intact, however, the life interests of the clergy and assigning to them the existing property of the Anglican Church. At present all churches are on a footing of legal equality.

During the prevalence of the Cromwellian tyranny, we find it recorded that on the 14th of December, 1656, one thousand girls and as many young men were seized in Ireland, and transported as slaves to Jamaica. From time to time other batches followed, and for a considerable time many of them appear to have retained the Irish language, and the traditions of their Faith. In the Records of the Assembly of Jamaica we read that in the month of May, 1721, Mr. Kelly, the Attorney-General, was expelled the Assembly "on the ground that he was a Papist." He appears, however, to have been very generally esteemed, and in consequence of the ill-treatment to which he was subjected, several other members

of the Assemby resigned, and a new Assembly had to be summoned. In October, 1722, he was re-elected, but he was by order of the Government again expelled, and the electoral district that returned him "was for its contumacy deprived of representation."

In the "Official Handbook of Jamaica," published in 1882, the following account of the Catholic Church is given (p. 340):—

"It was not till towards the end of the last century that the Catholic religion was tolerated in Jamaica. In the year 1792 certain Catholics, belonging for the most part to the Spanish Main and Cuba, but domiciled in Kingston (the capital of Jamaica), petitioned to be allowed to enjoy the services of a priest. In the course of the same year, a Franciscan Friar, an Irishman, by name Quigley, was sent out to Jamaica by the Right Rev. John Douglas, V.A., of the London District, the Ecclesiastical Superior of the Catholics in the British West India Islands. Father Quigley worked in Kingston till his death, September the 19th, 1799. The funeral service was performed according to the rites of the Catholic Church, by Father Le Con, assisted by two other French immigrant priests, who had taken refuge in Kingston on the breaking out of the revolution in San Domingo.

"Father William Le Con, a Dominican Friar, administered the affairs of the Catholic Church, as Prefect-Apostolic, from the death of Father Quigley to the date of his own death, October 16th, 1807. For some months after this event the Catholics of Jamaica were left without a priest. In 1808, Father Hyacinthe Rodriguez d'Aranjo, a Portuguese by birth, of the Order of St. Dominic, was sent out by Dr. Douglas, as Prefect-Apostolic of Jamaica. For more than twelve years he was the only priest in the Island. In 1821 Father Benito Fernandez landed in Kingston. He was a native of Old Castille. At the age of thirteen he emigrated with other members of his family to Santa Fè de Bogota, the capital of New Grenada. When the South American colonies revolted from Spain, Father Benito had a narrow escape with his life. He was liberated from prison on the eve of the day fixed for his execution. He left South America and settled in Jamaica. He assisted Father d'Aranjo till April, 1824, when the latter sailed for Lisbon, leaving Father Benito in sole charge of the Mission."

Father Benito Fernandez was appointed first Vicar-Apostolic of Jamaica by Brief of the 10th of January, 1837. He died in 1855.

Among the papers of the Most Rev. Dr. Murray, I have met with an interesting account of the Church in Jamaica, written in 1841. In the City of Kingston, it says, there were 4000 Catholics, and there were probably as many more scattered throughout the Island. About 1200 of the army were also Catholic. All the Catholic military were English-speaking, and three-fourths of the Catholic civilians spoke or understood the English language. Till within the past few years there was only one church in the city, and it was capable of containing only about 800 persons. The only missionaries hitherto were a Spaniard acting as Prefect-Apostolic, and a French priest, the latter alone being able to speak a little English. There were no Catholic schools in the Island; the children attended schools which were under the care of Protestant clergymen. In the summer of 1832, an Irish priest named Murphy arrived at Kingston, and was the first clergyman to preach in English to the Catholic congregation. The Catholics welcomed him with delight. They entered into subscriptions, and procured for him a house,

one large room being used as a chapel, called St. Patrick's Chapel, in which he officiated. This prepared the way for erecting another large church in Kingston, the foundation-stone of which was laid early in the year 1836 by Lord Altamont, son of the Marquis of Sligo. Father Murphy remained only for a few months, but was succeeded by another Irish priest named Father Curten, who in his turn was succeeded by Father Gleeson, from Killaloe. This zealous priest was deputed by the Vicar-Apostolic to proceed to Honduras in 1839, to attend to the wants of some Irish Catholics who were scattered there, and had no pastor to minister to them. Another Irish priest from Limerick proceeded with some emigrants to Jamaica in 1841.

Since 1877, the Vicariate-Apostolic of Jamaica has been in charge of the Jesuit Fathers of the English province, the present Vicar-Apostolic, Right Rev. Charles Gordon, S.J., being consecrated in 1899.

From the "Official Handbook" of 1882 we learn that there were then 8992 Catholics in the Island under the care of the Vicar-Apostolic and nine priests. There was one Convent, with 12 Nuns of the Franciscan Order, who, besides a Boarding and Middle-class Day School, had charge of a Parochial School attended by 90 children. There was also an Industrial School, with 24 children.

The statistics of Jamaica for 1899 present one Bishop and 11 priests, 27 Sisters of Mercy and 23 Franciscan Nuns. The Catholic population was 14,000, equipped with one College, having 56 students; two Academies, with 134 pupils; 23 Parochial Schools, with 2500 children; two Industrial Schools for boys, with 118 inmates; and one Industrial School for girls, with 107 inmates.

BARBADOES.

Barbadoes is the great headquarters of the Anglican Missions for the West Indies. Its population, according to the "Official Church Atlas," published by Mr. McClure in 1897, "was 182,396, of whom 156,539 are entered as belonging to the Church of England." For more than 250 years it has been a stronghold of British power, and till our own day no priest was tolerated there and no religion except Protestantism. The Catholic Church in Barbadoes forms part of the Diocese of Demerara in British Guiana. A few years ago the total number of Catholics in Barbadoes was set down in the "British Encyclopedia" as 513; in the "Statesmen's Year Book" for 1900 the Catholics are reckoned as 816. The Government grant last year to the Anglican Church was £10,164; to the Roman Catholic Church the whole amount of grant was £50.

Père Labat, a French missionary, has left us an account of a visit which he paid to this Island in the beginning of the eighteenth century. It was running over with wealth, he says; its merchants were piling up immense fortunes; the port was full of ships; the wharves and warehouses were crammed with merchandise from all parts of the globe; there was a dense black population. These, Père Labat

remarks, "the Anglican clergy neither baptised nor instructed, looking on them as mere animals."

Thousands of Irish had been seized and transported thither under the Cromwellian tyranny, and treated as slaves. A vast number were also transported to this Island after the defeat of James II. For a long time they retained their own language. Many of them gradually made their escape to other islands; the rest passed away without the consolations of religion. Mr. Froude, in his "English in the West Indies," referring to St. John's (Protestant) Church in Barbadoes, tells of a monument erected to commemorate one of those Irish exiles:—"At the porch was an ancient slab, on which was a coat of arms, a crest with a hand and sword, and a motto: '*Sic nos, sic nostra tuemur.*' The inscription said that it was in memory of Michael Mahon of the Kingdom of Ireland."

The religious condition of Barbadoes, and indeed of all the West India Islands in which Protestantism prevails, does not reflect much credit on the well-endowed Church that for so many years had sole control of these Islands. Mr. Seaman, writing in 1870, cites with approval the words of an American visitor to Barbadoes:—"Among their other vices, immorality and promiscuous intercourse of the sexes are almost universal. From the last census it appears that more than half of the children born there are illegitimate." Mr. Seaman, after citing other similar passages, adds his own remarks:—

"Such is the state of Society in the finest tropical regions of the world, under Anglo-Saxon rule, Christian influences and Protestant institutions, with many educational advantages, and among a generation of people but few of whom have ever been slaves. Society in all the British (West India) Islands is shockingly demoralised: indolence, frivolous amusements, and licentiousness reign triumphant; industry and enterprise are paralysed in most of the Islands; everything is retrograding."

THE BAHAMAS.

The Bahamas form a group of 20 inhabited and many uninhabited islands off the Coast of Florida. It was on one of these islands that Columbus first landed when in search of the New World on the 12th of October, 1492, and there the Cross was first erected on American soil. The Bahamas are a British possession since 1670. The population, however, which is reckoned at 50,000, is, for the most part, of Negro blood. Till a comparatively late period, the Catholic Religion was not tolerated. As late as 1869, when the Anglican Church was disestablished, there was not a single Catholic church in the Islands. Since 1886, the Bahamas are under the spiritual charge of the Archbishop of New York. The first resident priest appointed in that year was Father O'Keeffe. A Catholic church, under the invocation of St. Francis Xavier, has been erected at Nassau, the capital, and a chapel of late in Andros Island. Three Benedictine Fathers are at present in charge, and there is also a Community of five Sisters of Charity, whose schools are frequented by 250 children. An American visitor to the Bahamas in 1895, speaks of the children in the Catholic schools as "clean, obedient and intelligent." The same visitor writes with

enthusiasm of the phosphorescent lake not far from the capital: "Every stroke of the oar, the path of our keel, the ripples on the water, caused by the breeze—all became a blaze of glory; at one moment silver, and at another gold, until the whole lake seemed to be a blaze of light."

BERMUDAS.

This colony consists of 360 small islands (only 20 of them inhabited), remarkable for their climate and scenery—a favourite winter resort for the United States citizens. The London *Tablet* of the 18th of April, 1896, writes of these islands:—

"Shakespeare's 'vexed Bermoothes,' lying far out in the Atlantic, equidistant from Canada, the United States, and the West Indies, are one of the most isolated of all the outlying portions of the British Empire, and, spiritually, they seem to be among the most destitute. I cannot find that they are attached to any diocese or mission, and though it is stated officially that 'the churches and religious denominations are all endowed under a temporary Act out of the Public Treasury, at the rate of £10 per every 100 of the number of their body,' the only evidence of Catholicity to be traced appears to be the presence of a Catholic chaplain to the forces (at present, the Rev. Thomas Foran, first-class), stationed at Bermuda. The total population is 14,643, exclusive of the forces, but what number of these are Catholics I have no means of ascertaining, though there is one Catholic chapel."

The Bermudas at present are under the jurisdiction of the Archbishop of Halifax, and two priests are resident there. There is also a Community of Sisters of Charity, whose Academy, or High School, is frequented by 90 pupils.

Before quitting the West Indias, I may remark that these islands were the theatre of those buccaneering and piratical expeditions which have added so much romance to British achievements by sea at the close of the sixteenth and all through the following century. The volumes of "State Papers on the Colonies," published during the past few years, throw a great deal of light upon those questionable enterprises. There is one feature, also, which is quite forgotten in the modern narratives, but is sufficiently prominent in the contemporary tales—that is: the gleam of the vengeful sword and the occasional reverses of the buccaneers, when they met some fearless Irish sailor commanding under the banners of Spain. One of those gallant men, who appears to have proved more than a match for the buccaneers, bore the unequivocal name of Don Philip Fitzgerald, and his ardour in pursuit of British prey seems to have been quickened by the thought of the many wrongs inflicted on his native land. The "State Papers" record that he and his comrades, in their aggressive raids, destroyed 1,200 ships, and as an instance of his avenging rage, it is recorded that one bright morning he sailed into Savannah, amid salutes from the Spanish batteries, with an English pirate dangling as a tassel from every yard-arm of his stately ship.

BRITISH HONDURAS.

British Honduras is a small Crown Colony on the Caribbean Sea. In its population of 35,000, almost all coloured, it reckons 21,500 Catholics. Far into the present century, Honduras formed part of the Vicariate of Jamaica, and had at

most one resident priest to attend to the faithful. It was only in 1888 that it was erected into a Prefecture-Apostolic, but the zeal and ardour of the Catholics would ask for something more. They built a neat Cathedral in Belize, the capital, and they petitioned the Holy See to grant them a Bishop to be their pastor and guide. Their petition was favourably received. The first Bishop was consecrated in 1893, and his successor in the person of Right Rev. Dr. Hopkins, S.J., was consecrated last year in St. Louis, in the United States. There are at present eleven priests who attend to 54 churches and chapels. The Sisters of Mercy have a flourishing Academy at Belize, with 90 pupils, whilst the Jesuit College reckons more than 100 students. In connection with this latter College, under the care of the Jesuit Fathers, there is a Meteorological Observatory, which is of unique importance in those parts. Last year the religious Parochial Schools were frequented by 1630 children.

In connection with this colony in Central America, I may refer to the small Island of St. Andres, though I cannot say whether or not it has followed the fate of Honduras in becoming British territory. I found in the correspondence of Most Rev. Dr. Troy, Archbishop of Dublin, the following letter of the Governor of the Island, written in the beginning of the century, praying for some spiritual aid, as the inhabitants were all Catholics, but for a long time had had no resident priest to administer the Sacraments to them. The letter is dated the 15th of June, 1803, and is headed: "Thomas O'Neille, Esq., Captain in his Catholic Majesty's Army, Governor in and over the Island of St. Andres and other Islands adjacent to the Eastern Mosquito Shore, etc., to the Right Rev. in J. C., Dr. John Thomas Troy, Archbishop of Dublin, etc.," and then proceeds :—

"This Island under my command is settled by the same English inhabitants that occupied the same and the Mosquito shore when those territories were possessed by the British. I have been trying as much as possible to get a priest that could speak English both in the West Indies and North America, but could not find one. All the children have been baptised by the Chaplains of the Royal Navy on the different occasions that some armed vessels have called at the Island, but had never any more opportunity of getting any instruction in the principles of religion. Neither was there any curé or parson established here yet, on account of the late war; and I have postponed the appointment of a Spanish priest until I could obtain one that speaks the language, as there is not a word of Spanish spoken in the colony. The Island is very healthy and fruitful although scarce of society. The salary appointed to the pastor is 300 dollars a year with the sole obligation of offering the Sacrifice on Sunday *pro populo*. He may receive whatever elemosinae he can get throughout the year, for the Mass, which I would endeavour to get from Carthagena and Portobello (three days passage from this), the Synodal quota in all these parts of the world being one dollar or 4s 6d. If I could merit from the zeal of your Apostolical Mission, the help of one of your priests, he might come to the Island of Jamaica, and from thence here in three days, always before the wind.

"Having applied to the Rev. Bishop of Maryland, he tells me that he is in a great need himself of Pastors to fill the vacancies in his diocese.

"I beg of your Apostolical zeal to assist me with such a spiritual comfort, as besides the interest which I have for the propagation of the True Faith, and the happiness of those under my temporal

direction, I may have the satisfaction to see 26 god-sons and daughters duly instructed in the rudiments of the Faith.

"Should the priest have a knowledge of the Spanish language, it would be a great addition to his administration and advantageous to his future promotion.

"I firmly hope that your goodness will pardon the liberty which I take, considering that in the present distress I have no other remedy, and that, although by chance belonging to another temporal Master, I am a sheep of the general flock, and should be of your particular number, had not my parents quitted your country for the cause of their religion.

"Should you favour me with the sending of a pastor, be so obliging as to anticipate the notice to give orders in Jamaica to the house of Fairclough Barnes and Wilson to pay his passage, which is the only expense I can afford till the day of his arrival, when his salary will begin.

"I have the honour to be, Illustrious Prelate,

"Your very humble and dutiful Son,

"THOMAS O'NEILLE."

BRITISH GUIANA.

It was only in the second quarter of the present century that the Catholic Mission in Demerara, now better known as British Guiana, was quickened into life under the fostering care of an Irish Dominican, the Rev. John Thomas Hynes, who was for several years missionary and, subsequently, Bishop in this colony. It is the only colony of Great Britain on the mainland of the South American Continent, and it acquired a special interest of late years by its newly-developed goldfields and by its disputed boundary, which well-nigh led to a declaration of war with the adjoining Republic of Venezuela. It is in the possession of England since 1803, and the population in 1897 was officially reckoned as 285,000. A great portion of the colony has not been as yet explored. Visitors were attracted some time ago by the discovery of a great waterfall on the Potaro River, a tributary of the Essequibo. For more than 740 feet the water falls perpendicularly as one great continuous whitish column, circled by rainbows, into a basin beneath, continuing thence over a sloping cataract 88 feet in height, and through the interstices of great blocks of rock to the river bed below. Far in the interior, traces have been found of Indian hieroglyphics or picture-writing, with sculptured figures and other interesting remains of a primitive, long-forgotten civilisation.

For two centuries Guiana was under Dutch rule, and throughout all that period the Catholic Church was proscribed, and no priest was allowed to exercise his sacred ministry. For some years under British rule, so far as religion was concerned, the case was not much better. Father Hynes, whom we have already mentioned, gives a faithful picture of the condition of things, writing to Propaganda in 1837. He says :—

"I have passed nine years as a missionary in Georgetown, the seat of Government in British South America. Guiana, under the Dutch, was but a barbarous and immoral waste, extending 300 leagues along the sea and 200 leagues into the interior. The wretched slaves received no religious instruction, neither were they baptised; they were left to live and die as brutes, to whose level they were reduced by the grinding cupidity of their masters. There was in the whole colony, when the English took possession, only one Calvinist Church, and that without a minister. It

stood there to tell all who might see it that the original masters of those countries had still some pretension to the name of Christians. The Colony was only a short time in the hands of its present occupiers when the Protestant Established Church made its appearance. Then came the Scotch preachers, and the Methodists, and many other sects; so that at this moment British Guiana contains 20 Protestant Churches, and all have their glebe lands, their presbyteries, and their schools.

"In 1819 a first, but unsuccessful, attempt was made by a few of the planters to introduce the Catholic Religion. Though their petition was rejected, they persevered in their demand that the Government would recognise the Catholic Church, and aid them to support a priest, but they invariably got their answer in the words of Lord Bathurst: 'If the Catholics of Demerara wish to have a church and a priest, let them build the one and support the other.' Towards the close of 1825 I was sent to Guiana. Notwithstanding all its Churches, this country was a prey to polygamy, superstition, and witchcraft, which is called there *obeah*; and even yet these crimes continue. At first, my little flock was composed of only 13 Europeans and a few French Creoles. A room in a private house served us as a chapel, for, as yet, the foundations of a church were not begun. The Catholic planters exhorted their slaves, and in many cases with effect, to attend our meetings. Before the expiration of six months I had the consolation to see my congregation increase in number and piety, under the blessing of Heaven. Many Protestants sent me their slaves to be instructed and baptised, and before the close of the fourth year I had already conferred the Sacrament of Regeneration on 3000 persons, for the most part adults, amongst whom were many Protestants. Before my departure in February, 1836, the registered baptisms amounted to 5015. The Catholics, however, are scattered over an immense extent of territory, some a hundred miles removed from their pastor.

"There are within this Mission eight Indian tribes, amounting to about 27,000 individuals, still Pagans, without the least knowledge of the true God, or an idea of civilisation. These tribes differ from all others, not only in their manners, but in their appearance and in their language. There is scarcely an idea of Religion amongst them. Those who preceded the English in this vast and extensive region first reduced many of those tribes to a state of slavery, and afterwards speculated, to the profit of their sordid passions, on the degradation of those poor and unfortunate creatures. But neither they nor the English ever attached any importance to make of so many thinking beings either Christians or men."

Father Hynes laboured with unremitting zeal to instruct and improve his flock. Right Rev. Dr. Buckley, under whose jurisdiction Guiana was at this period included, thus wrote to him from Trinidad on the 25th of June, 1827: "Sir Benjamin D'Urban (Governor of British Guiana) tells me that the Catholic congregation is extremely respectable and edifying, and that you are much loved by your flock, an information that gave me the greatest pleasure."

In the year 1833 a petition was presented to the Lieutenant-Governor, Sir James Carmichael Smyth, by Rev. Dr. Hynes (who had then the title of Pastor of Demerara and Vicar-General of the West India District) in favour of the Morocco Creek Indians. It set forth that they were about 400 in number, and were all Catholics, being refugees from various Spanish settlements on the mainland. Father Hynes had visited them some years before, when he baptised 78 children, and administered other sacraments to them. They had no means to support a priest, but they had cleared a large plot of ground at Mariabba, a

district of the said Creek, and made preparations for the erection of a church there. They prayed the Government to grant some provision for a resident Catholic clergyman, and, in the interim, to appoint a lay Superintendent of the Mission, marking out its boundaries, and prohibiting strangers from interfering with matters within its limits, etc. On the 29th of October, 1833, it was intimated to Dr. Hynes that inquiry would be made into the important matter to which his petition refers, and the Lieutenant-Governor adds: "I cannot immediately say what it may be proper to do, but the interests of humanity evidently require that the people to whom the petition has reference should not be allowed to lapse into barbarism." Four months later (26th of February, 1834), Dr. Hynes received the official reply. Meantime, a Protestant gentleman had written a letter, "protesting against the establishment of a Catholic Mission in the Morocco Creek," on two grounds: "1st, the track of land is too extensive, and may be required for the use of emigrants from Great Britain. 2nd, the impolicy of forming a Catholic Mission so near the Spanish territory, and the danger likely to result to the Protestant Colony therefrom." The reply to Dr. Hynes was a copy of this letter with the endorsement of the Lieutenant-Governor, that "in consequence of the very strong and unanswerable objections which it contains," his petition could not be granted.

Dr. Hynes appears to have devoted much attention to the poor Indians, for whom, however, little or no aid could be obtained from the officials of Government. A letter addressed to him by James Edward Alexander, a visitor to the West Indies in 1831, throws some light on the condition of things at this period. This observant traveller was nephew of the Inspector-General of Fortifications, residing at 84 Pall Mall, London. He dates his letter "on board the schooner Aurora, Gulf of Mexico, Mouth of the Mississippi, 20th of August, 1831," and the letter is endorsed by Dr. Hynes as received in Demerara the 1st of January, 1832:—

"My dear Sir, –

"It has often since been a subject of unavailing regret to me that on the day on which I had the great pleasure of making your acquaintance I did not remain longer with you to be enlightened with your conversation regarding those 'children of Nature,' the Indians of Guiana, in whom everyone with the least spark of sensibility must take an interest. . . . My object in now addressing you is to solicit that if ere long you have a spare half-hour you will have the goodness to inform me on some little points which I am anxious to obtain information upon: whether those in authority at Demerara have done or meant to do anything to promote the welfare of the Indians of the Pomeroon; whether the old system of protectors and postholders is to be continued, and whether or not the Indians are rapidly leaving the British territories. . . .

"After I left Barbadoes I proceeded to Tobago, which I rode across. It is a gloomy and melancholy Island, and dulness seemed there to have fixed himself as in a citadel. Trinidad, which I next visited, is a glorious but neglected Island, picturesque, fertile, all that man can desire, and if content could be planted in the bosom of Englishmen, and there were not among them such a hastening to be rich, Trinidad would be an Elysium to many who had tasted the bitterness of adversity in Europe. . . . Grenada, that gem of the ocean, I next visited, and then that magnificent Island, St. Vincent's; truly the scenery is awfully sublime and fitted to abstract the mind from the frivolous

pursuits of humanity and incline it to the Divine Creator of these everlasting mountains. Jamaica was reached in the brig of war, 'Reindeer.' Small-pox had been raging among the Mulattos and free negroes for two months, and had carried off 1000. Fires by incendiaries filled the townspeople with apprehension; twelve had occurred in six weeks, and £1000 currency was offered by the Mayor as a reward for discovering the miscreants. Emancipation was the object, *i.e.*, supposed to be. In the frigate 'Blanche' I sailed for Cuba."

Right Rev. William Clancy, hitherto Coadjutor Bishop of Charleston, in the United States, was appointed first Vicar-Apostolic of British Guiana, and, accompanied by three priests and three ecclesiastical students, landed at Georgetown on the 10th of December, 1838. Writing on the vigil of Christmas, he says: "We have been received by the small and scattered and poor congregations with the greatest joy and hospitality. Yellow fever is raging here with great violence. We have had an average of four sick calls per day since our arrival." In 1840, he gives some further missionary details. The population was about 100,000, of whom about 5000 were Catholics. The whole white population was not more than 3000. The extent of the Vicariate was about 200,000 square miles, including swamps, forests, lakes, rivers, plantations, &c. In the first year of mission work, there were baptised 352 children and 157 adults; there were 1406 confirmations, that Sacrament having never before (except once in Georgetown) been administered in British Guiana. In the same first year, there were converted 58 Protestants and 46 Indians, and 60 others were in course of instruction. At the end of 1839, he had five Irish priests, besides one Scotch, one French, and one Maltese.

Dr. Clancy, on the 19th of December, 1842, addressed a memorial to the Secretary for War, praying that a chapel would be erected near the barracks for the use of the Catholic soldiers. During the preceding four years, two-thirds of the soldiers were Catholics. Every convenient arrangement was made for the Protestant one-third, and a Protestant clergyman received an ample salary for attending to them, whilst nothing was done for the Catholic soldiers, and there was no recognition of the Catholic chaplain who attended to the spiritual wants of two-thirds of the whole. The reply to the memorial was—*Negative*.

In 1844, Dr. Clancy resigned the charge of the Vicariate, and Dr. Hynes, who meantime had been consecrated in Rome in 1838 as Bishop of Zante, was appointed to succeed him. The Home Government at first refused to recognise the episcopal authority of Dr. Hynes, on the plea that Dr. Clancy had not forwarded his resignation to them, and it was not till 1846 that this opposition was overcome.

I had an opportunity of consulting a diary kept by this distinguished missionary Bishop which supplies some interesting details. In 1847 there is an entry to the effect that the Home Government, represented by Lord Grey, put difficulties in the way of introducing Nuns into British Guiana. Dr. Hynes, being in London, succeeded at length in overcoming these difficulties, and, accompanied by six professed Ursuline Sisters and two lay Sisters, landed at Georgetown. The Presbytery was, for a while, assigned to them as a temporary

residence. On the 27th of August, 1847, they got possession of their convent, which they dedicated to St. Joseph. On the 30th of August they opened school with one boarder and 17 externs. At the end of the first year they had 28 boarders and 80 externs. At first the little Creoles were little better than savages, but gradually they became as docile and gentle as could be desired.

On the 20th of May, 1848, Dr. Hynes visited Perseverance, in the Essequibo district, where he was "hospitably received by the worthy manager, an Irishman, named Kelsh." The church is described as "a small wooden building, raised hardly a foot from the earth, about twelve feet high, covered with shingles, and capable of containing from 50 to 60 people." About 50 Portuguese and Creoles assisted at Mass; six were confirmed, one being "a very aged, poor African."

In November, 1848, there are two interesting entries.

"November 6th.—A very ridiculous affair has just occurred. A schooner belonging to Duffy was up in Surinam (Dutch Guiana) a few days ago, and the Captain, seeing, as he thought, a good opportunity of smuggling, availed himself of it and landed some goods. The authorities, however, heard of it, and sent a corporal and four armed men to seize the schooner. The skipper treated them well, and had them very soon drunk. Their arms were then secured, sail was hoisted, and down he brought them to Georgetown and landed them, handing them at the same time their firearms."

"November 9th.—Went on board the 'Marion' to see some poor Portuguese who were found some 800 miles from St. George, one of the Azores, in an open boat. They were going to St. Michael's with a cargo of cheese and cattle, but, being caught in a gale of wind, they were carried out to sea, and were tossing about for 18 days, when they were picked up. Among them are six females, whom I have brought to the Convent, where the good Nuns are most humanely tending them."

On the 24th of May, 1852, there is the entry:

"Queen's Birthday.—Considering the anti-Catholic character of Governor Berkley's Government, I have been in a perplexity whether I should attend the levée to be held this day or not. I decided at last hour not to go. Seeing that in the Reform Bill now passing into a law they have introduced, for the first time in this Colony, the abominable Protestant oath abjuring the Pope and Pretender, and thereby offering a gratuitous insult to Catholics. I cannot doubt but I have adopted the proper course. It would be paying our court to a man whose every measure is hostile to us."

In the month of May, 1854, the cholera broke out in the Island of Barbadoes, and raged with great violence until the beginning of July, when it began to abate. Dr. Hynes landed in Barbadoes on Friday the 12th of May, and, there being no priest in the Island, continued to assist the sick and to discharge all missionary duties till the middle of July, when Father Hayden came to relieve him. Some of the entries of the diary at this time show the virulence of the plague:—

"31st May, 1854. There were 103 interments in Bridgetown yesterday.

"8th June. Yesterday 132 interments; between last night and this morning there have been 25 deaths in my neighbourhood, between Temmott's land and the next lane to windward. To-day there have been 220 interments, and several corpses remain still unburied. There is difficulty in getting up coffins sufficiently fast for the emergency.

"10th June. The cholera has broken out in the Garrison.

"11th June. Nine cases of cholera to-day among the soldiers: in town, 56 deaths before eight o'clock this morning.

"12th June. Attended several cases in the hospital to-day.

"13th June. Already 2700 have been carried off throughout the Island.

"16th June. The conduct of the Protestant Bishop Parry in flying with his family has been the subject of much comment. He had been in Trinidad, from which he came by last packet, and sending ashore for his family without landing himself, he steamed off to England.

"8th July. In the country parishes the mortality is awful: upwards of 12,000 have already been carried off."

Sailing from Barbadoes, the vessel on the 18th of July sighted Turks Island. The news of cholera had reached here, and the Health Officer came on board: "The law was laid down for us that, before landing, five days were to be spent in quarantine. I could perceive, however, that the old gentleman was open to conviction, *i.e.*, a bribe which was settled between him and the skipper. The old gentleman it seems is a Methodist preacher. Strange amalgamation of Offices, health-officer and preacher. In dress, he was rigged any way but like a parson: an old grey zephyr jacket, white pants and vest, with white cravat and a shocking old hat. Our quarantine will continue, it is said, till Friday the 21st, and will then end, thanks to a few pieces of beef and a few dozen malt which the Reverend Health-Officer will be prevailed on to accept."

On the 12th of September the Bishop said Mass in the Island of St. Thomas. "The altar, vestments, chalice, etc., were of the best description." The Abbè Pratt was the priest in charge. He estimated the Catholic population of the Island at 6000. "During the late visitation of cholera to this Island, the Catholic population has been thinned by 1000. Besides the Catholic Church, which is the most respectable ecclesiastical structure on the Island, St. Thomas rejoices in an English Church, a Lutheran (Danish) Church, a Dutch Church, a Moravian Chapel, and a Jewish Synagogue." It was only on the 23rd of September, 1854, after more than two months journeying, that the Bishop succeeded in reaching Demerara from Barbadoes.

On the Feast of Pentecost, the 27th of May, 1855, the Bishop gives an account of a novel religious celebration which the Portuguese settlers observed in accordance with the traditions of Catholic times:—

"The Portuguese in Georgetown celebrated to-day a very interesting ceremony, which is customary in their own country, a dinner being given to the poor at which (in Madeira) the Governor and Bishop assist. Here they prepared a large loft in Water Street belonging to one of themselves, decorated it with green branches of palm and flowers. At one end was an altar with a profusion of flower vases, pictures, and candles, on the lower shelf of which was placed a large salver surmounted by a crown, and into which offerings were thrown. Last night this temporary hall and chapel were lit up, and I am told everything went off very orderly. This morning 24 poor men, each provided with a new check-shirt, trousers, and straw hat, sat down to a most excellent dinner. As many poor women were provided for at a second table. I was invited to attend, which I did with much pleasure, presiding at the dinner table, the Rev. Father Hayden occupying the chair at

the other end, and five or six respectable Portuguese serving. The table and bread were first blessed and sprinkled around with Holy Water. The fare, which was sumptuous, consisted of soup, roast beef, boiled beef, fresh and corned, ham, fowls, ducks, roast kid, vegetables, fruit and pastry, with plenty of good port wine. At the end of dinner, and after thanksgiving, each poor man came from his place, kissed my ring, and received a large loaf of bread. A good deal of money was thrown into the salver, which, after expenses are deducted, will be divided among these poor people. One nice device in getting up this feast of charity is placing on the altar two cups or urns containing billets, on which are marked offerings for the succeeding year, such as money, candles, so many pounds of meat, fowls, etc. When a billet is drawn, the name of the drawer and what it contains are inserted in a book. I contrived to get two lists, one for the men, and a separate one for the women, who will assemble at the Convent under the superintendence of Portuguese ladies. I drew two billets, one for the men, a hamper of potatoes, and the other for the women, for three dollars of bread, but to these please God I shall add some more cash. The whole thing was very gratifying, and showed off some very amiable traits of the Portuguese character."

The month of February, 1856, was memorable for the anti-Catholic riots stirred up by a fanatical bigot named Orr. He went from place to place, accompanied by a semi-barbarous rabble, denouncing the Pope, and Bishops, and Priests, and Nuns. On the 15th February, there is the entry:

"This morning going and returning from the Convent, I was saluted the whole way with cries of 'Down with the Portuguese; down with the Pope; down with the Nunnery; down with the Bishop; down with the Roman Church.' Shortly after my return to the Presbytery, I heard the trumpet of the arch-disturber Orr, who collected a mob close to the church, and there harangued them. Last evening, about 6 o'clock, a set of vagabonds kept up the usual cries before the Convent, and continued till 7 o'clock."

On the 18th of February, the mob, all blacks, and several women amongst them, raged like demons, attacking the Portuguese in every direction. The military had to be called out, and it was only by firing on the mob that order was restored.

On the 1st of August, 1856, there is the entry:

"Within the last two or three months nearly 500 immigrants from the Cape de Verde Islands have been landed. They are black, but without the negro features. They are highly spoken of as containing the best qualities of the Madeirans and coolies; all Catholics. What a field for work if we had only the labourers."

On account of his own failing health, and the difficulty of maintaining the supply of missionaries, Dr. Hynes had repeatedly petitioned to be freed from the charge of the Vicariate. His petition at length was granted in 1857, when the Mission of British Guiana was entrusted to the Jesuit Fathers, who since then have with great zeal ministered to the faithful there.

The present condition of the Church in British Guiana may be briefly stated as follows:—The Protestant Episcopal Church of England and the Scotch Presbyterian Church form part of the Establishment, and receive respectively £9100 and £5116 per annum. The Catholic Church is not established, but an allowance of £2500 is made to the Catholic Bishop for general purposes of the Church. The Catholics number 23,000, with 24 churches or chapels, and 18 priests, one of whom is a native. The Cathedral at Georgetown is a very fine and handsome structure. The

Jesuit Fathers have two colleges, one for the English-speaking natives with 60 students, and another for the natives of Portuguese descent with 80 students. The Ursuline Nuns, 28 in number, have two high-class Academies—one at Georgetown with more than 300 pupils, and one at Berbice with 129 pupils. There is also a Community of Sisters of Mercy, who, besides their other manifold works of charity, have charge of two orphanages. There are 21 Primary Schools, attended by about 2500 children.

Falkland Islands.

The Falkland Islands are the southernmost in the American waters, being situated about 300 miles to the east of Terra del Fuego. They are almost wholly under pasturage, and, though of vast extent, comprising 7500 square miles, have a population of little more than 2000. Of these, about one-half are Catholics.

Among the letters of Cardinal Cullen, Archbishop of Dublin, there is one addressed to him by Christopher Murray, merchant, from Fort Stanley, Falkland Islands, dated the 2nd of September, 1853. It sets forth that there were three or four hundred Catholics settled in the Islands, but had no Catholic priest to administer the consolations of Religion to them. The purport of the letter is to solicit the appointment of a Catholic priest to reside amongst them. They would send £50 to defray his passage, and would guarantee a small salary, which, however, would be supplemented with other gifts. The Government promised to pay half the salary; the people the remainder. The resident stipendiary magistrate, E. Montagu, Esq., was a Catholic. The letter adds: "The Island is very healthy, provisions are cheap, and we receive our letters from Europe every two months. The rapid communication by steam brings us much nearer to Europe than formerly."

This group of islands forms part of the Diocese of Southern Patagonia, under the care of the Italian Fathers of the Congregation of Don Bosco, and two priests are at present stationed at Fort Stanley, the capital.

III.—The Mediterranean and West African Coast Colonies.

Gibraltar.

Gibraltar, though one of the smallest of the Colonial possessions, being only three miles in length by three-quarters of a mile in width, is prized for its singular strategical importance, holding, as it does, the key of the Mediterranean. The population, not including the military garrison, is about 20,000, and of these more than 15,000 are Catholics. Only a few hundreds are Protestants, yet the Government makes the same allowance of £420 6s. 8d. to the Protestant Church as to the Catholic. Till the year 1806 Gibraltar formed part of the Spanish Diocese of Cadiz. It was then erected into a separate Vicariate, though the acting Vicar-Apostolic was not promoted to the episcopal rank till the year 1839. The British Government, however, for a long time only recognised a lay-junta as controlling all matters connected with the Catholic body. From a statement presented to the

Holy See in 1817, I glean that this Junta, in the beginning of the century, was composed of twelve members, who, relying on the support of the British authorities, claimed to dispose not only of the temporal but also of the spiritual affairs of the Church. At the complaint of several members of the Catholic body, General Campbell brought the rule of this schismatical Junta to a close. He ordered that the Junta, henceforth, should consist of six instead of twelve members, and that they should be elected annually from among the native Catholics of Gibraltar. As a result the old members of the Junta were set aside, and, for a time, religious matters proceeded in peace. Under the next Governor, however, the old Junta was restored, and its former members resumed the administration of affairs. They proceeded to such extremes that the Vicar-Apostolic felt constrained to quit Gibraltar, and for a considerable time it was only a Deputy-Vicar named Zino who attended to the religious interests of the faithful. In consequence of the number of Irish soldiers who, from time to time, formed part of the garrison, a petition was presented to the Government in 1835 that an Irish priest would be stationed there. The petition was favourably received, and before the end of that year the Archbishop of Dublin, acting on instructions from Propaganda, deputed the Rev. John MacCann to proceed to Gibraltar. He had many difficulties to contend against, and these difficulties were intensified when, on his resigning the charge, the Rev. Henry Hughes, an Irish Franciscan, was consecrated the first Bishop and Vicar-Apostolic of Gibraltar in 1839. Things proceeded to such extremes that the Junta had the effrontery to summon the Bishop before the civil tribunals for trenching on their assumed rights, and on his refusal to sacrifice the interests of the Church by yielding to their demands, he was committed to prison. On the 23rd March, 1841, the Cardinal-Prefect of Propaganda wrote as follows to the Italian Consul at Gibraltar :—

"I have received your letter of the 28th of February, communicating a fact which, while it redounds to the eternal glory and honour of the incomparably excellent Bishop, the Vicar-Apostolic, completes the infamy of his persecutors. While the Holy See is engaged in endeavouring to obtain from the justice of the British Government some reparation in which the character of the English nation is concerned, let it be your care to pay every attention to the most worthy Prelate. You can and you ought to assure him that the Holy See applauds the firmness of his conduct, and that afflicted at the brutal treatment, which he endures, it will employ all the means in its power to alleviate his sufferings, while he must feel consoled in considering that he has been deemed 'worthy to suffer contumely for the name of Christ.'"

Dr. Hughes was, after a while, released from his imprisonment, but owing to the violence of his opponents, he withdrew from Gibraltar, and lived till his death with his Community in Dublin. The Propaganda on the 6th of August, 1842, published a decree by which the Junta of Gibraltar was formerly dissolved. The Government and the Junta, however, paid little attention to the decision of Rome, and it was not till 1857, on the appointment of the Right Rev. Dr. Scandella as Bishop that peace was restored, and the Junta finally disappeared from the scene.

There are at present three Catholic Churches, and eight Religious Catholic schools receive Government aid. There are also admirable high schools, under the care of the Loretto Nuns and the Christian Brothers; whilst the Little Sisters of the Poor, and other Religious Communities, make due provision for the aged poor, the sick, the orphans, and other claimants of charity. In 1896, a novel scene was witnessed, when a military funeral was awarded to one of the Sisters, who died attending the sick in the military hospital. She was remarkable for her untiring devotion to the sick soldiers; and she at length contracted her fatal disease whilst nursing a private of the Dorset Regiment, with a more than mother's care. The coffin, covered with the Union Jack, was borne to the grave on a gun-carriage. The military doctors acted as pall-bearers; the officers, with detachments from the various regiments, joined in the procession; Father Collins, Chaplain to the Forces, recited the prayers, and the funeral was brought to a close with three volleys fired over the Nun's grave. We next come to

MALTA,

which in 1800 passed into British hands; and their hold of it, confirmed by the Peace of Paris in 1814, has continued ever since. It may be regarded as a purely Catholic Colony. Its population is reckoned at about 178,000, and of these 170,000 are Catholics. The ancient title of Archbishop of Rhodes is attached to the Episcopal See of Malta, and the Archbishop receives at the hands of the military authorities all the honours allotted to a British General. The schools and other public institutions were admirably organised towards the middle of the century by the distinguished Governor, the Right Hon. More O'Ferrall, and a quarter of a century later the University and the whole School system were put on their present footing, under the guidance of Mr. Keenan, the Resident Commissioner of Irish National Education. The small island of Gozo has also its Catholic Bishop, and, like Malta, is almost entirely Catholic.

CYPRUS.

Cyprus, since the year 1878, has been administered by Great Britain. At the census in 1891 the population, exclusive of the military, was a little less than 210,000. The Catholic Church is represented by about 30,000 Maronites of the Syriac rite, under the care of an Archbishop and about 100 Maronite priests. There are some missionaries, however, of the Latin rite, and the Jesuit and Franciscan Orders have representatives in this mission-field.

THE IONIAN ISLANDS.

The Ionian Islands should, perhaps, be here referred to, for although they at present form part of the Kingdom of Greece, they were in the first half of the century under the protection and controlled by Great Britain. Under Venetian sway the Catholic Church acquired vast possessions in these Islands. On the fall of Venice in 1797, all the Catholic property was confiscated by the Democratic Government

under the French Directory. Nothing was spared. Even the gold and silver ornaments of the churches and the sacred vessels for the use of the altar were seized and appropriated. When, in 1816, the Ionian Islands were placed under the protection of Great Britain, great hopes were entertained that peace would be restored to the Church. Most cheering promises, indeed, were made by successive High Commissioners, and in the Charter of the Constitution the clause was inserted that "the Roman Catholic Religion shall be specially protected, and all other forms of Religion shall be tolerated." Instead, however, of the Catholic Church being protected, it was from the outset subjected to the bitterest persecution. The Archbishop of Corfu was refused permission to land in the Island, the convents of the Religious Communities were seized, the revenues of the clergy were alienated to a thousand other purposes. When the Holy See appointed the Right Rev. Dr. Hynes Coadjutor Bishop in 1837, and deputed him to bring the consolations of Religion to the Irish military who were stationed in the Islands, he was threatened with criminal prosecution, imprisonment, fine and banishment, and was compelled to quit the Islands. I need not pursue at greater length this doleful narrative. The whole dealings of the Government with the Catholics of the Islands were directed to lower the prestige of Religion, and to banish from the faithful the devoted pastors who could guard and promote their spiritual interests. The salaries assigned to the Protestant clergymen and to the Catholic chaplains will serve as a test of the relative favour extended to the Churches which they represented:—

The Rev. Mr. Cowper, Protestant chaplain of the garrison in Corfu, received a salary of £500 per annum, with the further proviso that every fifth year his salary would be doubled.

Rev. Mr. Riddle, Protestant chaplain of the Lord High Commissioner, received £200 per annum.

Rev. Mr. Lowndes, Methodist missionary, was appointed Inspector of Public Schools at a salary of £200 per annum.

Three Catholic chaplains for the British troops were also appointed, but apparently as a matter of mockery rather than for anything else, for none of them understood the English language. They were:—

For the garrison in Corfu: Rev. A. Beltrame, chaplain, with the salary £39 per annum.

For the troops in Zante: Rev. J. Ghirardine, chaplain, with the salary £26 per annum.

For the troops at St. Maura: Rev. M. Abella, chaplain, with the salary £26 per annum.

When the British protectorate came to a close, the Catholics in Corfu were reckoned at 8000, and those in Zante at 6000. The scattered faithful throughout the other islands were probably not more than 3000. During the half-century that

has since elapsed, the Catholics have had to endure endless vexations and persecutions from Greek fanaticism, yet their number has not decreased, and, at the close of the century, their prospects for the future are far brighter than those which brought the last century to a close.

We now resume our missionary journey through the Colonies along the West African Coast.

WEST AFRICAN COAST COLONIES.

The West African Coast presents perhaps the most arduous mission-field in Christendom. The climate is so deadly to Europeans that many of the British colonies there are popularly known as "the whiteman's grave." The religious attitude of the natives is no less repulsive, for Fetichism rules supreme, and African Fetichism has been well described as "the most degraded and the most cruel of all forms of heathenism in the world." During the days of Portuguese supremacy, Religion made considerable progress at several stations along the coast, and in some of the native kingdoms, as at Congo, flourishing churches were for a time established. The subsequent Dutch conquest, however, at most of those stations, quite exterminated the Catholic name.

During the present century European traders established factories all along the coast, and the various Protestant societies from England, the United States and Germany, availed of the vast resources at their command to evangelise the natives. The two most important centres of Protestant propagandism were Sierra-Leone and Liberia, being in the former sustained by England, whilst in the latter they were supported by the United States.

Towards the middle of the present century there were in Sierra-Leone 60 Protestant ministers disposing of £200,000 annually in active propagandism. They had 24 places of worship and represented 19 different sects. Nevertheless from the very outset, the curse of sterility marked their mission-field. One who witnessed their labours wrote: "They do all that man can do; they have fine houses, artificial lawns, mercantile establishments, and Bible-readers; but God alone can make Christians." Another English visitor to the Coast in 1863, recorded his conviction that the Moslems were unquestionably superior to the Protestant converts, and he added: "No one but a stranger to the country would think of employing in his service one of those pretended Christians."

Liberia, with its population of a million and a half, is witness to a no less disastrous Protestant failure. Indeed, all along the African coast, the Protestant mission field, despite an immense outlay, appears to have yielded but little fruit. Miss Kingsley, whose "West African Studies" (London, 1899) awakened a considerable interest in the native races of those vast territories, treating of the natives of the Niger Coast, cites with approval the words of Count de Cardi, whom she commends for his "unrivalled knowledge of the natives gained by personal experience." She cites his words as follows:—

"The natives to-day are divided into two camps as far as religion is concerned: the missionary would, no doubt, say the greater number of them are Christians; the ordinary observer would make exactly the opposite observation, and judging from what we know has taken place in their towns within the last few years I am afraid the latter would be right. . . . How many of these earnest people could one guarantee to have completely cast out all their belief in Ju-Juism (native paganism)? If I were put upon my oath to answer truthfully according to my own individual belief, I am afraid my answer would be *not one.*" (p. 478-482.)

The same lady explorer, Miss Kingsley, in her "Travels in West Africa" (2nd edition, London, 1898), has a special chapter on the Protestant Missions, in which she describes the missionary efforts of her countrymen as a complete failure. She speaks of the missionaries themselves as "superbly brave, noble-minded men," but she adds:—

"It is their methods of working that have produced in West Africa the results which all truly interested in West Africa must deplore; and one is bound to make an admission that goes against one's insular prejudice, that the Protestant English missionaries have had most to do with rendering the African useless. . . . The missionary-made man is the curse of the Coast, and you find him, in European clothes and without, all the way down from Sierra-Leone to Loanda. The Pagans despise him—the whites hate him; still, he thinks enough of himself to keep him comfortable. His conceit is marvellous—nothing equals it; except, perhaps, that of the individual rife amongst us, which the *Saturday Review* once aptly described as the suburban agnostic; and the missionary man is very much like the suburban agnostic in his religious method. After a period of mission-school life, he returns to his country fashion, and deals with the fetish connected with it very much in the same way as the suburban agnostic deals with his religion, that is, he removes from it all the inconvenient portions. 'Shouldn't wonder if there might be something in the idea of the immortality of the soul, and a future Heaven, you know; but as for Hell—my dear sir, that's rank superstition—no one believes in it now; and as for Sabbath-keeping and food restrictions—what utter rubbish for enlightened people.' So the backsliding African deals with his country-fashion ideas; he eliminates from them the idea of immediate retribution, &c., and keeps the polygamy, and the dances, and all the lazy, hazy-minded native ways." (p. 488).

The Liberian Republic originated in the desire to provide a congenial home for the emancipated slaves of the United States. It happened that, in the course of years, some Catholic slaves, who were emancipated, took refuge there. But there was no priest, no school, no church that they could frequent. Everything was anti-Catholic around them. Their destitute religious condition became the occasion of awakening an active interest in the Catholic missions not only in Liberia but throughout the whole extent of the West African Coast. Dr. England, Bishop of Charleston, was the first to call attention to the spiritual wants of those Catholic emancipated slaves. The Rev. Edward Barron, an Irish priest, remarkable for his zeal, who had devoted himself to the American Mission, was chosen to proceed to Liberia in 1841. He made Cape Palmas the centre of his mission. After labouring there for awhile, he proceeded to Rome to give an account of his labours, and of his future prospects. A wider missionary field now awaited him. He was appointed Vicar-Apostolic of the two Guineas, and on receiving episcopal consecration he again landed on the African Coast in January, 1842. We meet with him again in Paris

in the month of December, 1842. He had been endeavouring to secure a Community of Italian Capuchin Fathers for his vast mission, but failed in his purpose. He was more successful with the Venerable Father Liebermann, founder of the Society of the Holy Heart of Mary, who, with the approval of the Sacred Congregation, sent seven missionaries to assist in cultivating the arduous African field. Dr. Barron secured also a few other missionaries. He destined five of the Apostolic band to the Island of Gorree on the Coast of Senegambia, to await the favourable season to proceed to the continent. The others were to proceed to Cape Palmas, where an Irish priest, the Rev. John Kelly, the first companion of Dr. Barron, had made all the necessary preparations to give them a hearty welcome. In a letter from Paris to Rome, addressed to the Rev. Dr. Cullen, Rector of the Irish College, setting forth these details, Dr. Barron adds:—"My present hopes are more in favour of the mission in Senegambia than elsewhere, or at least than on the Coast of Guinea, where Protestant missionaries and traders most abound." In a postcript he repudiates the notion that his mission was specially directed to the Liberian Republic, and he adds:—"I have great contempt for the vicious Liberians. Their Christianity has become a scandal."

The missionaries led a most austere life. They lived on rice, to which they added some black coffee in the morning, and, at noon, a small quantity of dried meal or salt fish, with some indigenous roots. Within twelve months, however, the Bishop saw almost the whole band of his zealous fellow-workers fall victims to the malarial climate. One priest, Father Bessieux, and a lay-brother alone remained, They proceeded to Gaboon, where, despite the fierce enmity of three Methodist ministers, they successfully inaugurated a Catholic Mission. This worthy priest, Father Bessieux, was subsequently appointed Vicar-Apostolic of all this vast line of African Coast, where he continued to labour till his death in 1876. Meantime, Dr. Barron, finding himself unequal to the burden imposed upon him, hastened to Rome, and in August, 1844, resigned the arduous charge. Returning to the United States, he chose to labour as a simple missionary; and in Philadelphia, in St. Louis (Missouri), and in Florida he gave proof of truly Apostolic zeal. When the yellow fever broke out in Savannah in 1853, he hastened thither to minister to the sufferers. Exhausted by the fatigue he underwent in carrying everywhere the consolations of Religion, he was himself struck down by the contagion. A hurricane burst upon the house where he lay sick, the roof was carried away, and the dying Prelate lay exposed to the fury of the elements. Carried thence to the house of a pious Catholic, he calmly expired, at the age of 53 years.

It was the singular mortality that befel the heroic band of missionaries of whom we have been speaking that gave occasion to the foundation at Lyons of the Society for Foreign Missions, which was destined to achieve the happiest results among the African tribes. The founder of this Apostolic work, Monseigneur de Bresillac, proceeded himself to Freetown, the capital of Liberia, in 1859, accompanied by

three priests and a lay-brother. The yellow fever was raging there when they arrived. They heroically devoted themselves to assist those stricken by the plague, but within a few weeks they all fell victims to it. Monseigneur de Bresillac, a truly model pastor, was the last to succumb. It is touching to relate that in the absence of any Catholic missionary, the Protestant Bishop, bearing public witness to his heroism, read the Catholic prayers at his grave.

The principal British stations on the West African Coast at present are Gambia, Sierra-Leone, Gold Coast, Lagos, and the Niger Coast Protectorate. This last-named territory covers an area of something like half a million square miles. The Upper Niger is in the care of the Lyons Society for Foreign Missions, and six priests and three native Catechists are stationed there. There are three orphanages for ransomed slave children, under the care of European Nuns; and there is also a school attended by about a hundred children. The Lower Niger is in charge of the Fathers of the Holy Ghost, who have gathered about 1000 of the natives into the True Fold.

Lagos became a separated colony as late as 1886. "The first nucleus of the Catholic mission was formed by a small body of freed slaves from Brazil, who had been baptised, and who, for many years, in the midst of much temptation and discouragement, remained loyal to their Faith under the guidance of an excellent native Christian named Antonio." This district is in charge of the Lyons Society for Foreign Missions, and the Catholic Schools have already borne abundant fruit.

The same Missionary Society has the charge of the Gold Coast district since 1879. Their chief station is at Elmina. The number of Catholics is about 3000. There are ten European Missionaries, and a Community of Nuns, besides native catechists and teachers. There are 800 children in their schools, and the Nuns have an orphanage under their care, and also a workshop for the training of the female natives.

At Sierra-Leone, there are 2000 Catholics in charge of the Fathers of the Holy Ghost, and there are 600 children in the Catholic schools.

The most flourishing of all is the Gambier Mission, but it embraces French as well as British territory. The number of Catholics is about 13,000. Baron Bethune, in his "Missions Catholiques d'Afrique," states that Catholicism here is full of vigour, and religion is making sure and steady progress. He mentions the interesting fact that "at a distance of 240 miles from the sea, on the fluvial island of MacCarthy, a colony of old mission pupils is propagating the Faith among the surrounding populations." Another French writer, the Marquis de Compiegne, attests that: "The Senegalese is a strong and energetic race, not effeminated by debauchery like the other coast populations. Very difficult to convert, it is stable in conversion, and once converted, is ardent in good."

In this colony of Gambia, in the town of Bathurst, on the Island of St. Mary, there are two Catholic schools; one for boys, 160 in number, taught by the

missionaries, and one for girls, 175 in number, taught by the Nuns. In the *Table* of the 3rd of July, 1897, Dr. Chichester, Assistant Colonial Surgeon, writes from this town of Bathurst, that the climate is deadly for Europeans, so much so that the Home Government requires the officials to return home for six months' leave after twelve or eighteen months' service. But regarding the Catholic priests, he adds, they "stay here for years, seven or eight at least, before they return home; and then only because they are no longer physically fit for work. Their work is incessant, their food extremely bad and often deficient in quantity. Day and night, dry season or rainy season, as long as they can drag one foot after another, must they work."

From a Report, in 1889, of the Missionary Society that is specially devoted to the African Missions, I take the following passage which tells of the spirit of heroic sacrifice with which the missionaries had toiled during the preceding ten years. After referring to the origin of the Society, it thus proceeds:—

"Cradled in suffering and sacrifice, as became the work of Calvary, the *Society of African Missions* prospered and grew. Postulants soon came from every nation. Ireland heard of the work and true to her ancient traditions sent her contingent. The missionaries gradually multiplied and in the face of the most terrible difficulties founded new stations in Dahomey, along the Guinea Coast, and inland far up to Niger, in Cape Colony and in Egypt. Some years after the death of the founder an Order of Missionary Sisters, who have since proved themselves powerful auxiliaries among the female section of the mission populations, was founded by the Superior-General with the approval of the Holy See. The history of both branches since their inception has been one of incredible suffering and death in Africa, and one continued struggle to meet, with scanty resources, the enormous expenses of long and frequent voyages by sea and journeys by land, the erection of churches and schools, and the maintenance of Priests and Nuns in a tropical climate; but it has also been one of comparative success. At present the Society counts in Europe six houses for the religious training and education of missionaries and religieuses, an hospice at Nice for those who return from the mission in shattered health, and fifty-six churches, schools, and dispensaries for the sick poor in Africa. Many of these are the centres of flourishing missions; others are on the way to be so. Lagos, their principal station on the West Coast, scarcely counted thirty African Christians twenty-four years ago; to-day they number five thousand. They have a splendid church, but the cemetery beside it contains the graves of more than thirty Priests and Nuns who consumed their lives here to make their mission what it is. What it has cost the Society to push its work thus far here and elsewhere may be better seen from the following facts. Summing up its necrologies since 1878, *it has a total of fifty-eight missionaries and sisters cut down in this short interval after an average mission life of two years and eight months, and at an average age of thirty years. Sixteen died within a few months after their arrival, twenty within one year, and only eight survived four years. In this incredible martyrology, Ireland is represented by eleven martyrs of zeal and charity.*"

IV.—The Colonies at the Cape and in East and Central Africa.

The Cape of Good Hope was discovered by the Portuguese in the year 1486, but as these hardy seamen were intent on appropriating other more distant golden regions, they did not colonise it, nor do they appear to have even taken formal possession of the country. The British flag was unfurled at the Cape in 1620,

but this was regarded as little better than an empty ceremony, and the Dutch took occasion to seize the whole territory in 1650, and entered at once on the work of colonisation. One of the first official records of the colony was dictated by their bitter enmity to the Catholic Faith. On the 19th of May, 1660, a large French ship, "Le Mareschal," bound to Madagascar, was driven from her anchorage by a storm in Table Bay, and wrecked at the mouth of the Salt River. She had on board a Governor, and a French Catholic Bishop, with some Priests, and all were subjected to the ignominy of being put in fetters as prisoners. Whilst the vessel lay a wreck, and the Bishop and his companions were still on board, the Dutch commander caused a Proclamation to be read declaring that no Divine Worship, except that of the Dutch Reformed Church, would be tolerated in the colony.

Till the year 1802 the severest laws continued in force against the Catholic religion. So relentless was the persecuting spirit of the Calvinistic heresy that a law was passed forbidding any Spanish vessel to anchor in Table Bay, lest, perchance, anyone professing the Catholic Faith might unawares be intruded upon the South African shores. In 1802, however, some toleration seems to have been extended to the colony by the Batavian Republic, and when the territory definitely passed into the possession of England in 1806, three priests, one of whom was chaplain of some foreign troops in the Dutch service, were found exercising the sacred ministry in the Cape territory. The Downing Street Colonial Administration in those days was fired with the fiercest antagonism against the Catholic religion, and hence we are not surprised to find that one of the first chivalrous deeds of Sir David Baird, on assuming the office of Governor of Cape Colony in 1806, was to arrest those three priests, and, without trial or charge, to put them on board a vessel bound for the Mauritius, with sentence of perpetual banishment from the colony.

It was not till the beginning of 1820 that the first priest with the sanction of the English Government began to exercise the sacred ministry at the Cape. Several Irish families from time to time had been transplanted to the colony at the expense of the Government, and were now scattered through the Cape territory, for the most part at a distance of seven or eight hundred miles from Cape Town. Not a few Catholic soldiers, when their regiments were disbanded, had also made the Cape their home. All these felt aggrieved at being deprived of every spiritual succour, and made repeated representations to the Government, setting forth the pain and perplexity caused them by such religious destitution. The first official notice that I have met of the desire of the Catholics of the Cape to have a priest resident amongst them is in the following letter addressed by the Colonial Office to the Right Rev. Dr. Poynter, Vicar-Apostolic of the London District:—

"Downing Street,
"3rd June, 1817.

"Sir,—I am directed by Earl Bathurst to acquaint you that Lord Charles Somerset having, in reply to a reference made to him by Lord Bathurst in consequence of your letter of the 11th October last, expressed his opinion that the residence of a Roman Catholic clergyman at the Cape of Good Hope would be very acceptable to that portion of the community who profess the Roman Catholic religion, and there being at present no clergyman of their own persuasion in the colony, Lord Bathurst, therefore, will readily permit any Roman Catholic clergyman, who may be recommended as fit to undertake the duty of the situation, to proceed to the Cape of Good Hope.

"I have the honor to be, Sir,
"Your most obedient humble servant,
"HENRY GOULBURN.

"To the Rev. Dr. Poynter, &c., &c., &c., Castle Street, Holborn."*

The Holy See had for a long time been anxious to make some provision for the spiritual wants of the scattered faithful at the Cape and in the islands off the East Coast of Africa, and deemed this a favourable opportunity of carrying into effect that pious purpose. The Right Rev. Dr. Slater, an English Benedictine, was accordingly, in 1818, appointed Vicar-Apostolic of the Cape of Good Hope, his jurisdiction extending to Madagascar and some adjacent islands. No sooner, however, was the English Government made acquainted with this appointment than a peremptory order was issued from Downing Street prohibiting his Lordship from residing at the Cape. A Catholic priest as Chaplain would be duly authorised to attend to the religious wants of the Catholics there, but no Bishop or Vicar-Apostolic would be allowed to intrude on that Protestant domain. All remonstrance against such an unjust decision was in vain, and hence, in the interests of religion, the Holy See resolved in February, 1819, to assign to Dr. Slater the title of Vicar-Apostolic of the Mauritius, with a jurisdiction extending on the one hand to Madagascar and the Cape of Good Hope, and on the other to our own Australian territory, then known as New Holland.

Matters being thus amicably arranged with the Colonial authorities, the Rev. Thos. Rishton, an English Benedictine, proceeded in the beginning of 1820 as Chaplain to Cape Town, to the great joy of the few Catholic families then residing there. A few months later Dr. Slater, proceeding to the Mauritius, landed at the Cape, and being deeply moved by the spiritual destitution of the scattered colonists, left an Irish priest, Father Scully or Skelly (his name is variously written), to assist the Chaplain in his missionary duties. In 1821 a site was granted by the municipality of the Cape for a Catholic chapel, but ere the building was completed dissensions and difficulties arose, the debts contracted could not be paid, and, in despair of effecting any good, Father Scully bid farewell to the colony on the 11th of July, 1824. A Dutch priest, who succeeded him, remained only for a short time. Father Rishton, thus left alone and beset with manifold difficulties, continued for some years to exercise the sacred ministry, till at length, weighed down by infirmities,

* From the original letter preserved in the Diocesan Archives of Westminster.

with broken heart and weakened mind, he returned to England in 1835, and soon after was summoned to his reward. In January, 1836, a Spanish Dominican, on his way to Manilla, was obliged by sickness to remain for a while at the Cape. He received Faculties from the Vicar-Apostolic of the Mauritius, and endeavoured for a few weeks, as best he could without a knowledge of their language, to comfort the Catholic residents.

Such was the sad religious condition of the scattered Catholic families of the colony, when the Rev. John Brady, returning to Europe from the Isle of Bourbon, landed at Cape Town towards the close of 1836. This zealous missionary, who was subsequently first Bishop of Perth in Western Australia, could tarry only for a few days to comfort the faithful by administering the Sacraments; but on his return to Europe he proceeded to Rome to represent to the Holy See their lamentable spiritual destitution. A letter, which he addressed from Dublin to the *Morning Register*, on the 24th of August, 1837, the very day on which he assisted at the consecration of the first Vicar-Apostolic of the Cape, gives the only details that are preserved of his visit to South Africa:—

"Sir,—My anxiety for the success of the msssion to the Cape of Good Hope induces me to trouble you with the following lines, and to solicit their insertion in your widely-extended and most respectable paper.

"On my return from the Isle of Bourbon, where I had been officiating as a Catholic pastor for ten years, we touched at the Cape, the captain of the vessel requiring a supply of water and provisions for our voyage to France. After the usual salute from us and a visit from the Consul, we were allowed to go on shore.

"The Catholics of Cape Town, having heard that there was an Irish priest among the passengers, came to welcome me with open arms; I was conducted by them to their chapel, and although it was Sunday, yet the advanced hour of the day did not allow me to gratify them by celebrating Mass. They fondly anticipated that I had been sent to settle among them, and heard, with deep disappointment, that I was proceeding on important business to France, and could not, moreover, without the express order of the See of Rome, and the sanction af my ecclesiastical Superior, remain with them. I was, however, so afflicted by their desolate condition, that I pledged myself to them to undertake a journey to Rome, in order to lay their case before the Holy Father, who, doubtless, moved by such an appeal, would send zealous pastors amongst them to dispense the mysteries of their holy religion. For that purpose, they committed to my care their supplicatory petition, of which the following is an extract:—

"'We, the undersigned Catholics of the Cape of Good Hope, prostrate at the feet of your Holiness, pray your benediction. We appeal to your paternal charity. We are your children; for you, Holy Father, are the common parent of all the faithful. We have long suffered the awful privation of all the consolations of our holy religion. Left without spiritual nourishment, we are in great peril of sinking into torpor, and, perhaps, infidelity, in this distant and strange country. We are truly the little ones asking for the Bread of Life, and finding none to break it to us. The reverend ecclesiastic who will present this, our humble prayer, has providentially visited this colony, and would willingly succour us by his holy ministry, if more imperative duties did not call him to France. Hear, O Holy Father, his supplication for our spiritual aid, and suffer us, your children, lay at your feet the homage of our grateful and inalienable spiritual fidelity.'

"I cannot, sir, find words to express the grief I felt on witnessing the suffering faith of those forlorn Catholics of the Cape of Good Hope. They are the image of the terrific desolation of a helpless flock without a faithful pastor; deprived of the cherishing aids of religion during life; bereft of the hopeful graces of its Sacraments at the trying hour of death; and the graves of their departed friends not even blessed by the solemn rite of the Catholic Church. What Catholic will not sympathise with these fellow-creatures, allied to us, if not by the ties of kindred, certainly by the endearing bonds of country; for they are generally emigrants, or the descendants of emigrants, from Ireland.

"I learn, with great satisfaction, that the paternal solicitude of his Holiness has just now provided for that interesting mission, in the appointment of a prelate every way calculated to fulfil its duties, in the person of the Right Rev. Dr. Griffith, Bishop of Palæopolis and Vicar-Apostolic of the Cape of Good Hope. But permit me to inform, through you, sir, all that are interested in this great work, that the mission of the Cape of Good Hope will require at least six missionaries to second the Apostolic labours of their prelate. Their duties will be most trying and laborious. The immense space of six hundred miles separates Cape Town from Graham's Town; there is a numerous Catholic population in each of these towns. There are Catholics everywhere dispersed on the coast and through the intervening territory. The garrison consists of three regiments, in which there are many Irish Catholics. To visit those widely-separated congregations, to instruct the youth of an increasing population, and to recall to Catholicity the strayed sheep, or to enlighten the benighted wanderer in those pagan regions—these are the glorious but trying duties which those zealous missioners will have to discharge in this long-forgotten vineyard of the Lord.

"The charitable and zealous inhabitants of Dublin and of Ireland at large will, I am certain, contribute to this mighty enterprise, and aid it by their donations and support. The grateful Catholics of the distant shores of Africa will repay their pious benefactors by their devoted attachment to that holy religion which binds us here, and will bless us all hereafter in the bonds of mutual love.

"I remain, sir, very respectfully,

"Your humble and obedient servant,

"JOHN BRADY, Apostolic Missioner.

"Dublin, 24th August, 1837."

With the appointment of the Right Rev. Patrick Raymond Griffith, an Irish Dominican, as Vicar-Apostolic of the Cape, the history of the missions of the colony enters on a new phase. Before the close of 1835 the Cardinal-Prefect of Propaganda had written to the Archbishop of Dublin, requesting him to select some clergymen, one of whom might be appointed Vicar-Apostolic, for the missions of Madagascar. Most Rev. Dr. Murray replied by letter of 6th of February, 1836, announcing that he had selected the missionaries, as desired; but almost immediately the news reached Rome that a violent persecution had broken out in that Island, and no further step was taken in the matter. The person selected on that occasion for the perilous post of Vicar-Apostolic of Madagascar was the same now appointed to the Cape of Good Hope. In the letter just referred to, the Archbishop of Dublin speaks of Father Griffith, O.S.D., as being "in his 37th year, and the fourteenth year of his priesthood: for more than ten years he has, with the permission of his Superiors, discharged the duties of missionary in Dublin in a most satisfactory manner, meriting the approval of the Archbishop and the applause of all good citizens." Father

Griffith hesitated for a time to accept the proffered dignity of Vicar-Apostolic of the Cape of Good Hope, but at length withdrew all opposition by the following note :—

"Westland Row, Friday, April 21, 1837.

"My Lord,—I will no longer delay your Grace's answer to Rome. I will assent to any arrangements of the Holy See, and remain

"Your obliged humble servant,

"P. R. GRIFFITH."

He was consecrated in Dublin on the Feast of St. Bartholomew, 24th of August, 1837, as Bishop of Palæopolis and Vicar-Apostolic of the Cape of Good Hope, and a few months later, accompanied by two priests and one ecclesiastical student, he set out for his arduous mission.

Meantime Most Rev. Dr. Murray left nothing undone to secure some aid from the Government for the zealous missionaries. He endeavoured to strengthen his petition by bringing the political influence of Daniel O'Connell to bear on the Colonial Secretary, as appears from the following interesting letter of O'Connell addressed to the Archbishop, from London, on the 21st of April, 1837 :—

"My ever respected Lord,—I have at length seen Sir George Grey on the subject of the Cape of Good Hope Mission, and expect to have some success in that quarter. He begged of me to put in writing all I ask for. I am afraid I do not sufficiently comprehend the extent of what is desirable, and I should be greatly relieved if your Grace were pleased to write me an explanatory letter, stating the facts and the result you desire. . . . I have also hopes of obtaining an allowance from Government for a Catholic priest at Barbadoes, where there is none at present; but for this I have materials to manage here. I hope you will be pleased with my disclaimer of Freemasonry, which I have deemed necessary in consequence of a recent publication called the *Freemason Review*. If upon taking the trouble of reading it in Monday's *Pilot* you deem it right for me to go farther, I should deem it a great kindness that you were pleased to signify to me what more I ought to do."

Their efforts, however, were all in vain. The Government ignored the appointment of a Vicar-Apostolic, and would continue to recognise only one chaplain for the Catholics of the colony. The following letter of Sir George Grey brought, for the time, their correspondence to a close :—

"Downing Street, 12th May, 1837.

"Sir,—I have had the honour to receive and lay before Lord Glenelg your letter of the 2nd inst., in which you urge on his Lordship's consideration the propriety of granting a free passage, together with an annual provision of £400 for their support, to three Roman Catholic clergymen, who are about to proceed to the Cape of Good Hope.

"Lord Glenelg reports he is unable to add anything on this subject to what he has already addressed to Dr. Murray, from whom in the course of the last year, a proposition of a similar nature was received.

"His Lordship continues to be very desirous that a clergyman should be appointed to succeed the gentleman who sometime since resigned the functions of Spiritual Instructor to the Roman Catholic congregation of Cape Town; and to such clergyman his Lordship would be prepared to grant an allowance of £60 for his passage as well as the annual stipend of £200. But his Lordship is compelled to add that he is not in possession of any authentic information with respect to the amount of the Roman Catholic population of this colony which would enable him to judge whether he could properly recommend that provision should be made for the maintenance of an additional

number of Roman Catholic clergymen, even if the present state of the local revenue would admit of any new burthen being imposed on the Colonial Treasury, which, from the heavy charge to which it has been recently subjected in consequence of the invasion of the colony by the Caffres, he fears is at present impracticable.

"I am, Sir,

"Your most obedient humble servant,

"Daniel O'Connell, Esq., M.P. "GEO. GREY."

The letters addressed by Dr. Griffith to the Archbishop of Dublin in 1838 and 1839 give some valuable details regarding the many difficulties that beset the first years of his missionary career in South Africa. He sailed from Portsmouth on the 20th of January, 1838, and arrived in Table Bay on the evening of Good Friday, the 13th of April. Next day a temporary lodging was secured for his Lordship and companions (seven in all) at £2 14s. per day. Everything, except wine and fish, was at this time most costly at the Cape, owing, as he states, "first, to the emigration of the Boers from the frontier, who took with them into the Kaffir country all their flocks and herds; second, to the approaching expiration of the slave apprenticeship, for when the slaves are free there exists an apprehension, well founded too, that they will work but little and that the lands will remain untilled; and third, to the inundation of money throughout the colony by the compensation given to slaveowners, which has just now been paid." After a few days they were able to put in some sort of order the old cottage still standing on the church ground, which was known as the Catholic Parsonage and which for a time became the diocesan headquarters. The chapel that once stood on the same ground was now a mere heap of rubbish; everything that could be carried away—doors, windows, beams, and even the bricks—being seized and sold by the creditors to meet the debts that had been incurred. The Catholics were split into factions mainly through the action of the churchwardens, among whom were two or three Germans and one Italian, who claimed to themselves the management of Church affairs. The first care of the Bishop on landing was to intimate to those churchwardens that the duties of their office now ceased. A large barrack-room was placed at the Bishop's disposal as a temporary chapel by the military authorities, and he celebrated Holy Mass there for the first time on Easter Sunday morning. Three-fourths of the soldiers (the 27th Regiment) then stationed at the Cape were Irish and Catholics, so that there was a numerous congregation, and all rejoiced with true Easter joy that their long period of spiritual destitution was brought to a close.

In a letter from Cape Town on the 22nd of April, 1838, Dr. Griffith thus wrote:

"A memorial has been sent by the Catholics of Graham's Town to the Colonial Office, supported by the Governor here, praying for a Catholic Chaplain. I cannot learn that there are many Catholics in the interior of this colony beyond the space of thirty miles from this, so that I will have no necessity to travel the whole district, but must tempt again the dangers of the deep and go from this dangerous bay to the more dangerous Algoa Bay (Port Elizabeth) by ship. The Catholics in Stellenbosch are very few; beyond it to Graham's Town I can hear of none. I am sure the Catholic military here must muster some two or three hundred besides their families."

In a letter written a few weeks later, he states he had learned on reliable authority that there were in Graham's Town five hundred Catholics; in Simon's Town, a company of soldiers, mostly Catholics, and five or six families of civilians; in Robin Island (a sort of Botany Bay), another company of soldiers, and some Catholic Irish convicts. It was calculated that the total number of Catholics in South Africa, at the time of his Lordship's arrival, exclusive of the military, was not more than 500.

In accordance with instructions from the Home Government, Dr. Griffith was recognised only as Catholic Chaplain of Cape Town, his episcopal character and jurisdiction being officially ignored. This, however, did not prevent his Lordship from setting to work energetically to make some provision for his unhappy flock in the scattered districts. The account which he gives of their spiritual destitution is sad in the extreme. In the interior of the colony they had "sunk," he says, "into holes and nooks and corners, impervious to recognition and prohibitory of profession." As to Cape Town he writes:—

"With some exceptions there is very little genuine faith among the persons of our congregation, the male portion particularly. They think as little of coming to chapel as of going to any heretical conventicle. In fact, many of them were so used to go to the latter for form sake, that they lost sight of the difference altogether. Better any place than none—any minister than none—are the false doctrines they have imbibed, and 'twill require many a long day before they are disabused of these and other errors which have made them more than half heretics."

Regarding their material resources, he again writes on November 28th, 1836:—

"There is very little real wealth among our congregation, and very little inclination to contribute if the management be not left in their own hands. The churchwardens don't speak to me now, though they salute me most graciously. I see not even a distant hope of attempting to build: labour is so enormously dear, and the number of our congregation so small and poor. That number was vastly overrated by Rev. Mr. Brady and the churchwardens. The Irish regiment, too, is gone."

He more than once refers to his own inability to maintain in any way the episcopal dignity. "Bishops here," he says in one letter, "must exercise continually all the Orders, minor and major, from Ostiarius to Pontifex." Again he writes:—

"Rev. Dr. St. Leger, S.J., and his brother, who arrived here on the 12th and left on the 17th February (1839), were scandalised at my misery, and a Corsican-French priest who came from the Isle of France, where he was P.P. for ten years, and passed here on his way to Havre, would not believe that I was a Bishop, as I kept so poor an establishment, and taught the A.B.C. The poor man had to exercise his faith a little to be reconciled to our bed and board."

On the 10th of December, 1838, the Rev. Aidan Devereux, who had been for a short time Vice-Rector of the Irish College in Rome, arrived in Cape Town to aid the zealous Bishop in his missionary work, and he was accompanied by an ecclesiastical student, Mr. Thomas Murphy, who in a few weeks was promoted to the priesthood. Their arrival diffused great joy throughout the congregation, and infused new life and vigour into the small missionary band. What added to

their joy, official news was about the same time received that the Home Government would recognise one of the priests as Chaplain at Graham's Town, with a salary of £100 per annum.

Under Rev. Mr. Devereux's care, the first Catholic school was opened at "the Catholic parsonage" in January, 1839, with thirteen scholars. The numbers soon increased, and it became imperative to provide more ample accommodation than the cottage of the clergy could possibly afford. A letter from the worthy conductor of the school to the Rector of the Irish College in Rome, in the month of May, 1839, gives interesting details of the progress of the mission:—

"Cape Town, Cape of Good Hope,
"May 25th, 1839.

"Very Rev. Dear Sir,—It is of importance that someone at headquarters should know our real situation and how things stand here. We have concluded a bargain for a house and premises, once a museum and Freemasons' lodge. For this we have promised to pay £2,500, or interest on the purchase money at 4 per cent. until the whole sum be paid. The situation is excellent, central, and respectable, and the premises are sufficient for a residence, chapel, school, and poor school. We have a site to build a church whenever the means may be forthcoming, or a convent for religious should we ever be able to establish one. In the present state of things in this colony, to attempt to build a church would be madness. The price of labour is extravagant, and the emancipated negroes will only work one or two days in the week. Thanks to Providence, I may say that the dissensions that disgraced the unfortunate Catholics of this colony, and made them a bye-word of contempt, have nearly disappeared; and though we have not as yet much of fervent piety amongst us, still there is enough of the good seed to fructify in due time. There are now nearly forty children under my care, and one-half are Protestants. Some time back a Jew, a rich merchant here, sent word to me to teach his three children the Catholic Catechism. His eldest boy, he said, took a leaning to us and wished to be a Catholic, and he had no objection. All the sectaries are in arms against us, some in public, all in private. I am sadly off for want of an assistant. There are so many endowed and private schools here that it is wonderful we have succeeded so well. There are a good number of the children of the unfortunate Irish who came out here in 1822, who were permitted by their parents to go to Methodist schools, who now have no religion, and live like pagans in a state of concubinage. I despair of much being done for the advancement of Catholicity here, until a convent of religious ladies for the instruction of the poor and rich shall be established here. If we had such an institution, female virtue—which, on account of the presumption which unrestrained Bible reading does not fail to beget, is at a very low ebb—would be partially and gradually restored. In the beginning of the last month it pleased Providence to call to another, and, I hope, a better world, Rev. Mr. Burke, the pastor of Graham's Town and the eastern district. Luckily I brought out with me Mr. Murphy, who was ordained here, and had arrived to his assistance about a month previous to his death. The Bishop was obliged about a fortnight since to set out for Graham's Town. He will remain there for some months, and Mr. Murphy will visit the military outposts. The regiment on the frontier being mostly Irish are, of course, Catholics, and there are considerable numbers of our unfortunate countrymen scattered thinly up and down over the entire district. I hope your college continues to flourish, and that the connexion between Rome and Ireland will every day become more intimate. If you ever see His Holiness, beg his blessing for us. We stand in need of your prayers here much. Farewell.

"Most truly yours,
"Aidan Devereux."

In 1847, the Eastern District of the Cape was erected into a separate Vicariate, with its See in Graham's Town, and the Rev. Aidan Devereux was consecrated its first Vicar-Apostolic. He proceeded to Ireland in the following year, anxious to procure missionaries and means for promoting the work of religion in his vast diocese. On this occasion he addressed two memorials—one on the 21st of September, 1848, to the Commander-in-Chief of Her Majesty's forces on the spiritual destitution of the Catholic soldiers in the colony; the other on the 27th of September, 1848, to the Colonial Secretary on the great want of pastors and religious instructors for the Catholic colonists throughout South Africa. We glean from these important documents the following particulars:—There were generally six or seven regiments stationed at the Cape, of whom a considerable number, varying from one-third to three-fourths, were Irish and Catholics, besides a considerable force of artillery and engineers, and two divisions of Kaffir Police, whose officers and non-commissioned officers were appointed from the Home troops. In addition to these, there were located on the Thumie and Keiikama Rivers about 500 military colonists, of whom 200 were Roman Catholics. With the exception of the soldiers stationed at Cape Town and Graham's Town, the rest were at a distance of from 60 to 500 miles from a Catholic clergyman. Neither in regard to the scattered districts, nor in the above-named towns, was any remuneration given to the Catholic clergy for ministering to the military, and so far as the Government was concerned the Catholic officers and soldiers were left wholly without the means of fulfilling their religious duties. A numerously-signed Memorial had been presented, requesting the Government to remedy this injustice, but in June, 1848, a reply had been received from the Hon. Fox Maule to the effect that "all allowances for religious services in the army serving in the colonies are to be understood as exclusively belonging to the performance of the service of the Established Church, and that no monies were to be paid to ministers of other denominations except by a special authorisation from the War Office." The Dutch Reformed Church was in South Africa the "Church Established by law," and the English Episcopal, the Roman Catholic, and the Presbyterian Churches were supposed to be on a footing of perfect equality. As a matter of fact, however, whilst every favour was shown to the Protestants, no consideration was extended to the Catholics. "Ten years ago, as the Memorial sets forth, two Catholic chaplains were recognised"; one receiving £200 a year, and the other £100. No additional chaplain, and no additional salary, had since then been allowed, although the number of Catholics had grown from 550 "confined to the two towns of Cape Town and Graham's Town" in 1838 to "between 5000 and 6000 in 1848."

The Catholic Church, he adds, was endeavouring, under many difficulties, to meet the wants of the faithful. In the beginning of 1838 there was no priest, no Catholic church or school, in the whole colony. Now (in 1848) there were two Bishops-Vicars-Apostolic, with eight priests, five churches, and some schools. The

English Episcopalians were about 10,000 in number; several grants for building churches had been made to them, and their clergymen received from the Government £4000 a year. On the Estimates for the current year (1848) a sum of £400 was assigned to the Protestant Bishop, Dr. Gray, merely for travelling expenses. A rule was laid down by the Committee of the Legislative Council of the Cape Colony in 1840 that a church and house in perpetuity should be built for the clergyman by the congregation before he became entitled to a salary. This rule, however, was not insisted on in regard to the Protestant congregations; whilst in regard to the Catholics, even where these conditions had been fulfilled, the salary had been refused—as, for instance, at Port Elizabeth and at George Town. In the former, a neat church had been built at the cost of £1000, with a good house in perpetuity, and there were two resident clergymen and about 500 Catholics. In George Town there was a resident priest. "He has built a church by voluntary contributions at the cost of £500; he has a house and garden in perpetuity; he has purchased a site for a school; he has enclosed a neat cemetery; and his congregation in the town and district exceeds two hundred." The Bishop asks that chaplains be granted to those towns, and also "to Fort Beaufort, where there are 200 Catholics without church or clergyman; to Cradock, which has a considerable number of Catholic emigrants, whose chaplain should extend his labours through Colesburg district to the Orange River, where there is a considerable number of discharged Catholic soldiers, 300 miles distant from the ministry of a Catholic priest; and also to Port Albert (Waterloo Bay), where there is a considerable number of Catholic farmers, whose houses were burned down, and their cattle driven off, in the late Kaffir war; they and their families are in the greatest want of a resident priest, who moreover might extend his labours to the Portuguese and other sailors, many of whom are resident about this new port; and also he might pay occasional visits to the new district of Fort Pedder, the bridge over the Fish River being now finished."

In a letter of the 30th of March, 1853, addressed to the Most Rev Dr. Cullen, Archbishop of Dublin, Dr. Devereux gives some further details of the difficulties that beset his mission:—

"During the late Kaffir war, he says, he had given two priests for the exclusive use of the soldiers; one at King William's Town, the other at Fort Howe and Fort Beaufort. At first they were paid 15s. per week, which did not meet their house rent; but as soon as the Tories came into office it was reduced to 5s. per week, and even that was now given only with difficulty, and after many annoyances. This is only one specimen of 'the persecution put in force by Lord Derby's Government against the Faith in this remote portion of the Church, where the smallest injury contributes to weaken and cripple the poverty-stricken congregations.' He adds that the Government only gives salary to priests in two districts. He had six other missions, and a convent of Nuns, and himself to support, for which he relied solely on the aid received from the Propagation of the Faith. 'But in addition to the want of sufficient funds, the great difficulty that presents itself is the want of missioners of sufficient virtue, zeal, and perseverance, to bear the privations of our missions.' He further states that the aggression of proselytisers, which in Ireland is only an occasional visitation, is here a constant plague—the immense sums put at the disposal of various missionary

societies (not to speak of the Anglican sect) enables them to give a good round sum or a respectable situation in exchange for a nominal conversion. Until the Nuns came out, Protestantism grasped at the educational establishments, and corrupted the minds of the Catholic youth. In a few years scarcely a vestige of Catholicity would remain."

The Eastern District of the Cape was resorted to by the Lutherans, Moravians, and other Protestant societies, as a favourite missionary field. Dr. Devereux, in one of his letters, writes :—

"This was, indeed, the country to suit the Ministers of the Reformed Church ; a healthy climate, inoffensive inhabitants, no risk of martyrdom, besides the great facilities afforded for carrying on a good trade, and the great advantages this country offered by being placed sufficiently far from the mother country to enable them to distribute with impunity, and without fear of contradiction, fabulous reports whereby they could impose on the credulity of the English. The Cape of Good Hope was always reckoned the seat of Protestantism, and the good Kaffirs, that were said to have been converted by millions, caused abundant tears, together with supplies of gold, to flow from English proselytisers."

Speaking of the Protestant missionaries it may be remarked that their efforts to convert the natives had been altogether fruitless in South Africa. The Right Rev. Dr. Grimley, of whom we will just now speak, related in 1869, that during his pastoral visitation in the preceding year an intelligent Protestant minister assured him that during the seven years he had laboured among the natives he had reaped no result, and added, "I was talking lately with an old Protestant missioner belonging to a neighboring post and regretting the little fruit I had reaped from my labours." The old missioner replied : "You have only been seven years among the natives. I have been forty years living with them and I do not believe I have succeeded in doing them the least good." One great difficulty in the conversion of the natives was their being addicted to polygamy. The Protestant Bishop, Colenso, finding that the Kaffirs would not lay aside their cherished polygamy, resolved to blend the Gospel with their creed, and to allow them to be enrolled as Anglicans whilst retaining their array of wives. Dr. Whateley, Protestant Bishop of Dublin, being appealed to, approved of the same course, and to the present day it continues to be followed by the Anglican missioners in some parts of Africa. A Church of England Synod, held at Umtata, under the presidency of the Bishop of St. John's, a few years ago, adopted the resolution that it was expedient to condone and ignore among the natives the fact of polygamy. The work on "South Africa," by George M. Theale, published in 1894, in the series of "The Story of the Nations," (Unwin) attests that the Protestant Missioners "took a more prominent part in politics than in elevating the heathen," and that, even with the fullest license for polygamy, the whole system has been a failure.

We have entered into these details connected with the beginnings of the Cape missions, partly because they are but little known, and partly that the reader may the better realise the many difficulties that beset the early days of the Church in South Africa. The later religious history of the colony is one of singular progress

and development. In the month of January, 1862, the Right Rev Dr. Grimley, a zealous and energetic priest of the city of Dublin, was consecrated Bishop and Coadjutor of Dr. Griffith, and a few months later, to the general regret of all the colonists, the first Vicar-Apostolic of Cape Town was snatched from his loved flock by death on the 18th of June, 1862. Dr. Grimley was indefatigable in building up the Church throughout the Western Vicariate. In a letter regarding his mission written in December, 1869, the zealous Bishop gives a few details of the progress of religion. He says:—

"When I landed at Capetown in 1861 there was only one priest in that important place; there are now three. We had only one schoolhouse and single teacher for the boys; now we have five Marist Brothers and well organised schools. Instead of one girls' school, we have five; and eight Dominican Nuns have taken the place of the one mistress we used to have. The number of children now in daily attendance in the classes may be estimated at four hundred, while previous to my arrival there were hardly eighty."

As an instance of the hostility of many of the Boers to the Catholic Church, he mentions that one of his priests travelling in the interior of the country, when night came on, knocked at the door of a Dutch settler and was at once admitted. As soon, however, as the lady of the house learned that he was a Catholic priest, she ordered him to quit the place at the instant, and it was only in a ruinous stable that he could find shelter for the night. Another missioner of the Vicariate related to me many years ago how, when he was making his rounds in the remote interior, he asked hospitality at a Boer's residence in like manner. He was recognised as a priest, and the door was slammed in his face. He seated himself on a fallen tree at a short distance, and, as he was a skilful musician, he began to play upon the flute. Faces were soon seen at the windows, and after a while the door was opened, and then an invitation came to him to remain with them for the night. Thus music had charms to overcome bigotry even in distant South Africa. Dr. Grimley was present at the Vatican Council in 1870, but soon after his return to the Cape was summoned to his reward on the 29th of January, 1871, in the 49th year of his age. He had for his successor another no less zealous and devoted Dublin priest, the Right Rev. John Leonard, who was consecrated Bishop by Cardinal Cullen, Archbishop of Dublin, in the beautiful chapel of the Dominican Nuns at Cabra, in 1872. He is still at his post, guiding by example and by word the flock of Christ entrusted to his care. In a letter of the 7th of September, 1874, he refers to the poverty which surrounded them, and mentioned as an instance that one of his priests in charge of a district had to teach school from 9 o'clock a.m. to 3 o'clock p.m. on five days every week; he received no fees from the children, but, on the contrary, was obliged to supply many of them with books, and some of them with clothes; and yet the offerings in his church on Sundays were sometimes as low as fourpence, seldom as high as two shillings. The burden of such districts had to be borne by the Bishop. A new diocese, called the Central Vicariate, embracing an immense district and extending to the Orange River, was

formed in 1874, but the French Society to whom it was entrusted, not being able to supply the necessary missionary staff, its administration in 1882 was added to the charge of Dr. Leonard. This new district extended over 70,000 square miles, and in addition to all this the Vicar-Apostolic had to provide for the spiritual wants of the Island of St. Helena, distant 1700 miles, and of the Island of Ascension, distant 2200 miles. With characteristic energy, Dr. Leonard set to work to provide missionaries for the new fields of toil assigned to him. He hastened to Ireland, and I learn from his circular addressed to the Irish Bishops and other friends of the Mission in June, 1882, that he had already secured twenty-eight volunteers, of whom four were priests, and six others were awaiting ordination. Part of this Central Vicariate, under the title of Prefecture Apostolic of the Orange River, has since then been given in charge to the Oblates of St. Francis de Sales.

The Eastern District branched out in 1850 into the Vicariate Apostolic of Natal, which extended from Kei River to the mouth of the Zambesi, and was given in charge to the Oblate Fathers. The faithful of that immense territory had hitherto been only occasionally visited by Father Thomas Murphy, who was stationed at Port Elizabeth. The worthy Vicar-Apostolic, Dr. Devereux, was summoned to his reward in 1855, and had for his successor the Right Rev. Dr. Patrick Moran. A noble convent of Dominican Nuns, and a magnificent church in Port Elizabeth, flourishing schools, churches, presbyteries in four new missions, were some of the monuments of this illustrious Bishop's zeal. He used to say: "God is wonderfully blessing this land; there must be a glorious future for the Church in South Africa." He was, indeed, indefatigable in developing the various institutions of religion and education, till his translation in 1869 to the See of Dunedin, in New Zealand, where, till his death in the month of May, 1895, he ever zealously guarded the interests of his devoted flock. His successor, Right Rev. J. D. Ricards, was a native of Wexford, and, whilst as yet only in sub-deacon's orders in St. Patrick's College, Maynooth, devoted himself to the South African mission. He was the first Bishop who received the episcopal consecration in South Africa. Religion was singularly developed under his prudent care. Writing in 1876, he states:—

"The Church is gradually taking root in this pet Protestant colony, and here in Graham's Town, the stronghold of Methodism, it is already bearing fruit that will, please God, in good time furnish healthy seed. St. Aidan's College is now flourishing. The Jesuit Fathers have now over forty students under their care, and of these, some six or seven Afrikanders, children of Irish parents born in the colony, are commencing Latin with a view to become priests. We have sixty young girls boarding in the convents here. The children of the first pupils of the Nuns are crowding our free school. In Port Elizabeth the same convent-work is going ahead wonderfully, there being two convents with over five hundred children. Forty years ago you might count the Catholics of Port Elizabeth on your fingers once round. Now there are some two thousand in that rising town. I hope to have the Marist Brothers established there before the close of the year."

Again he writes in 1879, that—

"There were then twenty-one priests engaged on the mission; five new stations have been established; the College of St. Aidan has been built at a cost of £10,000, and is now a successful school with about fifty boarders; a new convent, with a Community of fifteen Dominican Nuns has been founded and is doing well at William's Town. The Marist Brothers are conducting a numerous school in Port Elizabeth, and will soon open a novitiate for supplying Brothers to all the missions of South Africa; already steps have been taken to secure the erection of three branch convents, each connected with one of the convents already founded. There are now in the Vicariate five thousand three hundred Catholics, of whom about two thousand four hundred are in Port Elizabeth, over one thousand in Graham's Town, and, besides the military, about eight hundred in King William's Town. In the other missions the number is small, varying from seventy to one hundred. There are eleven fixed missions and about twenty out stations. In Cape Town there are nine hundred children in the schools, and a second beautiful church nearly built, and a second convent on the point of being founded. In the Vicariate of Natal there are five convents, and all these, like similar institutions in the Eastern Vicariate, are flourishing beyond the best hopes of the founders."

I may add that one of the Natal convents was a branch of the Loretto House, at Rathfarnham; and another a Community of Sisters of Mercy from Navan, in the County Meath.

In 1898 the small-pox broke out with terrific virulence at Port Elizabeth. The Catholic priests won the applause of all the citizens by the heroism with which they ministered to the suffering patients. An English Protestant, who happened to be present at the time in Port Elizabeth, thus wrote to the local journal:—

"On visiting some of the small-pox patients recently discharged from the lazaretto, I was much surprised to learn that the only Christian ministers who visited the institution were the R.C. Bishop MacSharry and his lieutenants. The former has stood by the bedside of those who were in the worst and most repulsive stage of the disease, speaking cheery words of hope and comfort, and afterwards visited their unhappy and often penniless relatives, and materially assisted them. I am not a Roman Catholic, but I think such a noble example of true Christian charity should be made public."

One feature of the religious life of the Nuns in South Africa merits to be specially recorded. They devote their attention to every branch of industry, and they do not even shrink from the manual exercises which in the home countries are reserved for the stronger arms of man. A visitor to the Dominican Convent in the neighborhood of King William's Town, in 1895, published the following account of what he witnessed there:—

"It is a genuine farm and a large one, and there are two industrial institutions upon it—one for boys and one for girls, yet this community is as entirely self-dependent as any other in the country, as it is not only controlled but actually worked by the sisters and their pupils, with the only exception of half a dozen unskilled Kaffir laborers. The Nuns do their own ploughing and hoeing; they have built most of their own buildings themselves; all the carpentry (except one spiral staircase) was done by themselves; you are shown into a forge where a lady blacksmith in Dominican dress makes the sparks fly quite as deftly as her brothers elsewhere, and you are told that all the ironwork wanted on the farm is done here. You begin to think the world is turned upside down and that women have forgotten their own arts, when you are ushered into a room of peace, where Nuns, such as the world has always known them, are seated in silence around

frames of embroidery, or with familiar yet mysterious piles of 'stuff' in front of them, plying needle and thread. This farm is the Catholic solution of the 'poor white question.' Here the children of the poor learn to labor and to pray."

The Vicariate of Natal at first extended from the Kei River to Quillimane at the mouth of the Zambesi River, embracing the Delagoa Bay settlement, which belonged to the Portuguese Government. The Portuguese Government, however, refused permission to foreign priests to exercise there the sacred ministry. A letter from Mr. John O'Mahony to the Archbishop of Dublin from Durban on the 1st of March, 1862, throws some light on the condition of Delagoa and on the mission in Durban:—"At the Portuguese settlement of Delagoa Bay, about 300 miles from this, there are at least 400 Catholics, and they have been long without a priest. They do not even receive an occasional visit from one. Amongst this abandoned flock are about sixty white people, the remainder being blacks. Their faith is strong, and they are careful to have lay-baptism administered to their children. When any of them come to Natal they attend our little church. One young man, a black trader, has just left this after a stay of about a month, to return to Delagoa Bay. He served Mass often during his stay here, and knew the Latin language, by which I understood from him how great would be the joy of the people of Delagoa if a priest were to come amongst them. The opportunity might soon be favourably presented for the opening of a mission, in consequence of the occupation of a small island by the British at Delagoa Bay. The Island (or I believe there are two) is situated within the Bay, and is very healthy, with a fine climate such as we enjoy here. We have swarms of Protestant missionaries everywhere here, for not only are they sent from England, but also from America and Germany. But they cannot induce a single person from the poor, deserted flock at Delagoa Bay to renounce their Catholic name and Faith. As to myself, Father Butler will remember a family that lived in Mulgrave Place, whom he brought to receive your Grace's blessing at the Cathedral the day before we left Dublin for this distant land. Tell him that we are well and daily pray for him, and for your Grace before our infant Catholic altar here. We have the Angelus Bell, too, for the last six months ringing its holy peals in the land of the heathen. We had a midnight Mass at Christmas, and tell Father Butler when he is next at Gardiner Street to let the good Sisters of Charity know that the midnight Mass was sung by Margaret, her Mother, Mary, and myself, I acting also as organist. We had our little chapel full of black Catholics, who brought a beautiful crib made by themselves, candles for the altar, and offerings to the priest, and that many of them, both men and women, were at Communion. I hold an appointment in the Government service at the Custom House here."

The whole of the vast territory comprised in the present Colony of Natal, the Orange Free State, and Transvaal, half the size of Europe, was, as I have said erected into a Vicariate Apostolic in the year 1850, and given in charge to the

Oblate Fathers of Mary Immaculate. For some years their missionary zeal was directed to the Kaffir tribes, who proved themselves far otherwise than a congenial soil. They were of the Zulu race, and, owing to the frequent intercourse with Europeans, had added all that was vicious in civilised countries to their own savage disposition.

In 1862, the missionaries began to preach to the Basutos, perhaps the noblest of the native races of South Africa, and among them they reaped an abundant harvest. King Moshesh, who bore the name of the "Lion of the Mountains," from the terror which he inspired among hostile tribes, did everything to aid the missionaries in their religious work, although he could never himself be brought to adopt and practise the morality which he admired and commended to others. He himself marked out the site for the Mission Station, assigning to the missionaries a glen at the foot of the great rock on which his own kraal was situated. In the history of the mission it is said: "The site for the mission appointed by Moshesh was one of singular beauty. It lay at a height of 6000 feet above the level of the sea. A circle of terraced hills of great elevation enclosed it. It was approached by a single narrow pass. All around it was one sea of green. The mountains, which rose perpendicular in its rear to a level of 10,000 feet from their base, were verdant to their loftiest peaks. Strange enough, the Vicar-Apostolic discovered an Irish family residing on the King's Mountain, who were overjoyed at meeting his Lordship, and who were of much service to him in his transactions with the King." To this first Christian station among the Basutos was given the name of Motsi-wa-ma-Jesus ("The Village of the Mother of Jesus").

The first church in this new centre of piety was dedicated with great solemnity in July, 1868. King Moshesh, with his Court, was present; and the British Commandant wished also to assist, bringing with him to the ceremony fifteen Irish Catholic soldiers who were under his command. The church, however, was only the poor and rough beginning of the future Sanctuary, being built of sods and roofed with reeds. It was capable of containing about 200 persons.

Miss Clerke, in *Dublin Review* (January, 1900) thus writes of the Basutos:—

"The most promising field for the Catholic Apostolate in South Africa is found amongst a people who still retain national character and independence behind the impregnable ramparts of their crags and precipices. Basutoland has been called the African Switzerland, and it might also be termed the Southern Ethiopia, since its position and conformation imitate pretty closely those of Abyssinia on a miniature scale. . . . When the wave of Zulu conquest submerged and scattered the other native populations, its mountains formed a refuge for the eastern branch of the Bechuana race, of which the western section was thrust back upon the Kalahari Desert. The Basutos, therefore, belong to a very widely diffused family of the Bantu stock, and their language, carried to the Zambesi by the conqueror Sebituane, is still spoken by the Barotse Mabunda in the upper valley of the great stream. They seem thus destined by Nature to play a leading part in the civilisation of Africa, and to be, perhaps, the precursors of Christianity among the native races.'

I should have mentioned that the Basutos show special reverence to the Nuns. Mother Mary Joseph, one of the first Sisters of the Holy Family that co-operated with the Oblate Fathers in the instruction of the Basutos, celebrated at the chief mission station, a few years ago, the golden jubilee of her religious profession. More than 600 natives—men, women, and children—assembled to do honour to her whom in their joy they saluted as Morena (Queen). They had come from far and wide, many miles, to assist at Mass and to approach the Sacraments, that thus they might be associated with her in her feast. A couple of oxen presented by the chiefs were killed for the requirements of the joyous celebration. But what was remarkable as a proof of the singular progress made by this intelligent race, an Academy was held, at which congratulatory addresses from the various missions were read, songs were sung, and a number of recitations were delivered by the native children.

On the 14th of May last year (1899) an interesting ceremony was witnessed at Pietermaritzburg, the capital of Natal. It was the jubilee feast of the present Vicar-Apostolic of Natal, Monseigneur Jolivet, who 25 years before had received episcopal consecration, and whose diocese at that time embraced the whole of the vast territory to which I have referred. The accurate statistics compiled for the occasion show the progress of Religion during those eventful 25 years. In 1874 there were in all that territory one Bishop, six Priests, three Religious Brothers, and eight Nuns. There were in 1899 four Bishops or Prefects-Apostolic, 114 Priests, 284 Brothers, and 867 Nuns. At the former date there were only five churches, one convent, and two or three small day schools. There were in 1899, 92 churches, 14 convents (comprising institutions of charity, such as orphanages and hospitals), besides 46 boarding schools and 82 day Catholic schools. The Chief Justice of Natal, who was present on the occasion, described how, on his arrival in the Colony, Catholic worship at Pietermaritzburg was celebrated in a wattle and daub chapel, which he contrasted with the handsome church in which they were then assembled.

The Trappist settlements in Natal are, perhaps, one of the most singular proofs of the beneficent activity of the Religious Orders which this nineteenth century presents. The Trappist Fathers came originally to the Eastern Cape Colony at the invitation of Right Rev. Dr. Ricards, but, finding the land there unsuited for their work, they migrated in 1882 to the district in Natal, now known as Mariannhill, between Durban and Pietermaritzburg. The Abbot thus tells how they entered on their work :—"For three years after coming here I worked in the fields and on the roads. There were no houses when we came. What was a swamp has been transformed into growing land. We have sixteen miles of roads, ten stone bridges, and two water-dams. There are now under our management 50,000 acres in Griqualand, and 20,000 in Natal. We are about to begin the manufacture of paper; there are thirty kinds of grass in Natal good for paper-making, and we are securing a gas-engine to be used in the manufacture."

The Griqualand establishment, to which reference is here made, has been named "Lourdes," from the famous French Sanctuary. A visitor in the course of last year thus recorded his impressions:—

"The monks are renowned for their hospitality and kindness to strangers. The church is perhaps one of the largest in South Africa, with its spires and its peal of bells to usher in the morning, and to 'toll the knell of parting day.' The present pile of buildings is only part of a plan to be completed in the near future. It is a real pleasure to ride with the steward over the large tracts of reclaimed land or to visit the church, chapel, and schools with the missionary. Here everyone can find something to interest him. If you are fond of machinery go to the mills, and there you shall find the latest improvements and inventions from Europe. If you are interested in farming go to the farmyards about 4.30 p.m., as the 'lowing herd winds slowly o'er the lea,' and you will notice the precautions that the Trappist takes to introduce a fine breed of cattle by importing superior stock from all parts of the world at considerable cost. After the milking is over, turn into the dairy, where you will see one of the newest cream separators at work, sending forth its gallons of cream, soon to be converted into cheese in the next department. The visitor can visit the schools and shops and see the busy hives of natives learning their most important lesson—the dignity of labour. I noticed that the Brothers have erected several large wooden buildings, where the labourers can be housed or fed during storms or when necessary. The Lourdes Estate comprises about 50,000 acres. No visitor should leave the mission without seeing the stud farm, which is about two miles from the mission station. I noticed that the finest crop of wheat you could see, heavy and even, is growing this year on the reclaimed land at Lourdes. Here you can see what industry, intelligence, and perseverance can do with South African soil"!

The good Trappist monks, including the Brothers, are about 300 in number, and are distributed over 19 stations, each of which is a little village having its monastery, church, and schools. Millions of trees have been planted. All trades are taught—shoe-making, tailoring, harness and saddle-making. Some of the monks are engaged in waggon-making, or in iron-work; others are tanners or farmers. They have, besides, a large printing press and book-binding establishment. There are 1000 native children in their orphanages, and all are provided for, and prepared for their future career of life, in every respect, free.

Besides the Trappist monks, there are in Natal 200 Nuns following the same rule –all engaged in training the female children in every useful branch of industry, as well as in religion.

I have not given details regarding the Transvaal and the Orange Free State. Needless to say, that, in so far as the Boer legal influence could extend, the work of religion was carried on amid what would appear to be insuperable difficulties. Nevertheless, there were last year in these territories about 30,000 Catholics, having representatives of almost every nation under the sun. At Johannesburg, prior to the outbreak of the war, at High Mass on any Sunday, the following nationalities would be found represented in the congregation:— English, Irish, Scotch, German, French, Italian, Dutch, Polish, Australian, Malay, Chinese, Indian, Zulu, Basuto, and Afrikander.

The Zambesi mission, confided to the Jesuit Fathers, is one of the most recent missions organised in South Central Africa. It extends from the Transvaal

borders to the great Lake Nyassa, and embraces all that territory now known as Rhodesia. Only a dozen years ago Buluwayo was a fortified kraal of the Matabele race. It is now an important township, with two resident priests, and a convent of Dominican Nuns, who have a large school under their care.

During the trying years of the Matabele revolt, the Dominican Sisters took the whole charge of the hospital for the sick and the wounded at Buluwayo. At the termination of the war, an address and testimonial was presented to the devoted Sisters, "in the name of the Government, and in the name of the public in Buluwayo, and especially in the name of those men whom the Sisters have tended in their hours of sickness and suffering." The testimonial was a sum of £2000 to help the Sisters towards completing their Convent building; and the Address set forth the courage and self-sacrifice of the Community: "You have had to pass through the trying period of early pioneering, and in later days you were called upon for great sacrifices, when Buluwayo was affected by the dangers and horrors of a native rebellion. Your display of courage in dire emergencies, your complete abandonment of every thought of your own condition, even to the denial of necessities, made your labours a bright ray of heroic example and encouragement through times of gloom and distress."

Father Daignault, S.J., one of the Zambesi missionaries, preaching in Dublin in February, 1899, stated that "The Zambesi Mission was at least eight or ten times as large as Ireland, and people amongst whom the missionaries laboured were mostly savages. But there were among their flock also many Irishmen and Irishwomen. The first Catholic white woman who came into their mission at Buluwayo was an Irishwoman, Mrs. O'Connor, who arrived there with her daughter and son. She was the nurse of the Fathers when they were sick, and she took care of the little hut which served as a chapel. They called her then, and they call her still, the mother of the Church in Buluwayo."

One year's results will show that there is hope of the mission being crowned with success. The number of Baptisms was 474. There were 11 schools with 511 children; 4 orphanages, with 86 orphans; besides 180 children on farms, and 118 children in the workshops.

The Chaplain attending one of our Australian contingents, wrote a few weeks ago from Buluwayo, words of high eulogy for the great work carried on by the devoted Sisters, and incidentally he mentioned that the Convent commanded a magnificent site, and was the finest building in the township. He related an amusing incident of his short stay in Buluwayo. Mrs. O'Connor, hearing that there was an Irish priest with the military contingent, hastened to the camp to visit him. The soldier on guard refused her admittance on the plea that women were not allowed to enter the camp. She insisted, however, that she should see the priest, and when the soldier presented the bayonet, she vigorously used her umbrella, and won the day, the soldiers giving a hearty cheer to mark her victory.

An interesting feature of the Zambesi mission is the farm for the training of the natives at Chishawasha. A visitor to the farm in May, 1899, gives the following details. There were about 1000 natives on the farm, of whom 300 were baptised; the others were under instruction. He adds:—

"Chishawasha is by far the best farm I have seen in Rhodesia. Its garden with its black wattle and eucalyptus trees, its avenue of waving and tall bananas, is ornamental and beautiful, besides being filled with a large number of useful plants and vegetables. A veritable thing of beauty has thus been made to grow in the wild and desert veldt. A considerable portion of the farm is under cultivation, and it was very gratifying to see not only waving fields of mealies, Kaffir corn, rupoco, and other kinds of native grain growing, but splendid wheat, oats and flax. As time goes on and the resources of the farm increase, and it can afford three instead of one span of oxen, a large part of what is now grass will be laid under cultivation, and golden crops of grain will replace the present rank and luxuriant grass."

He further states that at the Agricultural Show in Salisbury, this mission farm bore away the first award for all-round excellence, besides prizes in each of the following categories: wheat, gooseberries, bananas, tobacco, and pomegranates.

Mashonaland is included in this Vicariate. An account of this territory was published in London in 1896 by Dr. Knight-Bruce, former Protestant Bishop of Mashonaland. He incidentally mentions that he once walked about a hundred miles with Father Hartman, who wrote the first grammar in the Mashona language. He adds: "I thought him a most courageous, self-denying man. He had been somewhere in the north-east, near the Zambesi, before, and I suppose he had arrived nearest to speaking the Mashona language of any of the European missionaries in Mashonaland." The Protestant Bishop pays also the following tribute to the excellent work in the hospitals: "I should like to add my tribute of praise to the work of the Roman Catholic hospital nurses, who were working where ours were not—in other parts of Mashonaland. Their devotion to their duties seemed faultless."

British East Africa.

British East Africa embraces Zanzibar. This important island, though nominally subject to a native Sultan, is under the protectorate of Great Britain, and is practically British territory since 1890. It is a convenient centre for the various Missions on the mainland, and hence several, alike Protestant and Catholic, Missionary Societies have made it their headquarters. The Vicariate Apostolic of Zanguebar has its centre here, but embraces, moreover, a considerable extent of continental territory, stretching along the coast from Cape Guardafui to Konduchi, and extending inland to the borders of the Gallas and Uganda. It is under the charge of the Fathers of the Holy Ghost, and has about 3000 Catholics. There are 25 Priests engaged in the Mission, besides several Brothers and Catechists; and in the fifteen religious schools there are more than 700 children. One of the great works carried on by the Fathers is the Home for Rescued Slaves, with its branch establishment at Bagamoyo, on the mainland. Rev. Dr. Casartelli writes:—

"These institutions, where the ransomed slave children are trained up in all the useful arts of civilisation, fitted to become good members of society, and then sent inland to become the founders of flourishing Christian villages, have excited the admiration of all travellers—English as well as Germans, Protestants as well as Catholics. Both Cameron and Stanley have borne their testimony to these splendid works, as have also Sir Bartle Frere, Sir John Kirk, and others."

Sir Bartle Frere, in an official despatch in 1873 to Lord Granville, then Foreign Secretary, thus writes of the institution at Bagamoyo :—

"I was so amazed at the admirably practical system upon which the Mission is based, that, as representative of the Government, I contributed £200 to its funds, which I found too limited ; and I do not doubt but that your lordship will approve of this measure."

And he adds :

"It is impossible for me to specify a single point which would demand alteration in the whole conduct of their institution so as to attain more effectually their industrial and civilising objects ; and in regard to this matter I might recommend their houses as a real model in any attempt to civilise or Christianise Africa. The one thing desirable as regards their worldly circumstances is the increase of their funds . . . without respect to the nationality of an institution which pursues with such intelligence the lines laid down by the English Government for the enfranchisement and civilisation of Africa."

The Right Rev. Dr. O'Neill, O.S.B., Bishop of Mauritius, when proceeding to his Diocese in 1896, called at Zanzibar, and in a narrative of his journey, published in "The Douai Magazine," expressed his surprise at the perfect training of the young natives. He says :—

"The Bishop's Mass was served very nicely by two black boys in red cassocks and laced surplices, but bare feet ; the responses and ceremonies were perfect. After his Mass another was sung ; the acolytes and thurifer in bare feet, but otherwise very neat, were perfectly sedate, and the ceremonies were faultless. But the wonder was the music. What was our surprise to hear a choir of small negroes, led by one of the Fathers, going through the plain chant Introit for the Feast (29th of September) as steadily and correctly as our monks at Belmont."

Zanzibar is one of the headquarters of Cardinal Lavigerie's Missionary Order, known as the White Fathers. Here their caravans are prepared and fitted up for their periodical expeditions to Central Africa.

UGANDA.

The mission of Central Africa with which we are particularly interested is Uganda. Six years ago the flourishing mission there was reduced to ruin. Hundreds of the Catholic natives were shot down, the rest forced to apostatise or to seek safety in flight. Since then peace has been restored. Right Rev. Dr. Hanlon and the Mill-Hill missionaries entered on the charge in 1895, and Heaven has blessed their toil. Dr. Hanlon writing from Uganda in the beginning of 1899, states :

"I am here in Uganda scarcely four years, and behold 7,000 people who were heathens when I came are now, by God's blessing and the hard work of my missionaries, zealously learning our holy religion. Over 2,000 have already been baptised by us; the others will be baptised as they finish their long course of instruction. More of these heathens in Uganda are being won to the Faith every month."

We need not linger in North Africa. Egypt with its vast expanse of territory, cannot be regarded as forming part of our Colonial Empire, although it is at present practically subject to the military control of Great Britain. The number of Catholics throughout Egypt is about 75,000.

We come now to the beautiful Island of Mauritius with its dependent groups of the Seychelles and minor colonies.

V.—Mauritius, the Seychelles Islands, and Minor Colonies.

The Island of Mauritius, or Isle of France as it was generally designated by its French masters in the last century, was famed for the richness of its forests, and the beauty of its scenery. Though a small island, not 40 miles at its greatest length, nor thirty-five at its greatest breadth, yet, on account of its fertility and the importance of its position, it was popularly styled "The gem of the Indian Ocean."

M. de Cossigny, Governor of the Island in 1791, gave the following glowing estimate of the importance of the colony: "I do declare it to be my opinion that the Isle of France will one day astonish Europe and Asia by its riches, the variety and abundance of its productions, and the resources of its numerous population; in the course of time it will have very great influence on the commerce of Europe in the Indies, and incalculably extend the advantages of the nation which possesses it, in that quarter of the globe."

Since the year 1810, when it became a British colony, some of the attractive features of the Island have disappeared, the forests having been in a great measure swept away to make room for sugar-cane and other plantations. It continues, however, to be still attractive, no less for its varied scenery than for its genial climate. One who has resided there for a considerable time thus wrote of it in 1894; "Amongst Great Britain's possessions no fairer spot can be found, nor one showing greater variety of social life, race, colour, and language, as well as of scenic beauty. . . . The white part of the population is made up chiefly of the descendants of the French families from whom the British took the island in 1810, a few merchants and sugar-planters, the ever-changing military, and most of the Government employees, who do not try to hide their somewhat scornful amusement at the love the permanent French residents bear to this lonely but lovely isle."

The white residents are, with few exceptions, of French descent. The population, however, for the most part consists of Negroes, Malagasy, Singhalese, Malays, and Chinese, besides a vast number of Coolies or Hindoos, who have been drafted into the Island from India every year since 1842.

The population of Mauritius in 1810 was reckoned at 65,000, of whom about 10,000 were French or of French descent, the rest negro slaves. All the white population were nominally Catholic, but religion was at the lowest ebb. The French emigrants during the eighteenth century brought with them a spirit of indifference to religion, and when the Revolution broke out in France in 1789, all its orgies found

their counterpart in this Island. The churches were closed, and the clergy obliged to seek safety in flight. One Lazarist Father alone remained, who, under various disguises, continued to bring the consolations of religion to the faithful. The decree of the General Convention, abolishing slavery throughout the French dependencies, cooled the revolutionary ardour then prevalent in the Island, and the local Colonial Assembly forbade the publication of that law. Buonaparte having sanctioned the trade in slaves, the news of his election as Consul for life was received in Mauritius with the greatest transports of joy. In the matter of Religion, the Island followed the example of France. The churches were re-opened, the exiled priests returned, and the citizens were declared free to profess their religion as in olden times. The revolutionary spirit, however, was not exorcised, and, as one well acquainted with Mauritius has written, "for the first forty years of this century, freemasonry was common among the upper classes of men, and indifference and neglect of religion prevailed."

In 1810, though the Island was strongly fortified, no attempt at defence was made, but, in the Act of Capitulation to the British authorities, the clause was inserted "that the inhabitants shall retain their Religion, their laws and their customs."

In its ecclesiastical organisation, Mauritius had hitherto been dependent on the Archbishop of Paris. According to an official report, the whole clergy of the Island in 1810 consisted of only ten aged Lazarist priests, and these were recalled to Paris when the English Benedictine Bishop, Right Rev. Dr. Slater, entered upon his duties as Vicar-Apostolic of Mauritius in 1820.

The circumstances connected with the erection of this Vicariate are not without special interest. Dr. Slater, in 1817, was appointed by the Holy See, as we have seen, to the charge of the Vicariate Apostolic of the Cape of Good Hope, but on proceeding thither was refused permission by the British Government to reside in that colony. He accordingly continued his journey to Mauritius, no opposition being offered by the Government to his residing there. Mauritius, however, was not included in his Vicariate, and he deemed it a duty to apply to the Archbishop of Paris for permission to exercise his faculties in the Island. Here new difficulties arose. On the one hand the English authorities regarded this religious dependence upon Paris as most unsatisfactory; on the other, the Archbishop of Paris was meantime deceased, and although the Vicar-Capitular was willing to grant all Faculties to Dr. Slater, it was decided by Rome that the Vicar-Capitular's jurisdiction did not extend to the Church in Mauritius. It was by special privilege from the Holy See that the Archbishop of Paris had Mauritius in charge, and such special authority did not devolve on the Vicar-Capitular. Under these circumstances, it was resolved to erect Mauritius into a Vicariate Apostolic, which on one side would extend to the Cape of Good Hope and even to St. Helena, and on the other would embrace in its wide range the distant territory of New Holland, by which name Australia was in those days designated.

During his episcopate of twelve years Dr. Slater was unceasingly beset with many difficulties. The Government, for its part, left nothing undone to throw discredit upon the nationality of the French residents, and upon the Catholic Church, which was supposed to be identified with that nationality. On the other hand, the French colonists felt aggrieved at the recall to France of the priests (their countrymen) who had so long ministered to them; the more so as but few English priests could be found to volunteer for the Mauritius Mission. There was as yet no college for the education of the clergy, there were no religious schools, no Nuns, no Brothers. The churches were few and falling into decay, and no funds were available for maintaining them. The second Vicar-Apostolic, Dr. Morris, O.S.B., had to face further difficulties when the negro-slave population was emancipated in 1839. Whilst the negroes were sent forth on the difficult task of self-government and self-support, they were actually living in a condition of enforced religious ignorance and immorality. They were regarded by the Government as irreclaimable pagans, their marriages were null, and the children born to them were the legal property of their masters.

When all these difficulties were at their height, the Island was erected into an Episcopal See under the title of Port Louis; and its first Bishop, Right Rev. Dr. Collier, O.S.B., accompanied by a devoted band of Irish and French priests, landed at the capital on the Feast of Holy Cross (the 14th of September), 1841. "His arrival" (thus wrote a well informed Mauritius missionary in later times) "opened an era glorious and faithful, the benefits of which still live with us. He gathered energetic and zealous priests from France, Belgium, and Ireland, who shared with him the glorious task of transforming the Island."

In the Apostolate, which was crowned with such happy fruits, an important part must be allotted to the zealous communities of Nuns. It was not until 1845 that the first religious Sisters landed in Mauritius. They were but a small Community of five teaching Nuns and three Lay-sisters, who came from the famous Abbey at Rathfarnham to renew the triumphs of the Loretto Institute in Port Louis. Suffice it to say that for 55 years they have laboured unceasingly in the good cause of diffusing the blessings of religious education throughout Mauritius.

In 1850, the Bishop instituted another religious order of native Nuns, who would devote themselves to the service of the sick, of the abandoned poor, of orphans, of all who should need their care. He gave to this Community of native ladies the name of "Sisters of *Nôtre Dame de bon secours*," but they are popularly known as Sisters of Charity. Their Community spread rapidly throughout the Island, and there is now a branch house in almost every parish. Their heroic, self-sacrificing devotedness to those stricken by the cholera in 1854, won for them the approval of the Government, which subsequently entrusted some of the public hospitals to their charge. When a dreadful epidemic of fever swept over the Island in 1867, their heroism was beyond all praise. The chapel of the mother-house was transformed

into a temporary refuge, and more than 500 poor patients were nursed there. One of the most interesting institutions of which they have the sole charge, is the hospital for lepers, in which about 150 of these most abandoned sufferers are cared for. There are at present in the Island no fewer than 170 Nuns.

In 1892, a cyclone of unprecedented violence swept over the Island, sowing broadcast death among the population, and bringing destruction upon their property. In the appeal which the then Bishop of Mauritius, Right Rev. Dr. Meurin, S.J., addressed to the Christian world, it was stated that "one hour sufficed to destroy the sugar crop, the one resource of the colony, to uproot millions of trees, and smash to pieces one-half of the City of Port Louis, almost all the churches, chapels, presbyteries, convents and schools of the Island, numberless houses, huts and sugar manufactories, burying under their ruins from 6000 to 7000 people, and maiming or wounding twice or thrice that number. The might of the hurricane heaped waves upon waves: the sea in the harbour rose to such a height that a number of heavy cargo and other boats were swept into the town, blocking the railway line, streets and public places. Not one of the numerous ships in harbour escaped uninjured; almost all of them have been stranded and are lost. The destruction of goods in the harbour and on the wharfs is incalculable."

When the storm had spent its fury, the Bishop hastened to visit the orphanage. He met on the way the funeral procession of Sister Candida, one of the Sisters in charge, and he learned at the same time the sad tidings that fifteen of the orphans were killed, and that all the rest were more or less injured by the falling debris and the terrific fury of the storm.

We have seen how, in 1820, the Vicariate of Mauritius extended to St. Helena in the Atlantic, and to Australia in the Pacific. One by one the various colonies which it embraced were detached from its jurisdiction, and at present the Island of Rodrigues, 330 miles distant, is its sole dependency. Till the middle of this century this small Island had no resident priest. The whole population is now Catholic, with two churches and a resident pastor.

Among those who, in company with Bishop Collier, landed at Port Louis on the 14th of September (Feast of Holy Cross, 1841), was a zealous French priest, Père Laval of the Congregation of the Holy Ghost, who for 23 years, till his death in 1864, wholly devoted himself to the spiritual care of the emancipated slaves, and is justly styled the Apostle of the negroes of the Mauritius. So dead was the spirit of religion in the Island in those early days, that on the arrival of the Bishop and his companions at Port Louis, they were received with the coldest indifference, none of the citizens evincing the least mark of sympathy or respect. Father Laval saw from the outset that it was only by prayer and penance that the spirits of darkness, who seemed to rule supreme, could be overcome. He spent the greater part of the day and night in the church; his food was most frugal, consisting of a bowl of rice, boiled in milk, taken twice a day, at noon and at

ten o'clock at night. He slept in a kind of crib which people generally called a coffin. In a letter of the 22nd of February, 1842, he describes the sad spiritual condition of things:—

"There exist here an incredible disorder and corruption. There is a mixture of Catholics, who have only the name, Protestants of all sects, Jews, Arabs, and Indians, all drawn hither by the desire of gain. The Indians form more than a third of the population. There are about 80,000 blacks, of whom, perhaps, more than half are not baptised, and those that are baptised behave not better than idolators; they are given up to all sorts of vices, particularly since they have been liberated from slavery. Very few are married, and almost all die without the Sacraments. They are entirely ignorant even of the principal mysteries of our holy religion."

The arms with which he resolved to combat such a condition of things were fasting, watching, and continual prayer.

From the outset he resolved to devote himself to the spiritual care of the blacks. After a few weeks he formed a nucleus of five earnest and faithful souls. Gradually the number of neophytes increased, for the blacks soon realised that he was wholly devoted to them. By his zeal, kindness, and holiness, he won their esteem and affection, and they felt proud to call him their own. The Cathedral after some months became well filled with those eager to receive instruction. He, moreover, penetrated into the country parts in search of the straying ones. He always travelled on foot, and never partook of nourishment in any house; he was content with a morsel of dry bread, which he carried with him, and he allayed his thirst at the running stream. When this had gone on for five years, the Government allowed one of his *confrères* to come to his aid, a permission which they had at first peremptorily refused. Before his death on the 9th of September, 1864, Father Laval saw 50 churches or chapels erected in the capital and throughout the colony; 10,000 negroes in the holiest dispositions had gone to their reward, and 50,000 others, fervent in the practices of piety, loved to call themselves his children.

A strange feature in this evangelisation of the negroes is that the Protestant Bishop and clergy left nothing undone to counteract the influence of the Catholic priests, but all their efforts were fruitless. Their assumption is set forth by the Governor, Sir Arthur Gordon, in his dispatch to the Colonial Office, dated the 4th of April, 1874:—

"My Lord,—It has been my duty during the last few months to forward to the Secretary of State for the Colonies, many letters addressed to him by Bishop Royston (Protestant), and it is evident many more will follow. They all breathe the same assumption, that the Church of which he is the head is the paramount and established Church of the Island, possessing a jurisdiction over all its inhabitants, and entitled to resent, if not to suppress, the *aggression* of any other religious body on the heathen mass of the population."

All these efforts made by the Protestant clergy were in vain. The negro, whilst showing reverence and affection for the Catholic clergy, could never be induced to entertain respect for the representatives of Anglican Protestantism, or to pay attention to their claims. The Wesleyans were not more successful. A

Wesleyan chapel was opened with great *êclat* in Port Louis. Many attractions were held out to the negroes who would attend. For some years about 20 of them attended on Sunday, but long since the Wesleyan chapel has disappeared.

Whilst the religious results of the zeal and devotedness of the clergy among the negroes were so satisfactory, their labours among the white population were attended with no less success. An eye-witness tells of the happy change that had come over the scene about the year 1860 :—

"Once won to the Faith or to the practice of true Catholic life, differences of nationality and of colour gave way naturally to form one large but united Catholic family, with a community of zeal and of prayers and of charity. The few churches that had so long stood half-deserted, not only filled to overflowing, but were soon found to be too distant to meet the requirements of the complete change. New parishes were formed, and churches and chapels, and schools and convents rose in quick succession in every part of the Island. Crowded confessionals and altar-rails, frequent and devout attendance at Mass, zeal in unobtrusive good-doing, testified to the reality of the spiritual change in the hearts of the people."

In the erection of churches and religious institutions, the newly-freed natives had but little of the wealth of this world that they could give. They generously, however, contributed their labour in carrying on every good work. They might often be seen in the forests cutting down timber, or dragging along the roads cart-loads of building materials, and singing their newly-learned hymns as they slowly moved along. In the days of slavery, they said, we were forced to do it and harder work for our masters ; why should we not do as much now freely for our Blessed Lord ? Such was their fervour in assisting at religious ceremonies, that in preparation for the greater festivals they would often spend the whole night around the Cathedral to be ready for the opening of the church doors at four o'clock on the morning of the feast.

Some of the white population, however, rivalled if they did not surpass them in their fervour. As an instance, we are told of a humble Catholic woman living at Black River, some 20 miles from Port Louis, who regularly once a month made the journey on foot to the Cathedral on a Saturday that she might approach the Sacraments and assist at Holy Mass on Sunday, and walked all the way home again. On the way, not far from her home, there was a river, the bridge over which had been carried away in one of the floods not unfrequent in the Island. Her husband accompanied her as far as the river, and helped her to wade across, the water being up to her knees ; on the return journey he was sure to be there to await her to help her in like manner. He was an English soldier, a Protestant ; but the zealous and courageous wife was an Irishwoman.

Till the advent of Dr. Collier no attention was paid by the Government to the children of the slave population. Now, however, that the freed natives had given proof of an earnest desire to receive religious instruction, the bigotry of some officials used every endeavour to rob the children of their Catholic Faith. The zealous Bishop, writing to Most Rev. Dr. Murray, Archbishop of Dublin, from Port

Louis, on the 13th of July, 1848, describes the religious troubles that thus arose in connection with the schools:—

"Allow me to confide to you a subject which distresses me much, and in which I think I have reason to complain of Sir William Gomin, our Governor. I regret much to differ in opinion from His Excellency, and to be obliged to bring the matter before Earl Grey, for no one can be more anxious than I am to be on terms of perfect good understanding with Her Majesty's representative, and if the Governor of this interesting and important Island were a reasonable man it would be as easy as it would be gratifying and flattering to me to be always in perfect harmony with him. Here is the history of what I complain of. In the town of Port Louis and throughout this Island there exist schools established for the education of poor children, and supported by Government, which salaries the teachers. Of these schools, which are 19 in number, 17 are under the direction of Protestant teachers, and two are directed by Catholics. The regular attendance of children in all the schools amounts to upwards of 1400. These children are almost exclusively the offspring of the old slave population, and are very nearly all Catholics. In order that these children might be religiously brought up, I moved in the Education Committee (of which I am a member), in 1842, that the clergy should be allowed to attend these schools once a week to instruct the children in the principles of Religion and Morality; the Catholic priests would instruct the Catholic children, and the Protestant ministers the Protestant children. My proposal was approved of by the Committee, except by the Colonial Secretary, its president, who has a most unfortunate prejudice against the religion of Catholics. At his instigation, Sir William Gomin disapproved of—or, rather, suspended—the measure, and it fell to the ground. That suspension still remains unrevoked, and up to this day the Catholic clergy are not allowed to instruct the Catholic children in their schools. On the other hand, a practice has lately been introduced, to which our Colonial Secretary, Captain Dick, gives all his support and encouragement, and which, no doubt, originated with him, of assembling the children on Sundays at the schools, and of there employing the teachers (who are Protestants, whilst the children are Catholics) in giving them religious instruction. Your Grace will be astonished at the mention of such an abuse; and I really believe that it required a combination of religious prejudices, such as we have here in the person of the Governor and of the Colonial Secretary, to render the abuse possible. I have attempted to redress this grievance by moving in the Education Committee that the children should be instructed only in their respective Churches. The majority of the members being Protestants, and being headed by the Colonial Secretary, have rejected my proposal, and I have withdrawn from the Committee in consequence; and I write this day to lay my just complaint before Earl Grey, in whose equity and justice I have unbounded confidence. It is impossible that his Lordship can confirm such an abuse."

He then assigns various reasons why such a regulation should be set aside. Amongst others, he refers to the instruction for the school inspectors forwarded from Whitehall on the 4th of June, 1840, which expressly required that "the rights of conscience should be respected," and he adds that under the proposed arrangement the poor schools in the country would practically become "Protestant chapels for purposes of proselytism." He mentions the following fact:—

"Only two days ago a poor orphan boy came to me for relief, and, after giving him a trifle, I said to him: Do you go to school? *Oui, je vais à l'école. Chez qui allez vous, mon enfant? Chez M. Anderson. Etes vous Catholique ou Protestant? Catholique. Oú allez vous le Dimanche? Chez M. Anderson. Que faites-vous lá le Dimanche? La Chapelle.* Such was the child's account of the instruction given on Sundays in these schools; they are in fact, if not in name, so many *chapelles*, as the boy called them.'

Six years later Dr. Collier addressed another letter to the then Archbishop of Dublin, Most Rev. Dr. Cullen, setting forth a further development of the educational grievances to which the Catholic children of Mauritius were subjected. His letter is dated from Port Louis, the 7th of December, 1854 :—

"Some years ago the Colonial Secretary of this Island, a fanatical Protestant, encouraged the teachers of the schools, who are nearly all Protestants, to assemble the children in the schools on Sundays, and conduct them thence to the Protestant Church, under pretext that the children in this country were of no religion, and that no injustice was done to anyone thereby. It is true that many of these children were not baptised, but many were baptised Catholics, though they had never had the possibility (many of them) of being instructed in their religion. I complained of this practice, when I perceived it being formed, to Earl Grey, who had it put a stop to. Since that time the children are no longer conducted to the Protestant Church ; but the predominant Protestant influence in the Education Committee has for some time past encouraged the teachers, who are almost all Protestants, to assemble the children on Sundays in their private apartments (these apartments being a portion of the same building as the school), and there to make them read the Bible, or any other book of Protestant doctrine they may please. On my raising my voice against this injustice, I was answered that the Government had no control over the private rooms of the teachers, who had a right, independent of the Queen of England, to invite anyone, child or adult, to come to read any book in their own rooms. Of course, I could not accept this reply, which was a mere subterfuge ; and I left the Education Committee. Now, the Government are very pressing with me that I should return to it, and I have answered that I am ready to do so if the system pursued in Ireland be adopted *impartially* here."

Owing to the repeated remonstrances of the Bishop and his friends, some changes were introduced into the educational system, which, however, were found to be no less unsatisfactory than the preceding arrangements. From a report on the schools written in 1880, we learn that owing to the influx of coolies and other labourers, the religion of the children attending the Government schools was as follows :—Catholics, 75 per cent. ; Anglicans, 5 per cent.; Independents, 2 per cent. ; Mahomedans, 4 per cent. ; Hindoos and others, 14 per cent. Ministers of all creeds were allowed during one hour a week to instruct their own children in religion ; and further, under the guidance of the teachers, the first half-hour of each school-day was devoted to the preparation of the lessons prescribed by the clergy. Almost all the teachers being Protestants, or of no religion, the preparation of the religious lessons for the Catholic children under their guidance was worse than ludicrous. The hour's teaching, too, was found to be far from satisfactory. It was described as "the pinning on of a creed to the tail of a creedless, religionless education." Hence Right Rev. Dr. Scarisbrick, then Bishop of Mauritius, in a letter addressed to the Colonial Secretary, under date the 30th of April, 1879, entered a forcible protest against the system : "Speculatively" (he writes) "the religion of the child is respected, but in practice the mischievous influence of the teacher acts daily and hourly upon the minds and hearts of the children, and when they leave school the public are not slow to discover that the end aimed at by Government in the costly maintenance, from the public funds, of these schools, has not been attained."

The spirit of anti-Catholic proselytism of which the Bishop so justly complained, continued long after to exercise its baneful influence in Mauritius. We may appeal to the Governors themselves as bearing witness to the fact that such a proselytising spirit pervaded the ruling class throughout the Colony.

Sir Arthur Gordon, in an official despatch to the Colonial Secretary, dated from Mauritius, the 4th of April, 1874, writes :—

"On the conquest of the Island, the maintenance of the Roman Catholic religion was guaranteed to the inhabitants by the articles of capitulation. For many years subsequently, the fact that the Island was Roman Catholic in religion was fully recognised—a liberal and tolerant spirit pervaded the administration—and, so far as I can learn, a good understanding existed between the clergy of the two Churches.

"After a time, however, it seems to have been thought expedient by the local Government to attempt to anglicise and protestantise the Island. The gentle pressure of the manifest convenience of its adoption would, I believe, have done much to promote the use of English, and constant association with those of another faith would probably have insensibly loosened the bonds of the Roman Catholic creed; but it was a great mistake to attempt to effect these objects by more direct means. A more intolerant spirit naturally succeeded. On the one hand, the Roman Catholic religion, the French language, and French manners were cherished as badges of nationality; on the other, the Roman Catholic Church, instead of being recognised as the prevailing religion of the country, was treated as a tolerated sect, to be repressed and checked—the Government schools, if not made, at least became, engines of proselytism, and converts to Protestantism attained a favour which those who adhered to their religion looked for in vain. In connection with this, it is worth remarking that almost all the natives of the Island who hold any considerable office under Government are Protestant members of Roman Catholic families. I do not say their change of religion has gained them their appointments, but I do not hesitate to say that they would not have attained them had they retained their original Faith."

Sir Arthur Gordon then sets forth in detail the disgusting efforts at proselytism in the Seychelles, a dependency of Mauritius, to which we will just now refer, and he emphatically adds :—

"It is difficult to credit such bigotry as that which I have described, as existing a little more than 20 years ago; but the same spirit is still at work here. Everything allowed to the Roman Catholic Church is, by not a few, looked on as a concession for which they ought to be very grateful; and the facts are ignored that it is practically the Church of the people, and that we bound ourselves to maintain it at the conquest of the Island."

Sir Arthur Phayre was the next Governor. Like his predecessor, he was an earnest Protestant; but, nevertheless, he found fault with the hostile attitude of the higher officials towards the Catholic natives. In his despatch of the 5th of December, 1878, a few days before resigning office, he summed up, for the information of Her Majesty's Government, the experience he had gained in four years of the state of religious parties, and the attitude of the higher Government officials to the Catholic natives. He thus writes :—

"I cannot fully express my views on this point (the supposed hostility of a certain official to the Roman Catholics) without referring generally to what might be called the state of parties, Catholic and Protestant, in this Island. On my first arrival it struck me that there was a very strong anti-Catholic bias among the members of the Civil Service in the higher appointments who

were Protestants. This was shown in various ways in points of administration, sometimes unconsciously, as if the usual official practice was being followed; and in some—as the distribution of the amount payable to missionary clergymen under the despatch of the Secretary of State, and even payments under Ordinance 54 of 1844, in what appeared to me, not merely prejudice, but downright injustice. I only refer to these matters in order to explain as regards Mr. ———, that if he had any bias against Roman Catholics, he only participated in the feeling which existed among his superior officers."

Sir John Pope Hennessy, who entered on the duties of Governor in 1883, in a despatch dated "Mauritius, 28th of December, 1886," relates that when the post of Governor was offered him in 1882 he accepted it with diffidence, being aware of the political and religious grievances to which the people were subjected. He had hopes that since he assumed office "the political grievances had been to some slight extent remedied." And he adds:—

"But I must frankly confess that as regards the religious grievances, they remain much the same, and the consequent religious antagonism is the same as described by Sir Arthur Gordon and Sir Arthur Phayre. Secretaries of State and other public men who make speeches about the colonies refer, with well founded satisfaction, to the mode in which Downing Street rules the colonies with responsible Government. But amidst this general congratulation, it is little suspected that a colony like Mauritius, a colony of the French race and the Roman Catholic religion, has been governed with the object of Anglicising and proselytising the community, and that this has been done in deliberate violation of the articles on which the inhabitants capitulated in 1810. . . . In 1883 I officially reported that the system of State education in Mauritius was a system of proselytism. That system came cut and dry from Downing Street years before. The reply to my despatch was that I should not touch it."

In the same despatch this enlightened Governor gives some further particulars:—

"According to the last census (1881) the Roman Catholics number 108,000, and the Protestants 8,000; the former number including all the landed proprietors and professional men. In 1883, I found eight official members in the Council of Government; of these, two were Roman Catholics, and six were Protestants. When I opened the new Council in 1886, there were 12 official members, and of these three were Roman Catholics and nine were Protestants."

A few details will suffice to show what progress has hitherto been made in the Island. When, on the Feast of Holy Cross in September, 1841, Right Rev. Dr. Collier landed at Port Louis, there were but seven Priests in the colony, no convents or Catholic schools, a few decaying churches, no other religious institutions of any kind. There are now labouring with the present zealous Bishop, Right Rev. Dr. O'Neill, O.S.B., in the work of education and religion, 50 Priests, and eight Religious Communities with 170 Nuns. There are, moreover, 34 churches and missionary districts, seven hospitals under religious care, six native orphanages, a foundling asylum, 52 Catholic parochial schools with 6,000 children, a seminary with 30 ecclesiastical students, a boys' college with 120 youths, and two girls' colleges with 80 pupils.

The census of 1881 gave the number of Roman Catholics in the population as 108,000; and the number of Protestants as 8,000. Last year the total population, according to official returns, was estimated at 370,000; of whom 115,000 were

Roman Catholics, and 7500 Protestants. Notwithstanding this vast disproportion in numbers, the Protestant Church in Mauritius receives an annual Government grant of £4000, whilst the grant to the Catholics is only £8000.

SEYCHELLES.

Due north of Mauritius, at a distance of 940 miles, lies the small archipelago of the Seychelles, politically dependent on Mauritius, but, as regards the ecclesiastical government, entrusted for the past half century to the care of the Capuchin Fathers.

The inhabitants of this beautiful group of islands, when annexed by Great Britain, were for the most part Catholics. The English Government, however, would not allow a priest to visit them, and they were left for several years wholly destitute of religious aid. In 1840 they forwarded to the Governor of Mauritius an earnest petition praying him to have compassion on their desolate condition, and to have a Catholic missionary appointed to minister to their religious wants. In response to this petition, a chaplain, with a good salary, was appointed to reside in the islands with full authority to manage all religious matters, but, will it be believed, the chaplain thus appointed was a Protestant minister. Nothing could exceed the affliction of the poor Catholic inhabitants, who again and again protested against this insult and mockery, and renewed their petition, but in vain, that a Catholic priest would be permitted at least occasionally to visit them. At length in 1851, to the great joy of the people, a French Catholic missionary, Father Leon des Avranches, from the neighbouring coast of Africa landed in one of the islands. He asked for no salary. His only purpose was to bring the consolations of religion to the Catholic natives so long deprived of them.

However, the resident Commissioner would hear nothing of this. Peremptory orders were at once issued commanding the devoted missionary, under the severest penalties, to depart by the very first vessel sailing from the Island. All remonstrance on the part of the priest was in vain. The leading citizens of Mahé, the capital, protested against the indignity thus offered to him, and petitioned to have the order relaxed. The Commissioner was inflexible in his resolve to allow no encouragement to Popery, and though the first sailing ship was rickety and it was the stormy season, and the priest was in infirm health, yet was he obliged to take his departure, to the great sorrow of the Catholic inhabitants.

Such bigotry on the part of the representative of Her Majesty's Government, perhaps I should rather say, such official efforts to enforce Protestantism on a Catholic congregation as late as the year 1851, may seem incredible to some of our readers. It is only under the Turkish Government or in the most cruelly persecuted parts of Russia that such instances might be sought for. There has been, however, no exaggeration in the statement of the case. The facts in all their details, are set forth by the Governor of Mauritius, Sir Arthur Gordon, in an official despatch to the Colonial Secretary's office from Mauritius, dated the 4th of April, 1874.

This despatch does not appear to have been published by Her Majesty's Government, but it was brought to light from the official Mauritius archives by a subsequent Governor, Sir John Pope Hennessy, who inserted it in full as an annex to his own despatch, dated Mauritius, the 28th of December, 1886, to illustrate the fell spirit of bigotry that prevailed among the officials in Mauritius, and which pursued himself also with deadly enmity. The following is the full statement of this official attempt to Protestantise a small Catholic colony in the middle of this 19th century, as set forth in Sir Arthur Gordon's despatch :—

"A single instance of the spirit of bigotry which was dominant five and twenty years ago, will, I think, tell more than many generalities. I came upon the letters which contain its history, whilst turning over old papers relating to Seychelles.

"The Seychelles Islands have a population almost exclusively Roman Catholic. About the year 1840, a Protestant chaplaincy, paid by the colony, was established there, and has ever since been maintained. The inhabitants frequently petitioned that they might also be allowed a priest of their own Faith, and, in 1849, when my tale begins, I find the request supported by the Civil Commissioner of the day, Mr. Mylius, an honest, impetuous man, a staunch Protestant himself, but one who evidently loved fair dealing.

"Sir George Anderson, one of the fairest and ablest of the Governors of this colony, during his short administration, was also struck with the justice of the claim, and determined to satisfy it, but was promoted before his purpose could be effected; and, about the same time, a new Civil Commissioner was appointed. The following year, when the usual petition of the inhabitants was presented, the Chief Commissioner wrote in strong terms to recommend its being refused. He admitted that 'with the exception of the few Englishmen, who have been left, from time to time, on the Islands, by whalers and other vessels, the greater portion of the white population are the descendants of the old French proprietors of the soil, and, as such,—though, from the absence of all religious teaching whatever, the tenets of the Roman Catholic Church are for the most part unknown and indifferent to them—retain, at least when they think at all upon the subject, a traditionary predilection for its pomps and ceremonies'; but strenuously opposed the admission of a Roman Catholic clergyman, on the ground that the religious harmony of the Islands would be risked by so doing, and that, if the effect of the constant exclusion by all means of Roman Catholic instruction was persevered in, the people would ultimately be driven into Protestantism.

"Nor was he altogether wrong in this belief, for, as, in the entire absence of a priest, it was only possible to get married according to the Roman Catholic rite, or to have a child baptised as a Roman Catholic, by undertaking a long and expensive voyage of many hundred miles to Mauritius or Bourbon, many persons rather than altogether forego all religious rites, had their children baptised by the Protestant minister, and were married at the Protestant Church.

"At length, one day in March, 1851, eleven years after the establishment of the Protestant chaplain at Mahé, a French priest, Mr. Leon des Avranches, arrived at Seychelles. He had been sent by the Vicar-Apostolic of a district of Eastern Africa of whose diocese Seychelles formed a part (for Seychelles was not, and is not now, included within the Roman Catholic diocese of Port Louis). He asked for no subvention. He only sought permission to remain there, to teach and to administer the rites of their religion to those of his own communion. His request to this effect was, however, at once refused by the Civil Commissioner; and, taking advantage of the fact of Mr. des Avranches not being a British subject, that officer ordered him to leave the Island by the first ship, under the same law which I was, two or three years ago, urged to put in force for the expulsion from this colony of Mr. de Plevitz. Mr. des Avranches then asked to be allowed to remain at Mahé, at least

until reference could be made to the Governor of Mauritius. This was also peremptorily refused, although urged by all the leading proprietors of Mahé. Lastly, the priest, in a very humble letter, begged that he might not be deported in the ship first leaving, but allowed to wait for one sailing about a fortnight later. '*J'ai l'honneur*,' says he, "*de vous soumettre que la saison actuelle offre de grands risques, à cause des ouragans qui ont lieu à ces époques entre les Seychelles et Maurice. D'ailleurs, le navire que vos m'indiquez n'offre pas une cabine disponible pour me loger, vu que le capitaine a pris du frêt et n'a aucune place à me donner. Cette circonstance est pour moi un grave inconvénient en ce que ma santé, altérée par le ministère et par les voyages pénibles que j'ai supportés, ne me permet plus d'entreprender un autre voyage, surtout dans cette mauvaise saison. En conséquence, je viens solliciter de votre part la faveur de partir par le Brick "Les Trois Frères," qui quittera cette colonie dans les premiers jours d'Avril prochain. Cependant je me conformerai à cet égard à ce qu'il vous plaira d'ordonner.*' But the Civil Commissioner remained deaf to these remonstrances, packed off the Roman Catholic clergyman in the 'Josephine Loizeau,' notwithstanding the season, the state of the ship, and the condition of the priest's health, and, in his letter to the Colonial Secretary of the 19th of March, congratulates himself on the steps he has taken, and repeats his conviction that the introduction of a Roman Catholic in those Islands would 'inevitably disturb their religious harmony.' He, however, takes great credit for his liberality in having permitted 'the reverend gentleman during his short stay to perform the duties of his profession,' and thus 'afforded an opportunity to the members of the Church of Rome in this dependency to have their children baptised, and temporarily enjoy the other rites of their religion.'

"It must be borne in mind that nothing whatever is alleged against Mr. des Avranches by the Civil Commissioner in his letters to the Colonial Secretary, except that he was a priest, and, as such, likely to disturb the 'religious harmony' of the process by which several thousand persons were, against their own wish, being forcibly though gradually converted, if not into Protestants, at least into non-Roman Catholics.

"During his short visit, the priest appears to have counselled the Roman Catholics to meet together for prayers to be read by one of their number, in the absence of a clergyman. This proceeding gave great umbrage to the Civil Commissioner, who, however, decided to permit such meetings 'so long as they were confined to simply reading prayers out of authorised books.' On one occasion, an address appears to have been read. This immediately called down the censure and threats of the Civil Commissioner. On another occasion, prayers were read over the body of a dead child, previous to its burial, upon which the frequenters of the chapel were told that a repetition of such a proceeding would lead to its immediate closing. Notice of each meeting of prayer had to be given to the police, who were instructed to watch the meetings. After all this has been going on for more than six months, it is amusing to find the Chief Commissioner writing, on the 8th of November, 'that, since the period that Mr. Mathiols' pavilion was first hired as a temporary Roman Catholic chapel, I have made a point, as you must be well aware, of interfering as little as possible with any proceedings that may have taken place in it.' I have no doubt, however, that he wrote this in perfect good faith, and was unable to see anything harsh or oppressive in his proceedings."

"But reverse the picture. Suppose a colony of the descendants of Englishmen in some island in the Philippines who had retained their language and their religion. Imagine their being deprived of all Protestant rites. Imagine their being at last visited by an English clergyman, and his being expelled on the plea that he was not a Spanish subject. Imagine the Protestant congregation harassed and threatened and watched by police spies whenever they assembled for prayer, and then think what indignation would have been excited (and very justly excited) in England, and how fully alive the Civil Commissioner himself would have been to the injustice done had he heard or read of it.

"I regret that I cannot trace the correspondence further, for I took much interest in this little episode of life in these remote islands; but the whole subject now disappears from the records, and I cannot tell what became of the chapel or the priest. The latter, I presume, returned to his Mission in Africa; the former, I fancy, from the silence of the letter-book previously so full of correspondence on the subject, must have sunk under perpetual worry, and been shut up, no doubt to the great relief of the Civil Commissioner. A couple of years later, however, the Duke of Newcastle appears to have given distinct orders that Roman Catholic clergy were not, in future, to be prohibited from residing in Seychelles and exercising their ministry there; and this permission was soon taken advantage of.

"It is not, I think, to their discredit that the population went back enthusiastically to their old creed, of the exercise of the rites of which they had been so long deprived, or that, as soon as they had a priest among them, those who had frequented the rites of the Protestant Church rather than live wholly without religion, had their children re-baptised and themselves re-married.

"The Roman Catholic Mission once established, laboured hard, and has effected much good; and in 1869 my predecessor at length obtained for them a small amount of State aid.

"It is difficult to credit such bigotry as that which I have described, as existing little more than twenty years ago; but the same spirit is still at work here. Everything allowed to the Roman Catholic Church is, by not a few, looked on as a concession for which they ought to be very grateful; and the facts are ignored that it is practically the Church of the people, and that we bound ourselves to maintain it at the conquest of the Island."

This despatch of Sir Arthur Gordon, addressed to the Right Hon. the Earl of Carnarvon, the then Secretary for the Colonies, is well worth preserving, for it reveals in all its nakedness the savage and unrelenting spirit of hostility to the Catholic Church that pervaded the administration of many of the British Colonies as late as the middle of this nineteenth century.

The brutal treatment to which the good missionary, Father Leon des Avranches was subjected, was destined to have far different results from those expected by the Civil Commissioner of Mahé. It pleases Divine Providence to derive good from evil. Whilst officialdom at Mauritius exulted in the expulsion of the priest as a final triumph over the Catholic cause, and regarded it as the conclusive establishment of Protestantism in the Seychelles Islands, that very insult offered to the good priest became in the ways of Providence the means of enfranchising the Catholics of the Seychelles from the irreligious enslavement to which they had been so long subjected. An outcry was raised to which the Home Government could not be indifferent. The priest who had been so ignominiously expelled was a Frenchman, and at this time Prince Napoleon was at the height of his popularity in France. An order was at once issued by the Colonial Secretary to the effect that priests who volunteered to minister to the spiritual wants of the Catholics at Mahé were not to be further molested by the Government officials. In 1852, the French Capuchin Fathers were deputed by the Holy See to the spiritual charge of the Seychelles Archipelago. They were welcomed as angels of Heaven by the faithful, and they had the consolation in a short time of receiving back to the True Fold most of those who, in the excess of despair or through enforced ignorance, had hitherto forsaken it. The Mission has ever since continued to prosper. Since 1869 the

Government has granted a small subsidy towards the maintenance of the Catholic clergy in the islands. The Seychelles Group was raised to the rank of a diocese in 1892, under the title of Port Victoria, and became Suffragan to the Archiepiscopal See of Colombo. Besides the Bishop, who resides at Mahé, and 12 Priests stationed in the diocese, there are 45 Sisters of the Congregation of St. Joseph of Cluny, who have under their charge Parochial Schools with 1500 children, besides Orphanages, and a Leper Asylum that is situated on Curieuse Island. According to the census of 1891 the population of the Seychelles Group numbered 16,440, of whom 13,500 were Catholics.

Aden.

Aden is a British station situated at the very mouth of the Red Sea, which with about 70 square miles of territory was occupied by England in 1839. For many years past the Catholic mission is in charge of the Capuchin Fathers. In the year 1888 it was erected into a Vicariate Apostolic embracing all Arabia within its jurisdiction. The Bishop resides at Steamer Point in Aden, and two other missionary stations at Hodeidah and Berbera are under British protection. There are about 2000 Catholics in these stations, most of them of the Somali race. Eleven Capuchin Fathers are engaged on this mission-field. There are excellent schools at Aden and four orphanages, all under the care of the Marist Brothers and the Nuns of the Third Order of St. Francis. The Vicariate embraces also the Island of Socotra, which of late years is under a British protectorate. This Island was known in ancient Buddhist records as the "Isle of the Blessed." St. Francis Xavier landed there in 1549, and almost all the inhabitants received the waters of Baptism. It was subsequently overrun by the Moslems, and till the last few years was jealously closed against the Christian missionaries.

VI.—The Indian Empire, Ceylon, and other Colonies in the East.

The vast territories comprised within the Indian Empire and the Island of Ceylon, present one of the most interesting mission-fields of this nineteenth century. It is interesting on account of the rich abundance of its fruitfulness at the present day; and it is no less interesting on account of its past sufferings for the Faith. The tempests that in many lands gathered round the Church in the latter half of the eighteenth century, fell with such violence on these Indian territories that, in the fullest meaning of the phrase, they were laid waste and reduced to utter ruin.

Towards the middle of the last century the mission to the natives, under the Portuguese or French rule, gave promise of most consoling results. It was precisely then that the corrupt influence, and the blind irreligious prejudice of those Governments, robbed India of its pastors, and spead desolation over the whole mission-field. On one day in the year 1755, the Jesuit missionaries, to the number of 127, were seized by the Portuguese military authorities, and amid the

most humiliating surroundings were put on ship-board, to be consigned to the dungeons of Lisbon. A few years later, the French Jesuits were victimised in like manner; and, finally, in 1774, the whole Order was suppressed. During the ensuing 50 years, such was the condition of Europe, that few missionaries were available to take the place of the exiled pastors. The Church was everywhere oppressed, and the Religious Orders were subjected to such restrictions that the vocations to the Sanctuary barely sufficed for the wants of the Faithful at home. Deprived of the shepherds, the flocks were too easily scattered, and many of the natives, subjected to very severe trials, lapsed into the irreligious observances that prevailed in India in those days.

During the same period a fierce storm of persecution raged against the Church in South India. The ferocious Tippoo-Sahib assailed the Catholic communities with a virulence that could not be surpassed. At Tanjore, 40,000 Christians were compelled to enrol themselves under the banner of Mahomet. In Canara, 30,000 Christians were consigned as slaves to Moslem masters. It was calculated that in the repeated raids of this relentless persecutor, no fewer than 100,000 Christians were put to the sword.

It will be asked—what was the attitude of the East India Company towards the Catholic missionaries in those difficult times? It was one of open and continual hostility. They showed, it is true, a somewhat similar hostility to Protestant missionaries, refusing to encourage them in any way. This hostility to the Protestant missionaries was, however, overcome in 1813, when the Home Government inserted in the renewal of their grant a special clause approving of the Anglican mission to the natives. Since then, the various Protestant sects have entered with ardour on this mission-field, strengthened as they were and sustained by the prestige and authority of the ruling powers. The hostility, however, to the Catholic Church continued unabated, and far into the present century the Government in India left nothing undone to prevent the Catholic mission being crowned with success.

Besides the Roman Catholics, two other denominations are at present officially recognised in India—that is, the Anglicans (or Protestants), and the Scottish Church (or Presbyterians). The subsidies granted to the various Churches may be regarded as a fair test of the measure of patronage extended to them by the Government authorities. For several years, in the beginning of the century, an annual allowance of £24,000 was made to the Anglican establishment in India, whilst no recognition was extended to the Roman Catholics.

In 1833, some complaints were made in Parliament regarding this unfair treatment of the Catholic clergy in India. In reply the responsible Minister of the Crown declared in the House of Commons that the Government recognized no distinction of Church denominations in India, that "there was a large Catholic community in India who deserved the peculiar regard and consideration of Government;

and although they were not prepared to state in what mode or to what extent and under what form their claims would best be satisfied, the Government undertook to apply themselves fairly and sincerely to the task." Notwithstanding this flattering statement, the official return presented to the House of Commons gave the following account "of the salaries and allowances paid by the Government in India at each of the Presidencies for the support of the clergy and places of worship" in the two years 1830 and 1831 :—

	Anglican Church.	Presbyterians.	Roman Catholics.
In the Bengal Presidency	£86,556	£4,286	£666
In the Madras Presidency	41,628	2,352	1,090
In the Bombay Presidency	37,113	4,172	169
Total in the three Presidencies for 1830 and 1831 ..	165,297	10,810	1,925

Such was the relative treatment extended to the respective Churches by the British Government whilst it boasted of perfect impartiality. And although the Government announced the determination to satisfy the claims of the Catholic community, yet for several years no improvement was made in regard to the Government dealings with the Catholic clergy, whilst new subsidies were granted, and additions were made to the salaries and other payments for the more favoured Protestants.

In 1876 the returns were :—

The Anglican Church	£174,556
Presbyterians	£13,246
Roman Catholics	£10,961

At the period to which this return belongs there were 60,000 British troops in India, of whom 37,210 attended at some religious service. Of this latter category, 10,586 were Catholics. It was explained that those at the frontier stations, many of whom were Catholics, had no opportunity of attending Divine Service

At the present day, according to the latest returns published by Sir William Hunter, the Anglican Establishment receives annually from the hands of the Government about £189,000; the Roman Catholics receive *nil*. Certain small amounts are, indeed, paid to the Catholic Bishops, but it is only as salaries for the chaplains to the troops, and these sums are no longer regarded as Church endowment, but are classed under the head of military expenses.

The relentless antipathy, however, of the Indian officials to the Catholic Church was far greater even than this divergence in the relative subsidies would imply. The Catholic missionaries were faithful to the traditions of St. Francis Xavier and his companions. Self-denial was their every-day lot, and the crown of martyrdom to which they aspired was often within their reach. Father De Britto wrote from his prison, the day before his execution : "I await death, and I await it with impatience. It has always been the object of my prayers. It forms to-day the most precious reward of my labours and my sufferings." Even at the hands of the agents of the

East India Company this crown of martyrdom awaited the Catholic missionary. It is related by the Rev. Philip Anderson, Protestant Chaplain in India in the last century, that—

"So alarmed was the Government at the progress of Romanism, that they resolved to enforce against its professors the penal statute 23 Elizabeth, chapter 1, and having discovered that one John de Gloria, a Portuguese priest, had baptized Matthew, son of Lieutenant Thorpe, deceased, they arrested him on a charge of high treason, for procuring a person to be reconciled to the Pope."

Notwithstanding all the difficulties that beset the path of the Catholic missionaries, they nevertheless persevered in carrying on the work of the Gospel, and, though without ostentation, they achieved a great deal. I may here appeal to no less a witness than the first Protestant Bishop, Right Rev. Dr. Middleton, who proceeded to India in 1814. "Protestants as we are," he writes in one of his letters, "it were bigotry to deny that the Church of Rome, notwithstanding that she may have exaggerated her successes, has done wonders in the East."*

Before I refer, however, to the triumphs achieved by the Church in this interesting mission-field, there is another difficulty that besets the missionary's path to which I must refer; I mean the sad Goanese schism which, throughout the century, and until a few years ago, spread its baneful influence over the various dioceses, and brought painful confusion to well-nigh every Catholic family in India.

The Ecclesiastical authorities in Goa, in obedience to the Portuguese Court, contended that ecclesiastical appointments to the Church of India by old concessions from the Holy See, were the heritage of the Crown of Portugal. They forgot that the Portuguese Government itself had long since practically abrogated that concession, not having fulfilled the conditions obligatory on its part; and further, that with the change of circumstances, the Holy See was more than justified in altering such concessions. An instance will show what extreme measures the schismatics had recourse to in order to maintain their position. On one day the Goanese Archbishop ordained 800 native priests, men of the lowest rank, without ecclesiastical training or learning of any kind, and sent them broadcast throughout the various dioceses, with the one commission to preach obedience to Goa. Such were the difficulties that beset the Church in reaping the spiritual harvest; nevertheless the spiritual harvest was abundant.

The progress of religion in India during this nineteenth century may be stated in a few words. The envenomed hostility shown by the governing authorities has in a great measure ceased. The representatives of the Imperial Rule have begun to recognise the beneficent influence of the Church on the native mind, and if they do not afford aid, they at least no longer thwart her missionaries in their religious work. The Goanese schism, too, which for many years had had such dire effects, is now a thing of the past, and many of its sores have already been happily healed.

* "Life of Bishop Middleton," vol. II., p. 96.

But to come to particular facts: In the year 1800, there were one Archbishop and three Bishops of the Portuguese Indian dioceses; but all four Prelates permanently resided in Europe. Three other Vicars-Apostolic were invested with episcopal authority to provide for the interests of religion in the non-Portuguese territories. In the present year, 1900, the Church of India and Ceylon reckons 31 dioceses, each having its resident Archbishop or Bishop, besides four other dioceses administered by Prefects-Apostolic.

In 1800 the whole missionary staff consisted of 22 European missionaries, with 400 Goanese priests and 200 clergy of the Syriac rite. There are to-day in the ranks of the clergy 826 European missionaries, whilst the native priests, including those of Goa, number 1580. And, as making provision for the future wants of the Church, there are 46 Ecclesiastical Seminaries, with 2192 aspirants to the Sanctuary.

In 1800 there were as yet no Brothers or Nuns engaged in the great work of Catholic education, and there were no religious schools. At present there are more than a thousand religious men and 2381 Nuns engaged in the various works of education and charity. One of the Indian prelates, Archbishop Porter, is reported to have said, "I sometimes think the conversion of India will be brought about by Nuns." Certain it is that one of the great obstacles to conversion in the East is the position of woman, and her degradation. It is no less certain that the heroic devotedness of the European and native Nuns has done a great deal to remove this difficulty, and gives promise of still grander results. At the close of last year there were 9874 children in the Catholic orphanages; 145,441 children in the religious schools; and the number of the Faithful, including Ceylon, was 2,005,925.

A few remarks on each of the Ecclesiastical Provinces will suffice to make known the progress which religion has made during the present century.

CALCUTTA.

Calcutta, being the capital city, has been the stronghold of English Protestantism and the head-quarters of the forty Anti-Catholic Societies engaged in the evangelisation of India. The Government has given all the aid that wealth and pomp and prestige could supply, to enable Protestantism to make an impression on the native mind, but the result has been practically *nil*.

The first Protestant Bishop, Dr. Middleton, received as salary £4,000 a year, besides large sums for his archdeacons and others; nevertheless in his letters, as published in his "Life," he repeatedly laments "the scantiness of his income." He tells us of his endeavours to keep on friendly terms with the various Protestant sects. "All the Protestants," he thus writes, "Wesleyans, Baptists, and American Puritans, act together with tolerable cordiality, and the clergy countenance them, so far as they can. In this manner the work is going on, and otherwise it would not go on at all." As regards Hindus, Mahometans, or Parsees, no progress is reported.

In the first half of the century the evil example of the Protestant officials and others appears to have had a deterrent effect on the native mind. In the first volume of the *Calcutta Review* (1844), a Protestant periodical, there is an article on the "Earliest Protestant Missions in India." It cites contemporary evidence in proof that the evil life of English Protestants was one of the great obstacles to the conversion of the natives. It says:—

"The abominably wicked life of the Christians has generated one of the most obstinate prejudices in the native mind against Christianity itself. This has inspired the heathen with more than an ordinary hatred and detestation of anything that savours of the Christian religion; nay, they look upon Christians as the very dregs of the world, the vilest and most corrupt people under the sun, and the general bane of mankind."

It adds the testimony of "one of the most scrupulous of observers" as follows:—

"All our demonstrations about the excellency of the Christian Constitution make but a very slight impression, whilst they find the Christians generally so much debauched in their manners, and so much given up to gluttony, drunkenness, lewdness, cursing, swearing, cheating and cozening, notwithstanding all their fair and specious pretences to be the best religion."

As regards the poorer natives, it remarks, "for a little rice they will be of any religion, and for as small a consideration leave it again."

In the seventh volume of the same periodical there is another remarkable paper on the "First Protestant Missionary to Bengal," in which we read:—

"The moral aspect of Calcutta was like its physical. Noisome tanks and odours bred disease and death to the body. But the many active vices of the age bred far more disease and ruin for the soul. This was the practice of society, and its opinions on religion were no better. A general disregard was felt toward all religion. While the missionary preached the truth of the Bible to Romanists and the heathen, his fellow Europeans were defying all the laws of religion in their wicked conduct." (P. 170.)

Bishop Heber is presented to us as the grand model of the Protestant Episcopate in India. His episcopate indeed was cut short by death in 1826, before he had spent three years in India. No converts are set down to his lot, yet by his amiable disposition, his disinterestedness, his rich poetic fancy, and his earnestness as well in healing the divisions among the missionaries of the various Protestant sects, as in pushing on the interests of the Anglican communion which he represented, he won for himself the esteem and friendship of the leaders of public opinion at home and in India. We may learn from one of his letters dated from Barrechara in Guzerat, the 14th of March, 1825, what was deemed the necessary equipment of a Protestant Bishop when engaged in diocesan visitation in those days. As regards the manner of holding such a visitation, he writes:—

"I was myself very imperfectly imformed before I came here; and even then it was long before I could believe how vast and cumbersome an apparatus of attendance and supplies of every kind was necessary to travel in any degree of comfort or security. On the river indeed, so long as that lasted, our progress is easy and pleasant, carried on by a strong south-eastern breeze, in a very roomy and comfortable boat, against the stream of a majestic body of water, with a breadth, during the rainy season, so high up as Patra, of from six to nine miles, and even above Patra, as far as Cawnpore, in

no place narrower than the Mersey opposite Liverpool. But it is after leaving the Ganges for the land journey, that if not the tug, yet no small part of the apparatus of war commences. It has been my wish, on many accounts, to travel without unnecessary display. My tents, equipments, and number of servants, are all on the smallest scale which comfort or propriety would admit of. They all fall short of what are usually taken by the collectors of districts; and in comparison of what the commander-in-chief had with him, the year before last. I have found people disposed to cry out against them as quite insufficient. Yet, for myself and Dr. Smith [his companion], the united numbers amount to three elephants, above 20 camels, five horses, besides ponies, for our principal servants, 26 servants, 26 bearers of burdens, 15 clashees to pitch and remove tents, elephant and camel drivers, I believe, 13; and since we have left the Company's territories, and entered Rajapootam, a guard of 18 irregular horse, and 45 sipahees on foot, including native officers. With all these formidable numbers, you must not however suppose that any exorbitant luxury reigns in my tent; our fare is, in fact, as homely as any two farmers in England can sit down to; and if it be sometimes exuberant, the fault must be laid on a country where we must take a whole sheep or kid, if we would have animal food at all, and where neither sheep nor kid will, when killed, remain eatable more than a day or two. The truth is that where people carry everything with them, tent, bed, furniture, wine, beer, and crockery, for six months together, no small quantity of beasts of burden may well be supposed necessary."

In contrast to this remarkable outfit of the Protestant prelate, the Catholic Bishop in his Visitation was fortunate when he could secure a palanquin with a solitary attendant to provide for the material requirements during the journey.

In 1834, Bengal was erected into a Vicariate-Apostolic, and Father St. Leger, a distinguished Irish Jesuit, was appointed to the charge but without episcopal consecration. He had to bear the brunt of bitter persecution from the Goanese schismatics, who claimed to be the sole representatives of the Catholic Church in India, and who, strange to say, were sustained by the representatives of the Government in their pretentious claims. Right Rev. Dr. Carew was translated to Calcutta as Bishop-Vicar-Apostolic in 1845, and continued to administer it till his death in 1855. He was the meekest and mildest of Prelates, and yet writing from Calcutta to the Archbishop of Dublin on the 5th September, 1845, he thus pours out his soul:—

"I have to encounter daily all the difficulties of a poor mission, the bigotry and hostility of a powerful Government, which supports and fosters Protestantism in every shape, whilst it unceasingly thwarts the progress of Catholicity; and what is worse than all, the curse of schism which has left Catholicity here destitute of almost everything, and is now trying to eject the Catholics by litigation, from the Churches of which the Vicars-Apostolic had recovered possession."

From the original Bengal Vicariate, three additional dioceses were gradually formed, that is, Dacca, Assam, and Krishnagar; and these are now Suffragan Sees to Calcutta, which was raised to the Archiepiscopal rank in 1886.

As late as 1888, the Catholic population of the Diocese of Calcutta was reckoned at 36,000, having 161 churches or chapels, and 64 missionaries. The official report published in 1898, shows what the ten years' progress has been. There was then a Catholic population of 65,000 Catholics, besides 8811 catechumens receiving instruction. The churches and chapels numbered 232; and there were engaged in the various mission duties 140 Jesuits (including the lay-brothers and

scholastics), besides 31 Christian Brothers; 138 Nuns of different Congregations; more than 500 catechists; and 115 secular school-teachers. The educational work is perhaps its greatest triumph. St. Xavier's College, affiliated to the University, has 750 students; besides St. Joseph's High School, with 729 day scholars. There are two other Colleges: Darjeeling with 172, and St. Patrick's with 155 students. The Loretto Convent Schools have 320 young lady boarders. As for primary or parochial schools, there are 120 of them, attended by more than 10,000 children.

The Suffragan Diocese of Dacca occupies a great portion of Eastern Bengal, and extends to the frontiers of Burmah. The Vicar-General of the diocese, in a printed appeal to the home faithful for missionary aid, dated the 30th of August, 1853, discloses the condition of extreme poverty that is the lot of the Church in those parts.

He thus writes:—"When a priest happens to be sent out to some villages that have no resident priest, the Great Sacrifice is offered in a temporary rough bamboo hut, covered with grass, and the naked mother earth is strewn here and there with poor mats." These church-huts being extremely fragile were easily blown down. In the preceding year, he says, two of them had been thus destroyed. He adds:—"The servant is not above the Master, and if the House of God is but another Stable of Bethlehem, it is, of course, perfectly right that the abode of the priest in such jungley villages be not better; but it may happen that the priest may not find even such a hut. I speak of what I experienced myself."

The present Vicar-Apostolic, writing in December, 1898, tells of the progress of religion:—"Dacca is situated in the rich country of the Ganges Delta. I have in my diocese about 20,000 Catholics — more than all the different sectaries put together. I have around me almost every species of race and of religious persuasion which the broad Indian Empire can collect."

AGRA.

Agra, which was one of the oldest Vicariates in India, was erected into an Archiepiscopal See in 1886. It has at present two Suffragan Episcopal Sees, Allahabad and Lahore, with three Prefectures Apostolic, Kafiristan, Rajpootana, and Bettiah. The number of Catholics in the whole of the Ecclesiastical Province is about 30,000. A letter of Mr. Peter Ryan, from Ferozapore, to the Archbishop of Dublin, dated the 7th of February, 1843, tells of the hopes of the mission, and of some of the difficulties that beset it in those early days.

"Could you but witness what I did on Christmas morning last! Thousands of my poor Catholic countrymen, after returning from Afghanistan, crowding around a small tent in which the Adorable Sacrifice of the New Law was being celebrated by a priest, Rev. Father Francis St. Etienne, of the Agra Mission, who came, unsolicited, upwards of 400 miles for that purpose. The tent was a small one, lent by a Catholic gentleman. The Rev. Father read a sermon, but, from his foreign accent, little of the subject could be understood. The poor fellows, chiefly of her Most Gracious Majesty's 13th Regiment, or Prince Albert's Light Infantry, knelt round about the tent, rejoiced to only hear

the sound of their Father's voice, and of that Bell which often in the land of their birth told them that Mass was going on. The morning was dark and cold; rain had fallen a short time before. Yet these heroic fellows, who had so gloriously defended the beleaguered fortress of Jellahabad, defeated the Afghan chivalry under Acbar Khan, and earned for themselves the grand and well-deserved title of 'The Illustrious Garrison.' These brave men, I say, after their four years of hard fighting in Afghanistan, became like children kneeling on the cold damp mould outside the Tent, yet rejoiced to be at first Mass on Christmas morning. Oh, if the Father was from their own loved land, what a deal of good he could have done them! These gallant men paid most liberally for the priest's expenses. Out of their small and hard-earned pay they subscribed upwards of £50. Here was an act more deserving of the title 'Illustrious' than all they had ever done in the Burman or Afghan wars. Could we but get our own clergymen out here, what a happiness it would be to us! The priests from the Continent of Europe, although full of zeal, can do but little, not being able to preach in English. There were assembled here for the last two months 5000 Catholic soldiers, and had we but one, only *one*, Irish priest amongst us, I am sure that hundreds of pounds sterling would have been freely given both for the Propagation of the Faith and for the College for Foreign Missions. . . . Since I came to India, now about 25 years, the following churches have been built by the poor Catholic soldiers of India:—Dum-dum, Chinsurah, Hazareebaugh, Dinapore, Chunar, Gaziepore, Cawnpore, Agra, Kurnane, and Landour. Melancholy to relate that several of the regiments now returned from Afghanistan, who built some of these churches, are now sent to stations where there is neither church nor chapel. They will, God help and bless them, build again and again, for it is only with life that a Catholic forgets his blessed Religion."

This province suffered a great deal consequent on the Indian Mutiny. When peace was restored large sums were forwarded from England to repair the injuries done and to recoup the sufferers. The manner in which the relief was distributed shows the spirit of intolerance towards the Catholic Church that dominated the whole official administration in those days. Monseigneur Persico, Vicar-Apostolic, writes from Agra in 1858, that the loss to Catholics in that diocese, by the destruction of churches and various institutions was more than £10,000, and yet the whole amount of relief hitherto afforded them by the Relief Committees was only £300; on the other hand, relief-sums were lavishly bestowed on the Protestant institutions, even on those that had not had any bona-fide loss. He instances the Lawrence Asylum, which he had been obliged to condemn in a Pastoral Letter on account of its shameless proselytism. It had not suffered any loss during the mutiny period; nevertheless, large sums amounting to £1000 had been granted to it.

Just ten years ago a Protestant Surgeon-Major of the British Army published in the *Lucknow Express* an account of a visit which he paid to the village district of Chelput and of his experiences with the Catholic missionary there. He thus writes:—

"While on tour in one of the poorest *talugs* of the North Arcot District, the collector and I encamped for a few days in the village of Chetput, noted as an important post during the wars of the Carnatic. In this town lives Father Darras, a devoted Roman Catholic missionary. For thirty long years has he worked in these parts, and has now around him a church and over fifteen hundred converts. A noble figure, with a flowing beard, well-marked features, and deep blue eyes; but his face is wrinkled and seamed like an old oak, and his complexion is tanned almost to the colour of the people among whom he has worked and laboured for so many years past. He is now building a

large church. He is the adviser, guide, priest, and doctor of the large numbers of the poorest classes around him, and he gave the collector some startling accounts of the poverty of the villagers in his circle. We paid a visit to his little house with its humble furniture and surroundings; and we parted from him with feelings of deep admiration. As we turned the corner on our way to camp, the fine figure of the good priest stood out in the evening light, and we saw him ringing the bell for Vespers."

BOMBAY.

Bombay was for a considerable time one of the most important military stations in India. It was for a long period, too, a district in which the Catholic Church had great difficulties to contend against. The only clergy there till about the middle of the century were Portuguese or Italians, all unacquainted with the English language. As a result, the British Catholic residents and the Catholic soldiers were altogether neglected. For a long time, too, Protestantism may be said to have ruled supreme with a worse than despotic sway. Till the year 1816 all the British soldiers in India were obliged to attend at Protestant service, and the severest punishment was inflicted on those who, through plea of conscience, refused to comply with this regulation. Nor was this all. Every year a considerable number of the deceased soldiers left their orphan children unprovided for. The Government, in 1815, resolved at length to make provision for these orphans, and devoted an annual grant of £3000 for the purpose. It was found that a majority of the orphan children to be provided for were Catholics, the children of Catholic soldiers; nevertheless, the orphanages, male and female, were given in charge to Protestant clergymen, and all the children were forced to conform to the Protestant tenets. At a later period additional orphanages were erected by the Government, but till after the middle of the century they continued to be Protestant and proselytising institutions.

One of the most singular Proclamations issued by the British Government in connection with the Catholic Church in India is dated 2nd of August, 1791. It withdraws the Catholic churches of the Bombay Dependency from the jurisdiction of the See of Goa, and transfers them to the authority of the Carmelites. It is as follows:—

"PROCLAMATION.

"The Honourable the Court of Directors of the Honourable English East India Company, having been pleased to order that the Ecclesiastical Jurisdiction of the Roman Catholic Churches under this Government shall be withdrawn from the Archbishop of Goa, and restored to the Carmelite Bishops of the Apostolic Mission, the President in Council has accordingly resolved that the said restitution shall take place on the 1st of the ensuing month; from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as at the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said Bishops, on pain of incurring the severe displeasure of Government.

"By order of the Honourable the Governor in Council.

"WILLIAM PAGE, Secretary.

"Bombay Castle,
"2nd August, 1791."

In 1794, on the appointment of the Carmelite Bishop, Pedro d'Alcantara, as Vicar-Apostolic of Bombay, the British Government introduced a dual jurisdiction recognising the Vicar-Apostolic or Vicar-General as the Religious head of the Catholic community, but assigning to a lay warden and committee full control, of the churches and church property. The result of this was that, as regards the parish churches, the Vicar-Apostolic had a mere nominal power either in the appointment of the parochial clergy or in the maintenance of discipline. The Bishop Pedro d'Alcantara in a Report on the Mission in 1804, speaks of "its deplorable and decaying state" resulting from this duality of jurisdiction.

Right Rev. Dr. Whelan, of the Carmelite Order, who was appointed Coadjutor Bishop in 1842, writes from Bombay on the 30th of April, 1843:—"In the entire of this vast Presidency there is not a single Catholic school where the children of British subjects can receive an education literary or religious, except where the Bible is the class-book and the Faith endangered."

This zealous Bishop struggled for awhile against the anti-Catholic tide that encompassed him on every side, but finding that his labour was fruitless, he resigned the charge in 1845.

On the death of the Bishop, Monseigneur Fortini on the 6th of January, 1848, British Catholic subjects in Bombay to the number of 1100 forwarded a petition to the Holy See, praying for the appointment of a Bishop who could address them in the English language. The actual state of religion, they said, was deplorable. There were only six Italian, and two Spanish priests in the whole Vicariate, not one of whom could express his ideas in English; there were no Catholic orphanages, no religious institutions of any kind.

As a result of this petition, the Holy See re-appointed Dr. Whelan to this diocese, but he again resigned the charge in 1850. Since 1858, it has been in charge of the Jesuit Fathers. It has at present 76 priests, of whom 22 are natives. It is an Archiepiscopal See, and has for its Suffragan Dioceses, Madura, Mangalore, and Poona. The College of Bombay, conducted by the Jesuits, is one of the most flourishing institutions of India, having more than 1500 students.

Madura, at present a Suffragan See of Bombay, was in the beginning of the last century one of the most flourishing missions in India. Left for 60 years without a priest, and subjected to many fierce persecutions, the faithful in the beginning of this century had almost entirely disappeared, only a few hundred remaining, who, as best they could, kept alive the traditions of piety by the recital of Catholic prayers. In 1846, Madura was erected into a Vicariate-Apostolic and Monseigneur Canoz, S.J., was appointed its first Bishop. He died in December, 1888, having laboured on the Madura mission as Priest and Bishop for 49 years. At his death the faithful of the diocese were reckoned at 150,000. The whole body of citizens flocked to the Cathedral to do honour to his remains. Hindus, Mahommedans, and Protestants vied with the Catholics in manifesting their affection and reverence for the saintly

prelate. Last year the number of Catholics in the diocese was over 200,000. The Primary Schools, 169 in number, were attended by 10,000 children; and the University College, which was one of the great works created by Bishop Canoz, had more than 1800 students.

The life of this illustrious Bishop was, in every sense, of the truly Apostolic type. The clergy conformed to the same perfect model in a genuine spirit of self-devotion and sacrifice. One of them, in 1842, thus describes his residence:—

"There are four mud walls, five or six feet high, forming a room ten feet long by six feet wide. The roof is covered with thatch. There are no windows, and the doorway is so low that you must make a right angle with your body, if you do not wish to knock your head as you enter. The door does not exist, for a door is no mean booty for a robber in this country."

He goes on to say:—

"This poverty with regard to lodgings, however, is not one of the greatest sufferings a missionary has to undergo. He has to live in the midst of a people whose manners and customs are diametrically opposed to his; whose minds seem made after a different model; whose intelligence is so restricted that he must resort to every artifice of rhetoric to make them understand a little of their religion. . . . He has death ever before his eyes. The terrible cholera, the dysentery and fever may make him their prey at any moment when he is far away from medical aid. He may die alone. God is his only hope, God for whom he labours and toils, and who keeps a faithful record of all his sorrows and tears."

Forty years later, another missionary of Madura describes his travelling equipment:—

"My cart serves as my room whilst I am on the move during my expeditions. I pass whole days and nights in it. There I sleep, say my prayers, or read in the midst of all manner of shaking and jolting. I can assure you that there is not a spot in it of which I have not tested the solidity with my head or my shoulders. If you were to see me starting on one of my journeys, you would have an idea of the quantity of baggage one has to get into this machine. On the seats I put my bedding, consisting of a mat and a rug. There is a box which contains all that is necessary for Mass and the Sacraments of Baptism and Extreme Unction. A little case which in France I should call my desk, holds my writing materials and a small sum of money. Then there is my umbrella, my lantern of bright tin, and some other odds and ends. You must remember that in some of the best of the village shops one cannot find even a box of matches; this will help you to understand how careful one must be in the preparations before starting. . . . In some places the Christians are able to put a miserable room at one's disposal, but in others there is not a corner to be had. Often the cart is the best lodging. This is why we take on the journey some plates and cooking utensils. These are stowed away under the seats, with some provisions. For instance, I take some bread cut into slices and toasted; treated in this way it lasts for a long time. I have usually also a little coffee, some potatoes, and three bottles of wine."

This is a month's outfit.

MADRAS.

Madras, which in the beginning of the century had formed part of the Diocese of Meliapore, and was under the spiritual charge of the Capuchin Fathers, was erected into a Vicariate-Apostolic in 1832, and the Rev. John Bede Polding, O.S.B., afterwards first Archbishop of Sydney, received the appointment of Vicar-Apostolic. At his urgent prayer his appointment was cancelled, and I find in 1834 that the

Vicariate was administered by the Vicar-Apostolic of Bombay, Right Rev. Pedro d'Alcantara. In 1835, the Irish Augustinian, Right Rev. Daniel O'Connor, was appointed Vicar-Apostolic. Entering on the administration of the diocese, he gave on the 10th of September in that year the following statement of the spiritual condition of things:—

"Notwithstanding the good dispositions of the clergymen connected with the Establishment at the Black Town, and the anxious desire of the Venerable Bishop Peter of Alcantara, Vicar-Apostolic of Madras *ad interim*, to do the good work and to restore order and peace, still, from age, infirmity, and want of the English language, as well as from a dissatisfaction among the laity arising out of the spiritual privations they endured, much confusion and misunderstanding arose, a spirit of insubordination crept in, piety decayed, and charity grew cold, so that I deeply regret to be obliged to admit that I have found the Roman Catholic Religion in the Mission of Madras reduced to the lowest condition."

In a Report of the Mission, presented about the same time to Propaganda, it was set forth that "the Catholic population was about 50,000, with thirteen churches under Dr. O'Connor's jurisdiction. A large portion of the troops stationed at Fort St. George were Catholics, and were attended to by the Cathedral clergy. Mass was said for them in the Cathedral at a convenient hour; the military hospitals were visited almost every day; and every other religious attendance was extended to the soldiers. Nevertheless, the whole Government allowance was only 35 rupees (about £3 5s.) per month, "which (the Report adds) is scarcely sufficient for the payment of the palanquin used to convey the clergyman when called for."

Right Rev. Dr. Carew, Coadjutor Bishop, writes to the Archbishop of Dublin, Dr. Murray, from Madras, on the 10th of April, 1840: "Our Mission, as far as it depends on my excellent Associates, is very successful. Our schools and convents are greatly multiplied and our prospects of success every day improving. Dr. O'Connor, I regret to add, is far from being well." He then gives an account of a remarkable lawsuit which had just then been decided. By casting voice of the Chief Justice the lawsuit regarding the De Monte legacy had been decided against the Catholic Bishop. Mr. De Monte left a large property, about £1200 a year, "for the support of Catholic priests and Catholic institutions." He was himself an excellent Catholic, and much opposed to the Goanese schism. The Goanese schismatics, however, claimed the legacy, as being the genuine representatives of the Catholic Church, and the Court adjudged the property to them. The executor, Mr Bilderbeck, a Catholic gentleman, declared in Court that he could not in conscience pay the legacy to them, for he knew it to be contrary to the intentions of the deceased. He was then ordered to pay the legacy into the Court, and the Court handed it over to the schismatics. Such was the treatment extended to the Catholic Bishops and Catholic institutions in those days.

In a circular, soliciting aid for the Madras Mission, dated "Dublin, June 26, 1855," the Rev. Stephen Fennelly, Vicar-General, refers to the proselytising efforts that were made by various Protestant Societies, no less a sum than £60,000 being

annually expended in such efforts in the Madras Presidency. He gives the following account of the Mission :—

"Before the appointment, in 1835, of an Irish Vicar-Apostolic, 'religion was in a declining state.' The children 'were brought up in Protestant Schools, where, with a knowledge of the English language, they imbibed the errors of Protestantism.' The Catholic orphans were, with few exceptions, consigned to proselytising institutions, 'in which hundreds of these poor orphans were brought up in hatred of the religion of their fathers.' Since the Mission passed into the charge of the Irish clergy, the above evils and others of a similar nature have been, happily, remedied. Schools have been established for the education of youth ; orphan asylums, supported by the voluntary contributions of the faithful, have been opened for the maintenance and instruction of destitute poor children ; due provision has been made for the decent performance of Divine worship, by the erection of several new churches and chapels ; books of instruction and devotion have been procured, and placed in the hands of the faithful. The clergy have now the consolation of witnessing a great improvement in the state of religion. The majority of the faithful, who in India are of the very poorest, co-operate to the utmost extent of their ability in promoting works of religion and charity, and are for the most part attentive in the habitual discharge of their religious obligations. In 1854, out of 42,000 souls—the estimated Catholic population of the Vicariate—12,662 persons complied with the duty of Paschal Communion. The total number of Communions administered in the year amounted to 27,030. During the past 15 years, ended the 30th of November last, 3402 adult converts were received into the Church—992 from Protestantism and 2410 from Paganism."

From the Vicariate Apostolic of Madras, as it stood in 1835, three other Vicariates have gradually been formed, that is Hyderabad, Vizagatapa, and Nagpur. On the erection of the Hierarchy in India in 1886, Madras became an Archiepiscopal See ; the other three Sees are now its Suffragans. From a report presented in 1890, I glean that the churches and chapels of the whole district had grown from 23 to 255, whilst the schools had increased from 30 to 155. The same report refers with singular praise to the Cathedral of Hyderabad, erected whilst the present venerable Archbishop of Hobart was Vicar-Apostolic of that diocese : "It is dedicated to the Blessed Virgin," it says, "under the title of the Assumption, and is a splendid structure in the decorated style of Gothic architecture : it was built almost entirely from the contributions of the Irish soldiers."

In 1896, the clergy and faithful of the Diocese of Madras celebrated with *éclât* the golden jubilee of the Priesthood of the Archbishop, Most Rev. Dr. Colgan. He had come to the diocese as a Levite in 1844, and had for 52 years laboured untiringly in the cause of religion. In his reply to the Address presented to him, he referred to the development of their works of piety in Madras :—

"During the last fifty years," he said, "the number of priests in the diocese has increased more than threefold ; the religious Sisters from four to ninety-five, and the Brothers from four to twenty ; and yet, had we means, we would be glad to double these numbers, for whom we could find ample work. In 1844 we had two small orphanages with about fifty inmates. We have now four orphanages with four hundred and fifty destitute children, many of them the lineal descendants of Irish and English soldiers ; and, alas, we have not as yet met the crying wants of the poor in this respect."

In 1896, Sir Arthur Havelock, Governor of Madras, making a tour of his Presidency, visited Calicut. The various Protestant Societies presented an Address, in which they set forth that they represented the *Native Christian Community*, entirely ignoring the Catholics. The Governor, in his reply, as reported in the *Indian Mail*, administered to them a well-deserved rebuke :—

"I will venture, said His Excellency, to offer a little criticism on the heading of your address. There you state this to be the address of the 'Native Christian community' at Calicut. But I gather from the whole wording of your address that you do not include in the term 'Native Christian community,' the Roman Catholic body, which is the most numerous of all the Christian denominations in this part of India. I understand that the Roman Catholic denomination in the district of Malabar numbers about 40,000, whilst the Protestant denominations are 6,000 or 7,000. Do you think that we should exclude when we are dealing with the work of the Christian bodies in any country the work which is done by the great Roman Catholic body? However, I mention this not intentionally to find fault with you, but merely to point out that they also are doing very extensive and useful work."

PONDICHERRY.

The Archiepiscopal See of Pondicherry has four Suffragan Dioceses: Coimbatore, Mysore, Kumbakonum, and Malacca. The Diocese of Pondicherry embraces English as well as French territory, and has a large Catholic population of more than 200,000 souls. Its churches and chapels number 700, and in the ranks of its clergy are 95 European priests and 42 native.

The City of Singapore, in the Diocese of Malacca, is rapidly attaining a position of singular importance. It is interesting in a religious point of view on account of the vast number of Chinese who have been there received into the Church. And these Chinese converts are remarkable for their earnestness and piety. In a letter from Singapore, published in the *London Weekly Register*, in September last year, we read: –

"There is a great deal in the position of the Church here that is encouraging. A large congregation of Chinamen, all attentive, and with a high average of intelligence in their faces, is a fine sight. The Chinaman, with his extraordinary industry and sobriety, and in particular his deep-seated filial devotion, has the makings of a thorough Catholic. What is more, the Chinese adopt Catholicity without ceasing to be Chinese or mimicking European ways. I find many little native shops where nothing but Chinese is spoken, and where native food and dress prevail, but where the whole family regularly goes to Mass."

The Bishop of Perth, Western Australia, assisted at the ceremonies in the Cathedral there on All Saints' Feast (November 1), 1899. On his return to Australia, when interviewed by some representatives of the Press, he said that he was much impressed by the piety of the converts, of whom about 115 were Confirmed on that day. He added that there were three Catholic churches in Singapore; the Christian Brothers had a college with an attendance of fully 500 pupils, whilst several schools for females were conducted by the Nuns. "The Sisters," he said, "were also in charge of the public hospitals, the expense of which was borne by the Government, and in the matter of cleanliness, cool spots, and convenient apparatus, these institutions certainly furnished a lesson to ours in Western Australia. Except the

Sisters, scarcely a European was to be seen about them. These benefits, which he understood were afforded in almost all the British dependencies, had a salutary effect in winning the sympathies of the native people."

The growth of the Church in the Malay Peninsula may be set forth in a few words. In 1841, there was one Vicar-Apostolic, two European priests, three churches or chapels, two schools, 3,200 Catholics.

Now, at the close of the century, there is one Bishop, thirty priests, two of whom are natives, forty-four churches or chapels, forty-five schools with 2,800 children, 14,000 Catholics.

The Archdiocese of Verapoly and its Suffragan Diocese of Quilon, occupy in great part the Indian territories of Travancore and Cochin, and have about 150,000 Catholics. In connection with these dioceses, but immediately subject to the Holy See, are the three Syro-Malabar Dioceses of Tricur, Ernakulam, and Changanacherry. These three dioceses have been complete in their organisation since 1896. The Vicars-Apostolic are of the Syro-Malabar rite, the Catholics subject to their jurisdiction being about 250,000; the clergy are all natives and number 463. They have excellent schools, and a great number of devoted native Nuns and other religious teachers.

CEYLON.

There are some writers who regard as not at all improbable the traditional opinion that Ceylon was the site of the first terrestrial paradise or Garden of Eden. Whatever may be said of this opinion, it appears sufficiently probable at all events that at no distant day Ceylon is destined to become a chosen garden in the domain of Holy Church.

Throughout the greater part of last century, under the Dutch dominion, the Singhalese who had received the Faith from the Portuguese missionaries were subjected to the severest ordeal of persecution. In the very first treaty between the Dutch authorities and the native Princes at Kandy, the clause was inserted that "all priests, friars and other clergymen" were to be expelled from Ceylon. In 1704, decrees were published ordering all schoolmasters to conform to the "authorised lessons, Catechisms, form of worship" etc., delivered to them by the Church Council, and obliging all children to attend schools so conducted. These decrees were regarded as a special bulwark of Protestantism, and were carried out with the greatest severity. As late as the year 1785, a fresh decree interdicted all schools save those conducted by members of the Dutch Church. None but Protestants were admitted even to the humblest employment in the service of the State. The natives who refused to conform, were subjected to hard labour and fines and other penalties. As a result the number of Protestants at the beginning of the present century* was reckoned at 340,000. In 1802, in the Jaffna province alone, they were reported to be 136,000.

*Rev. Dr. Buchanan, the ablest Protestant writer on Indian affairs in the beginning of this century, in his "Colonial Ecclesiastical Establishment," published in 1813, gives the number of Protestants in Ceylon in 1801, as 342,000.

The Dutch power in Ceylon was broken by the British arms in 1796, and the Dutch territory there was finally ceded by the Treaty of Amiens in 1802. In 1815 the Native State of Kandy was conquered and annexed, and thus the whole Island passed under British rule. Most of the Dutch penal laws were from the first abrogated, but the Catholic priests continued for a time to be subjected to many restrictions, and it was only in 1829 that the Catholics of Ceylon were admitted to the full measure of the rights and privileges of civil equality before the law. The various offices, however, were as heretofore filled by Protestants, and all the prestige and influence of the ruling powers were lent to the promotion of Protestantism and to the advancement of the interests of the clergy of the favoured creed.

During the long period of persecution at the hands of the Dutch rulers, the blessings of the Faith were preserved to the Catholics of Ceylon through the care and devotedness of the Goanese Fathers of the Oratory. One of their number, Father Joseph Vaz, was specially remarkable for Apostolic zeal, and his memory is still held in veneration throughout the Island. These missionaries, however, were few, and so fierce was the persecution that raged against the Catholic clergy that for an interval of 30 years the faithful were wholly deprived of the presence of a priest.

Till the year 1836 Ceylon formed part of the Diocese of Cochin, a city situated on the southern coast of India; and from the Bishop of that See the Goanese Fathers of the Oratory received their Faculties. The Island being erected into a Vicariate Apostolic, one of those Oratorian Fathers received episcopal consecration as its first Vicar-Apostolic in 1836. In 1842 some excellent Italian priests came to labour in the Island, one of whom, a priest of the Roman Oratory, Father Bottachini, was appointed Coadjutor, and was consecrated at Colombo on the 8th of February, 1846. I have found a letter of this Prelate among the papers of Most Rev. Dr. Murray, Archbishop of Dublin:—

"Letter of Monsignor Orazio Bottachini, Bishop of Torona, and Coadjutor of the Vicar-Apostolic of Ceylon, to the Archbishop of Dublin, from Colombo, 15th of April, 1846:—

"I have been these three and a half years in Ceylon. We have a very large Catholic population and there is every prospect of making numerous conversions among both Protestants and Buddhists, if our labourers were but adequate to our wants. The country is one of the best, the healthiest, and the most flourishing of all the British colonies in the east. The Cingalese are not so obstinate and deaf to reason as the other nations in India, and that miserable distinction of caste is little known here, so that everything is so situated as to promise success to our labours.

"I have been quite delighted in hearing the immense deal of good the religious Sisters and other Nuns, whom your Grace had some time ago sent to Calcutta, are doing in that city, and hope to expect a similar favour at your Grace's hands for our flock in Ceylon. This, indeed, I beg to assure your Grace, will be one of the greatest assistances you can render to the Church in Ceylon, which has been left hitherto unnoticed and unknown. The Sectaries have found their way to this country, and, by establishing schools snd printing-presses, do some mischief against our endeavours to propagate the Faith. I have begun, a short time since, a small periodical in English and Cingalese

to defend our Church and doctrines from the attacks of these frantic people, and hope, with the blessing of God, to succeed."

Harvard, in the introduction to his book on "The Wesleyan Missions in Ceylon" (p. 67), makes the following reference to the Catholic Missions in the Island in the beginning of the century :—

"Notwithstanding these disadvantages (arising from the persecutions) Romish missionaries from the Portuguese settlements at Goa continued their exertions. They succeeded in erecting a considerable number of churches, and in attaching to their communion many thousands of devoted adherents. By a computation in 1813, founded on returns which were substantially correct, it appeared at least 50,000 of the Ceylonese professed the Roman Catholic religion. It is but justice to this class of native Christians to state that in general they are more detached from the customs of the pagan inhabitants, more regular in their attendance on the religious services of their communion, and their general conduct more consistent with the moral precepts of Christianity, than any other religious body of any magnitude on the Island."

On the capture of Kandy in 1815, it was found that far away in the interior of the country there were some Catholic villages which had kept themselves isolated from their pagan countrymen, and although for years and years they had not been visited by a priest, they maintained the Catholic usages, baptized the children, and as best they could handed on the traditions of the Catholic Faith.

In 1849, Jaffna was erected into a separate Vicariate, and Bishop Bottachini became its Vicar-Apostolic. Since then religion has made rapid progress : schools have been opened, religious institutions organised, new dioceses erected. When in 1886, the Hierarchy was established in India and Ceylon, Colombo was made an Archiepiscopal See, the Most Rev. Christopher Bonjean, O.M.J., being its first Archbishop ; and Jaffna and Kandy became the Suffragan Sees. Later still, two new dioceses have been erected at Trincomalie and Galle.

The progress of religion in Ceylon is attested by the official statistics. In 1842 the Catholic population was reckoned at 85,432 with one Bishop and 22 Priests. There were as yet no Religious Communities, no seminaries, no orphanages. There were only 43 primary schools with 1515 children. In 1871, the Catholics were 180,000.

In 1886, on the occasion of the Golden Jubilee celebration of the erection of the first Vicariate in the Island, it was set forth that during these fifty years the number of Catholics had increased by 80,000. There were in 1886 three Vicariates—Colombo, with about 115,000 Catholics, missionaries 29, and 11,300 children in the Catholic schools ; Jaffna, with about 75,000 Catholics, missionaries 38, and 7700 children in the Catholic schools ; and Kandy, with about 10,000 Catholics, missionaries 8, and 452 children in the Catholic schools. As regards the fervour of the Singhalese Catholics the report from which these particulars are taken attests "the attachment of these people for their religion, their devotion to their pastors, their piety towards the Blessed Sacrament, their filial devotion for the Mother of God, their love for Holy Church and for the Vicar of Jesus Christ. These sentiments do not translate

themselves only in festivals frequent and as magnificent as their poverty permits, but in various actions. They impose on themselves heavy sacrifices for the construction of their churches and schools and the maintenance of their missionaries. Some of them give a twentieth, some a tenth or even more, of the products of their nets or of their fields. Provided that they have a priest and the Mass in their churches, they are content; their social and national life concentrates itself in their religion."

It is calculated that at present there are 270,000 Catholics in the Island, whilst all the Protestant denominations are reckoned at 35,000. The Catholic churches and chapels number 538, and there are besides the Papal Delegate (Archbishop Zaleski) and the Archbishop of Colombo, three Bishops, and 140 priests engaged in the sacred ministry.

Perhaps in nothing is the Catholic Progress more manifest than in the development of the religious schools. In 1842, as we have seen, there were 43 schools, with 1515 children. Last year there were 426 Catholic schools, attended by 27,378 children. The Government Report for 1897 gives some interesting comparative details regarding the primary or elementary schools. There were 23,671 children in the Catholic primary schools in the preceding year, and of these 89 per cent.—that is, 20,305—were Catholics. In the Anglican schools, 316 in number, there were 21,625 children, but only 18 per cent.—that is, 3900—were Anglicans; and as regards the 251 Wesleyan schools, attended by 19,297 children, only 13 per cent.—that is, 3520—were Wesleyans.

Among the High schools, St. Benedict's Institute, adjoining the Cathedral, holds a leading place. It is conducted by the Brothers of the Christian schools whose holy founder, St. John Baptist de la Salle, received this year the honours of the altar. It has been said of this Institute that "its pupils are to be met with almost everywhere, filling with credit situations under Government and in business houses."

In December, 1894, the erection of St. Joseph's College was commenced, and in March, 1896, the halls were ready to receive the students. There were enrolled in that year 200 students, besides 160 who attended St. Charles' Preparatory School, opened on the grounds at the same time. Success beyond all expectation attended the College studies. Even the material building elicited the admiration of visitors to Colombo. The Governor of the colony, Sir West Ridgeway, presided at the close of the academic year in December, 1896. In the course of his remarks, he said:—

"I have served Her Majesty in many quarters of the world, and I have seen with surprise and delight the marvellous manner in which your Church, without help from the State, and very often without help from the rich, has erected beautiful churches, cathedrals, and colleges in all parts of the world. This College is no exception, and I congratulate Colombo on the fact that you have not ignored the claims of æsthetics and, instead of being, as many educational institutions are, an eyesore, it is a striking and a pleasing feature in a beautiful landscape. I am glad to be here to-day as

Governor of this Island, not only to congratulate you, but myself also, on the establishment of another institution for the carrying on of the higher education of the youth of this country and so to qualify them for advancement in Government employ. I am not only here to congratulate you on this but also on possessing this beautiful building and on the prospects which I see in store for you. I wish to express my appreciation and recognition of the noble work which your Church is doing in the cause of education, and I fully recognise the obligation under which Government lies to the religious bodies which have undertaken the burden of educational work in this country."

At the close of last year (1899) the Lieutenant-Governor, Sir E. Noel Walker, presided at the distribution of prizes, and gave expression "to the feeling, which he entertained very deeply, of interest and appreciation of the work, and especially of the educational work, of the Roman Catholics of Ceylon." The students of the College and of the Preparatory School at the present time number more than 700, whilst St. Benedict's Institute reckons 645 students attending its various classes.

In Ceylon, the Nuns also are engaged in a grand Apostolate. They have charge of two Orphanages at Negombo and Moratuwa. The nursing department of the Colombo General Hospital has been committed by the Government to the Missionary Ladies of Mary, known as Franciscan Nuns. The Little Sisters of the Poor opened ten years ago a Home for the Aged Poor, which at present shelters 130 inmates. During the past six years the native Community, known as the Sisters of St. Peter, have inaugurated no fewer than five new Convents. They at present reckon in their Congregation 83 Sisters. Another native Community, equally flourishing, is named after St. Francis Xavier, and has the charge of the girls' vernacular schools in the Kalutara, Colombo, and Negombo districts. The Good Shepherd Nuns have several High schools for young ladies under their care.

The wonderful growth of the Catholic Church will be better realised when compared with the slow progress of the Church Missionary Society. This Protestant Society, so rich in its resources, reckoned last year as the total number of its native Christians (adults and children) only 9328; whilst its staff consisted of "20 European missionaries, 19 native missionaries and pastors, 2 lay missionaries, 18 lady missionaries, 152 catechists and Bible women, and 475 schoolmasters and mistresses."

BURMAH.

Burmah is one of the latest territories absorbed in the Indian Empire. It has long, however, been a field of Catholic missionary enterprise. In the beginning of the century there was one Bishop, with 5 priests, and about 5000 Catholics. There are now three dioceses, with the Sees at Rangoon, Mandalay, and Toungoo, or Tungu, with three Bishops, 65 priests, and more than 50,000 Catholics.

A French visitor to Burmah, writing in the *Revue des Deux-Mondes* in the beginning of the present year, gives the following details of the Catholic mission:—

"In Burmah there are three Catholic Episcopal Sees. Two belong to the Society for Foreign Missions, viz., Rangoon and Mandalay. Eastern Burmah is in charge of Italian missionaries. The great personality of Mgr. Bigandet has rendered the See of Rangoon illustrious; and our missionary

compatriots and their works are highly appreciated by the English Government. Their schools receive the same treatment as those of Protestant creeds, and their native pupils are more sought after and inspire greater confidence. The Government, besides giving the land, pays half the cost of building; and the schools of our Missionaries and Nuns enjoy the patronage of the Europeans in preference to the Protestant schools. The Lieutenant-Governor of Burmah, a thorough Protestant, said to me when speaking of the zeal and devotedness of our missionaries:

"'Although they do not belong to our religion, we all of us have the greatest admiration and respect for them. If England possessed such Apostles the whole world would be hers! Our Missionaries do not know what devotedness is. They do not sacrifice themselves. They do not forget their temporal interests. But they prepare the way for us just as our traders do.'

"A new hospital for lepers—an interesting undertaking of the Catholic Mission—attracts the sick and is well supported, in spite of a similar institute founded by the Wesleyans. Leprosy in Burmah assumes the most cruel and most repugnant form. One hundred and six men and fifty-four women are aided and consoled by Father Wehinger and Father Martin. There are but few Catholics amongst them; but all are touched by the care and devotion lavished upon them at all hours, and by the kindliness of heart that comes from on high. They are led to know that there is a God greater than the one they have known, and who alone can inspire such self-denial. The calm, gentleness, and tranquillity of the earlier arrivals strike new-comers, and without anything being said to them, they ask to know a religion which makes men so kindly."

In connection with the Burmese Mission there are two things that pre-eminently command attention. One is the remarkable personality of the Bishop, Monseigneur Bigandet; the other is the leper establishment under the care of Father Wehinger. The Bishop was consecrated as Coadjutor as far back as 1846. He died in 1895, having laboured in Burmah as Priest and Bishop for 57 years. He was esteemed and beloved by all - by Protestants alike and Catholics, by the native Princes no less than the British officials. His writings on Buddhism are regarded as works of the highest standard. They were translated into Burmese, and were held as sacred by King Theebaw and his *literati*. When the Burmese University was inaugurated by the Government at Rangoon, the Chancellorship was offered to him. He declined the honour, however, that he might be the more free to devote himself to his missionary duties.

Father Wehinger made more than one journey to England to enlist the sympathy of the public for the Burmese lepers. Soon after the annexation of Upper Burmah to the British Empire in 1886, attention was called to the increasing number and the sad condition of the lepers in Mandalay. Some small grants were made by Government to aid in erecting temporary huts to isolate the sufferers. Since 1891 Father Wehinger has proved himself another Damien by his zeal and whole-hearted sacrifice for those poor lepers Some competent authorities estimate the number of lepers in Burmah at 30,000. Relief has, as yet, been brought to only a fractional number of these outcasts. Father Wehinger, in his latest appeal, solicits aid "to ensure the permanency of the work begun, to increase its efficiency, and to enlarge its field of operation." Another priest, Father Martin, shares with Father Wehinger the charge of the Burmese Leper Home at Mandalay. Some

Franciscan Nuns, assisted by pious native women, attend to the female lepers, and there is every fairest promise that the blessing of Heaven will attend this marvellous Apostolate of Christian charity.

Italian missionaries have charge of the Catholic Mission among the Karem tribes in the Tungu district. A Protestant writer in the Allahabad *Morning Post*, a few years ago, bore testimony to their zeal, and contrasted their devotedness with the slipshod work of the Protestant missionaries. Writing from Pobyah, in the Karem country, he says :—

"The Roman Catholics have established a mission here, and are working with a zeal and energy coupled with a self-sacrificing self-denial found nowhere outside the Church of Rome. They are Italians, from the Milan Seminary, and are under the orders of the Most Rev. Lord Bishop Rocco, Vicar-Apostolic of Eastern Burmah. Their work and self-denial is in strong contrast to the patience of another foreign mission (the Protestant missionaries) who were first in the field, and whose members (some of them) live continuously in Toungoo, varied by trips to a sanitorium on the sea-shore during the hot weather, and who once in a blue moon pay a flying visit up here from sheer necessity, which never lasts for more than a few days, in order that they may not be compelled to submit an account *a la* Gulliver to their Home Board. Many of the members of this precious set have gone in for filthy lucre, beyond their handsome salaries, and make no secret of foisting upon the Karens patent medicines put up by the impecunious relatives in the home land. To this they add scents, soap, cheap calico, and even betel nuts. There are, however, some true souls among them who mourn over these iniquities, but seem powerless to prevent them "

Two minor Colonies—British Borneo and Hongkong—remain to be briefly noticed.

BORNEO.

Borneo is one of the largest islands in the world, and, situated as it is midway between Port Darwin in Australia and Hongkong, must one day become an important centre of commerce and colonisation. The British Colony occupies the northern portion of the Island, with a population of about 175,000. Since 1889, the small Island of Labuan, situated a few miles off the N.W. Coast of Borneo, forms part of this colonial administration. The missions of British Borneo were entrusted in 1881 to the Mill Hill Society. The missionaries have had many difficulties to contend against, but have given proof of unconquerable zeal and devotedness. Their attention has been mainly given to the Dyak native race, to whom they bring the first rudiments of civilisation, as well as the lessons of religion. There are at present 18 missionaries in the Colony, besides some native catechists, and several Nuns of the Third Order of St. Francis. The number of Catholics is about 1200, and there are 300 children in the Religious Schools. At Sandakau, the capital of North Borneo, there are two Priests and four Nuns. The Priests' house, which is described as little better than a tumble-down shed, is practically an orphanage for boys, mostly the children of Chinese parents ; whilst the Nuns' Convent, poor as it is, provides in like manner for the female orphans. There are 55 children under the care of the Priests and Sisters in these orphan homes.

HONGKONG.

Hongkong is an Island at the mouth of the Canton River, and has been in British possession since 1841. It is the great centre for British commerce with China and Japan, and is one of the chief military and naval stations for the East. The Peninsula of Kaulung on the mainland, with a considerable adjoining territory, has in the course of years been added to the Colony, and the estimated population on the 30th of June, 1898, was 248,718, of whom 235,000 were Chinese. The position of Hongkong at the very gates of China, marks it out as a centre of operations for the various Religious Communities engaged on the Chinese missions. The Dominican Fathers and the *Societé des Missions Etrangères* have their headquarters here. The Vicariate extends beyond the British Colony, and embraces a portion of the Chinese province of Kwang-Tung. The missions are in charge of the Milan Seminary of Foreign Missions, ten of whom with five native priests are devoted to this mission-field. The number of Catholics is about 8000. There are 20 primary schools with 1200 children; and there are several religious institutions such as orphanages, asylums and hospitals under the care of the Canossan Nuns and Sisters of St. Paul of Chartres.

CONCLUSION.

Looking back upon the development of religion throughout the Colonial Empire during the past hundred years, we cannot fail to remark that for well nigh the first half of the century the Catholic Missionary's work was beset with serious difficulties. Nothing was left undone on the part of the Colonial officials to impede the growth of the Catholic Church, whilst at the same time they used every effort to crown the Protestant missions with success. This hostility to Catholicism however was gradually relaxed, and in the latter half of the century we see everywhere throughout the Colonies that a wiser policy of religious toleration prevails.

The Report of Lord Durham on the Canadian administration, in 1837, had no little part in putting an end to the anti-Catholic folly which had hitherto characterised the Colonial Government. "Grave injustice," he said, "has been done to the Canadian Catholics, in open violation of the treaties that had been entered into, and despite the fact that the Catholics of Canada had, even under most trying circumstances, given proof of an untainted loyality." Since the date of that Report, which moreover marks the commencement of Her Majesty's reign, a more liberal policy has in most instances guided the counsels of the Colonial Office, and at the present time it may fairly be predicated of the Home Government that if no favour be shown, at least no injustice is done to the Catholic missions. It may be remarked that it was precisely since the adoption of this new line of policy, and keeping pace with it, the Colonial Empire entered on the course of development and giant growth which other nations contemplate with astonishment at the present day, and which may justly be described as without a parallel in the history of the world.

In the beginning of 1839 a scheme was proposed with the intent to promote the interests of the Catholic missions which, plausible though it seemed in those days to the friends of the Catholic cause, was nevertheless fraught with many dangers, and happily came to naught. It was proposed that a priest chosen by the Archbishop of Dublin would reside in London and be recognised by the Government as representative or Agent-General for all matters connected with the Catholic missions in the various British colonies. Dr. Smith, Coadjutor Bishop of Trinidad, who happened to be at the time in Europe, gave his support to the scheme. His view of the proposal was conveyed to Dr. Murray, Archbishop of Dublin, by Rev. F J. Nicholson, from Paris, by letter of the 27th of February, 1839:—"This Government sanction," he said, "will create a respect for religion, and will terrify the crowds of Tory underlings there (in the Colonies) already from meddling with Catholics or their clergy. It requires to have been there to know the difficulties the Bishops and clergy have to meet, and which would be greatly, if not entirely, removed if your plan succeeds." In connection with the scheme, a statement of the missions in tabulated form was drawn up, which gives the following details:—

Colonies.	Catholics.	Bishops.	Priests.
Jamaica	7,000	1 Vicar-Apostolic, Spaniard	2 French, 1 English
Other West India Islands ...	140,000	1 English, 1 Irish	26 Irish, 21 French and Spanish
British Guiana	6,000	1 Irish	1 French, 3 Irish
Australia	50,000	1 English	2 English, 20 Irish
Madras	40,000	2 Irish	7 Irish, several Portuguese
Quebec...	200,000	2 French	200, almost all French
Montreal	400,000	2 French	400, almost all French
Hudson's Bay	30,000	1 French	20, almost all French
Upper Canada	50,000	1 French, 1 Scotch	25, French, Scotch, and Irish
Newfoundland	40,000	1 Irish	20, almost all Irish
New Brunswick, St. John's	30,000	1 Scotch	15, mixed, as in Upper Canada
Nova Scotia	60,000	1 Scotch	18, country not known
Mauritius	40,000	1 English	8, mixed as in Upper Canada
Calcutta	50,000	1 Vicar-Apostolic, Irish	18, vast majority Irish
Cape of Good Hope	1,500	1 Irish	2 Irish, 2 Irish students
Ceylon...	80,000	Not known	Not known
Gibraltar	Not known	1 Irish	Not known

Thus, as far as accurate information could be obtained, the Catholic population of the Colonies was about 1,300,000. There were eighteen Bishops and two Vicars-Apostolic without episcopal consecration, viz., in Jamaica and Calcutta, and there were 780 priests, of whom about 660 were French, 90 Irish, 20 Scotch, and 10 English.

At the present day the Catholic population of the Colonies, not including the home countries, is more than 6,500,000, with 120 Bishops and about 6000 priests, of whom more than 1300 are Irish or of Irish descent.

In bringing these remarks on our Missions to a close, I may be permitted to use the words of an American Prelate, who, with singular vigour and precision,

has set forth the progress of the Church in Great Britain and the Colonies during the present century. He embraces, indeed, in his statement the flourishing Church of the United States, as forming part of the English-speaking world, but I am far from considering that this lessens in any way the force or accuracy of his remarks. He thus writes:—

"A hundred years ago those who spoke English did not count at all in the Catholic Church. They were few, poor, and ignorant. Their fathers had held to the old Faith at the cost of all the earthly things that men most seek and cherish. In England they were a handful, forgotten and forgetting. In Ireland they were ground down by the penal laws, a system of tyranny the best adapted of any ever contrived by the ingenuity of oppressors to degrade and dehumanise a people. In America they were a small body, confined to a few counties in Maryland and Pennsylvania, without education, without influence, without consideration. It would have been deemed as probable that the worship of Jupiter should revive among us as that the Catholic Religion should re-flourish. What a marvellous transformation has taken place in the last fifty years, for it is scarcely longer than this since the Catholic revival in the English-speaking world began. More than one-fifth of the Bishops who govern dioceses are now found in the British Empire and in the United States. The Catholics who speak English are 20 millions or more. In the last half-century they have built probably as many churches, schools, convents, and institutions of charity as the 200 million Catholics besides."

II.—The Church in Ireland during the Nineteenth Century.

[Right Rev. Dr. Higgins, Bishop of Rockhampton.]

THE remark has been made, and I believe with much truth, that "The Australasian Catholic Congress" is the most notable event that has thus far occurred in the life of the Catholic Church in Australia. On the occasion of such a celebration, therefore, when her leaders and enlightened thinkers are engaged in a review of her checkered career for the past hundred years, of the struggles in which she has been engaged, the trials she has endured, the sacrifices she has made, and the triumphs she has won, and in returning due thanks to God therefore, a reference to the old Church, which she recognises as her Mother, and from which, under God, she has received her Faith, her strength, her enduring vitality, becomes a duty of filial gratitude, and the discharge of this important duty it is my privilege to essay. The growth of the Church in Ireland during the Nineteenth Century is a theme immeasurably too vast for any treatment which the time at our disposal can allow, involving, as it does, a consideration of not only the religious, but also the social and political life of the people. For the vicissitudes of their country have always been so intimately connected with those of their Faith, that the history of the one is an accurate record of the other. The struggles of the sixteenth, seventeenth, and eighteenth centuries were not so much for civil as for religious liberty, and it was only when her rulers came to the conclusion that her Faith was indestructible that she received the first instalment of those concessions that have been since so grudgingly doled out to her.

The condition of the Church in Ireland at the opening of the nineteenth century was pitiable in the extreme. Fifty years before (1745) the Catholic chapels were allowed to be opened, but this was more by the favour of an enlightened statesman than by any formal Act of Parliament. Forty years later, the Catholic schoolmaster ceased to be an outlaw (1782). The Catholic Church thus came to enjoy a certain degree of toleration, but this was so much at variance with the prevailing spirit of the time that the opening of the nineteenth century found her in a state not far removed from slavery. Her people were rigidly excluded from all positions of trust, profit or influence. They were weighed down by excessive rack rents, exorbitant taxes, and by another tribute more galling still—the payment of the tenth of the fruits of their industry towards the support of an alien and a bitterly hostile Church. Their social, their religious, even their political existence was ignored. When in 1790 a few Catholics summed up courage to approach the

Legislature and petition for the redress of the most glaring of their grievances, there was not one member in the reformed Parliament of Grattan and Flood to present their petition. And why? Because they feared to brave the public opinion of the time, which was determined to yield no further concessions to Papists. The faint gleam of hope that had been awakened by the Liberal Administration of Fitzwilliam in 1795, was quickly extinguished by his hasty recall, and the outbreak of the insurrection in 1798 only furnished fresh pretexts for the exercise of those cruelties which form so marked a feature of that sad period. The fierce passions aroused in the hearts of the dominant class during the summary suppression of the rebellion continued to spend themselves on the defenceless peasantry, whose only crime was that, being Irish and Catholic, they were presumed sympathisers with the disloyalty abroad. The result was deep despondency and social misery. Mr. Froude, no over-partial critic, has drawn for us his picture of the times:—

"The aristocracy and the Legislature were corrupt beyond the reach of shame. The peasantry were hopelessly miserable, and finding in the law not a protector and a friend but a sword in the hands of the oppressor, they had been taught to look to crime and rebellion as their only means of self-defence."

And another writer, who as an eye-witness could speak with more authority, writes (in 1809):—

"The Catholics now emerging from persecution are employed with one hand in defending themselves against the aggressions of their implacable enemies, and with the other in cleansing the holy places, re-building the sanctuary, and worshipping most devoutly at their half-raised altars. They are obliged to sweat and toil for the very ministers of another religion who helped to forge their chains. Their hay and their corn, their fleeces and lambs with the roots on which they feed they are still compelled to offer at an altar, which they deem profane, while some half-thatched cabins or unfurnished houses collect them on Sundays together to tell their woes to Heaven."*

Now the Church in Ireland at this time shared to the full in the miseries of her persecuted children. The concession made in 1745 to open the Catholic chapels was gladly availed of, and by degrees a certain amount of order was being evolved out of the chaos that had during the past 200 years of persecution prevailed in this harassed vineyard of the Lord.

From a reply given by the Irish Hierarchy to certain queries of the Chief Secretary in 1800, we learn that at that time there were in Ireland four Archbishops and 20 Bishops, 1026 parish priests, and about the same number of curates, while the regulars amounted to 450. There were also five Presentation Convents of women and one Ursuline Convent, while the Poor Clares had a house at "Harold's Cross," and the Dominicans another at Galway. This body of 24 prelates, 2500 priests, lived on the free offerings of the impoverished people, which in the majority of cases barely sufficed to fulfil the injunction of St. Patrick to his disciples that "the lamp should take but that wherewith it was

*See "Life of Dr. Doyle," by Fitzpatrick.

fed." If the provision for the support of the clergy was poor, that for the material wants of the Church was miserable. Few, if any, Catholic edifices of the time showed anything more pretentious than a structure of mud walls with a thatched roof, placed in some back lane, or in the hollow of some sequestered sand-pit, where, hidden away from the angry gaze of the dominant class, the people might worship their God with less fear of disturbance. No doubt what was known as the "mass-bush," or the "mass-rock," had happily grown into disuse, and yet in some parts of Ireland at the time were to be found such relics of those dark days when they were the cherished centres of devotion for the people. The late Very Rev. Canon Bourke was present when a boy of 10 years at a Mass celebrated at the gable end of a house, the people kneeling uncovered in the open air; and eighteen years later, when a priest, he offered Mass at Herdford in the open market-place of that little town. The walls of the church in which the Catholics of Callan worshipped in the beginning of this century happened to give way during the celebration of Holy Mass, but the people were able to support its tottering roof on their shoulders until the celebration of the Sacred Mysteries was finished. At the opening of this century, Mass was celebrated at Athy for some years in a store-house on the banks of the canal, and subsequently under a canopy erected in the market-place, until a suitable structure was raised for Divine Worship in 1810. Similar statements might be made—and, perhaps, with more emphasis—touching many other parts of Ireland in illustration of the miserable hovels in which the Catholics of Ireland were compelled to worship, though comprising eight-ninths of the entire population, and while the imposing churches and cathedrals erected in the past by the generous piety of their ancestors were held fast by the dominant few and devoted to the services of a new creed. If the provisions for the needs of Divine Worship were bad, those for the education of the Catholic children were much worse. Asked by the Royal Commission of 1825 how and where he had received his early training, the late Archbishop of Tuam answered: "The school in which I was brought up had been planned by the Author of the Universe and fashioned by Nature. Its hall was most majestic; its dimensions magnificent. The blue vault of Heaven was its canopy, and the desk on which I essayed to write the bosom of my mother earth, and her lap the seat on which I reclined." A rude cabin, with turf seats along the whitewashed walls, afforded a shelter from the wintry and rainy weather. Such was the Archbishop's description of the hedge-school in which he was taught up to his fourteenth year. These schools were devised to evade the law that made it penal for a Catholic to keep a school publicly or to instruct a youth in a private house. When the Catholic schoolmaster gathered his little pupils under the roadside hedge or along the whitethorn shade, he did neither of these things. The hedge schools continued in a modified form long after the repeal of the law that had called them into existence. The people were too poor to erect suitable buildings, and, even if they had had the means, sites would

not have been available. The proselytising schools were in active operation, and favoured by the landowner. Hence there was no disposition to give sites for Catholic Schools. And yet, so strong was the Irish youth's attachment to his Faith, and so keen his thirst for knowledge, that the hedge schoolmaster was in eager requisition, while the Charter-Schools, with all their rich attractions, were left severely alone.

The Rise of Maynooth.

Perhaps there are few features of the checkered history of those times which should awaken more of our sympathetic interest than the trials of those poor apostles of enlightenment, moving about from place to place to evade the penalty of the law, and followed wherever they went by their docile pupils, who drank in so eagerly the knowledge imparted to them under such adverse circumstances. "The passion for knowledge among the Irish poor," writes Mr. Lecky, "is extremely strong, and the zeal with which they maintained their hedge-schools under the pressure of abject poverty, and in the face of the prohibition of the penal law, is one of the most honourable features of their history." The hedge-school became elevated in character by the active earnestness of the priests, and gradually multiplied in number, so that the lamp of learning was kept burning more or less brightly in every part of the country. Besides, there were some noble attempts made at this time in the interests of higher intellectual culture in virtue of the concessions granted in 1782 in favour of the education of Catholics. The venerable Bishop of Kildare succeeded in this year in erecting the first Catholic College built in Ireland since the Reformation. St. Kieran's, Kilkenny, appeared soon after, and St. Finian's, Navan, followed in quick succession. But the educational development that was destined to overshadow all others, not only in the magnitude of its proportions, but also in the potency of the influence it was destined to exercise over the Catholic Church in Ireland for generations to come, was the establishment of St. Patrick's College, Maynooth. During the preceding 200 years the priests of Ireland had been educated in the colleges on the Continent, which had been piously provided for this purpose. The political disturbances occurring at the time, particularly in France, had suddenly interrupted their beneficent work, and Ireland was left practically without the means of providing for the ranks of her priesthood. In the emergency, the Irish Bishops petitioned Parliament for a Royal License to endow a Catholic College, where young men might be duly trained for the ministry and protected at the same time from the pernicious influence of those revolutionary principles which were then so actively propagated on the Continent. The Government acceded to their request, largely influenced, no doubt, by the latter consideration—for Mr. Pelham, the Chief Secretary, stated, in introducing the measure, that "It was most urgent, considering the political situation in Europe at the time." The passing of this Act "marked," to use the words of the distinguished Historian of Maynooth College, "the dawning

of a new era in Ireland." The brightness of this era will be found in the beneficent influences which the "Maynooth men" have exercised over the religious, the moral, and the social life of the Irish people since then.

The New Order of Priests.

No one who reads the history of the persecutions of the eighteenth century can question the heroic devotion to duty of those brave priests, who, having completed their education in a foreign college, returned to their native land to labour for the spiritual consolation of their harassed fellow countrymen with no earthly reward in view save the martyr's block. But while thus labouring, thus cementing with their blood that union of the people with their beloved *sogarth-aroon*, to which there is no parallel in the Church's annals, they exercised no influence over public life. Their one desire was to live on with their people, animated with that spirit of loyalty and submission to duly constituted authority, which they had imbibed during their collegiate training, sharing in their privations and sufferings and spending themselves for their salvation. But the New Order of priests which Maynooth sent forth were cast in a different mould and tempered with a different spirit. While extending due obedience to legitimate authority, they were no less conscious of the wrongs which had been inflicted upon their countrymen by a code of laws "as well fitted for oppression, the impoverishment and degradation of a people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of men." Hence the active sympathy of the Irish priest has been with his people in every legitimate struggle since then for the amelioration of their country. At the opening of Maynooth College, the traditional talents of his race enabled him to drink copiously at those fountains of knowledge that were opened to him in this new centre of learning under the tuition of those singularly brilliant men, who then—as at every stage of its progress since then—guided the fortunes of this college. His love of the Faith, which he had drunk in with his mother's milk, his zeal for religion, his sense of the wrongs inflicted upon his Church—all became quickened, exalted, and intensified by the new standard of intellectual knowledge provided for him, and with the result that the moderating influence and the enlightened counsel of the Irish priest have left their impress upon the moral and social life of the people at every stage of their checkered history for the past 100 years, and show no signs of abatement in the future.

Commencing one hundred years ago, with a body of 65 students, the College of Maynooth numbers not less than 650 students to-day, domiciled in the largest and best appointed College in the world, and supplied with every requisite for the due diffusion of the highest scriptural, theological, and philosophical knowledge. For the first decade of the nineteenth century, little of this became manifest. The Catholics were so completely crushed by the harsh measures adopted to suppress the late rebellion and to maintain "law and order" throughout the land, that the heart of the nation was said to be broken.

Caring for the Children.

The people felt there was only one of two courses open to them : the surrender of their Faith, which was dearer to them than life, or a passive submission to their wrongs in a spirit of Christian resignation, until relief might come in God's own time. During this period of despondency, however, some seeds of future blessedness were being scattered. The devoted daughters of Nano Nagle were slowly extending their mission of enlightenment in building schools for the education of the poor in some of the principal cities, and in the year 1802 the Venerable Edmund Ignatius Rice founded his Congregation of Teaching Brothers, who have since played such a prominent part in the education of the Catholic youth of Ireland. It is recorded of him that, meeting casually a number of poor children at a village near Waterford, he drew them around him, and seeing their neglected condition, and particularly their ignorance of even the first principles of their Faith, he resolved to devote his life and his ample fortune to the cause of the education of the poor. His first school was opened in Waterford in 1804, and to-day the schools of the Christian Brothers in Ireland alone amount to 320, with a school roll of 30,000 pupils. Thus far there was no State provision for any Primary Schools in Ireland, except the Charter-Schools, which had been established in the last century at the instance of the Protestant Primate, Boulter, for the declared purpose of perverting the poor children, whose poverty and rags were expected to render them an easy prey to the bribes of food and clothing, by which they were decoyed from the Faith of their Fathers. "The number of Papists," Boulter writes to the Duke of Newcastle, "in the kingdom is so great that it is of the utmost consequence to Protestant interests here to bring them over by all Christian methods." To these may be added "The Royal Schools," "The Blue Coat Hospital Schools," "The Endowed Schools," founded for the same purpose "of rescuing the souls of the poor children from the dangers of Popish superstition, and their bodies from the miseries of idleness and beggary." "But," to use the words of a noted English writer of the time, "a Papist would suffer any loss rather than send his child to one of these schools."* He contented himself with the poor provision which his parish priest could make out of his limited income for the education of the children of the flock, and lived on in silent suffering and hope.

A Famous Dispute.

The social and political torpor prevailing among the Catholics during the first decade of this century was suddenly disturbed by the one thing perhaps that was capable of galvanising them into action, and that was a dreaded attack upon the independence of their Church. I refer to the memorable proposal of the English Government to make competent provision for the clergy, if they were allowed,

*See Dr. Healy's "Centenary History of Maynooth College," pp. 46 and 47.

in turn, to exercise a controlling influence over the election of the future Bishops of the Church.

At a meeting of the trustees of the College of Maynooth, held in Dublin in June, 1799, this momentous question was first mooted. Lord Castlereagh submitted to the assembled Prelates and lay Trustees two propositions:—First, "That His Majesty should be invested with the power of veto in all future ecclesiastical promotions in the Kingdom;" and, second, "That a competent Government provision should be made for the support of the Roman Catholic clergy of Ireland under certain regulations not incompatible with their doctrines, discipline, and just influence." The assembled Bishops were of opinion "that the State provision might be accepted; also, that in the appointment of Bishops, such interference of the Government as may enable them to be satisfied of the loyalty of the person to be appointed, was just, and might be agreed to, provided, however, that, agreeable to the discipline of the Roman Catholic Church, these regulations can have no effect without the sanction of the Holy See." The momentous question thus raised was allowed to lie dormant for nine years. In the year 1808 Grattan presented a petition to Parliament in favour of the emancipation of Catholics. Mr. Ponsonby startled the nation by the declaration that if the prayer of the petition was granted the Bishops would have no objection to make the King the virtual head of the Catholic Church in Ireland. This was a gross misrepresentation of the Bishops' views, but still it had the effect of throwing the country into a state of intense excitement. In view of such manifestation of feeling on the part of their people, the Bishops felt the necessity of immediate action, and accordingly at their meeting at Maynooth in June the following resolution was passed: "That it is inexpedient to introduce any alteration in the canonical mode hitherto observed in the nomination of Bishops in Ireland." This declaration united the whole nation in their opposition to the unpopular measure. Addresses signed by 40,000 persons were presented to the Bishops, and their decision was enthusiastically endorsed practically by the whole nation. There were, however, some dissentients among the Irish Catholic aristocracy, supported by the entire English Catholic Hierarchy, with the exception of Dr. Milner. Thus there arose two parties to the controversy—the vetoists and the anti-vetoists, and eventually the dispute was carried to Rome.

The Struggle at Rome.

During the imprisonment of Pius VII. in 1812, Monsignor Quarantotti, who had the administration of the affairs of the Catholic Missions, wrote to Dr. Poynter, Vicar-Apostolic of the London District, strongly urging the acceptance of the veto "with satisfaction and gratitude." This letter became known as the "Quarantotti Rescript," and its effect upon both laity and clergy was intense.

The Bishops despatched two of their body—Dr. Murray, of Dublin, and Dr. Murphy, of Cork—to plead their cause before the Holy Father, while a learned priest of the time—the Rev. Father Hayes—was chosen to represent the laity, led on in this movement, as in so many subsequent ones, by the great Daniel O'Connell, who displayed on this question an opposition amounting almost to violence. "My confidence," said he, "is great in the venerated Prelates of Ireland, who fill their Sees in a succession, unbroken for an hour since the days of St. Patrick. Should they fail, which I cannot believe, there is still an unalterable constancy in the people of Ireland. If the present clergy shall descend from their high positions to become the slaves of the clerks of the Castle, let them look to their masters for their support. The people would communicate with some holy priest, who had never bowed to the dragon of power, and the Castle clergy would preach to still thinner numbers than attend in Munster and Connaught the reverend gentlemen of the Established Church."

The mission to Rome was not an unqualified success. Pius VII. failed to recognise the force of the Bishops' contention, and issued a rescript, expressing himself favourable to the concession. On the receipt of this rescript, the Bishops held a meeting, at which they drew up a reply, which, though duly respectful to the Supreme Head of the Church, assumed a very firm and uncompromising tone. But the question never went further. The united voices of 6,000,000 declared in no uncertain sounds that they were prepared to remain for ever in chains rather than see their Bishops the nominees of an Anti-Catholic Government; and the powerful, convincing evidence of the Bishops who were examined before the Royal Commission in '25 set the question at rest for ever. When interrogated as to the part he should act in the event of the veto being approved, Dr. Doyle replied: "I would remonstrate against it. I would remonstrate a second time, and if this was not sufficient to ward it off, I should certainly resign my See, and I hope there is not a Bishop in Ireland who would not do the same."

The Fight for Emancipation.

Next to this vexed question of the veto, the measure which received the largest share of attention from the Catholics during the first three decades of this century, was Emancipation. O'Connell was the leader of the movement and the popular idol of the hour, and never had a people or a cause a more able and devoted advocate. Their first efforts were confined to petitions presented regularly to the British Parliament and as regularly rejected. Henry Grattan, no doubt, represented the cause in Parliament, and never failed to bring forward his annual motion for the Emancipation of Catholics with that matchless eloquence which must render his name ever famous in the records of Irish oratory. His last appeal was made in 1819, when he was defeated by a majority of two in a House of 484 members. In the following year he again proceeded to the post of duty to plead once more for

the cause he had so closely at heart. But he became ill on the journey, was conveyed to London in an exhausted condition, and died two days after his arrival, with a prayer on his lips for his oppressed country. The active element in the Emancipation movement was first the "Catholic Committee," and on its suppression in 1812, the "Catholic Board." This latter body was composed of the Catholic gentry and leading commercial men; but as they were divided in opinion on many questions, particularly on the veto question, they exercised little influence over the public mind. They gradually sank into a state of apathy, and if the flag of Irish nationality was kept flying, this was mainly due to the indomitable energy of one man—Daniel O'Connell—who never lost faith in the future of his country, "fanning the spark of hope" in the hearts of his countrymen by his eloquent addresses, and sometimes meeting the expenses of the agitation from his private purse. On the death of Grattan the cause of the Irish Catholics in Parliament was entrusted to Lord Plunkett. In 1821 he introduced his famous resolutions in favour of the Catholic claims, and carried them by a majority of six in opposition even to Sir Robert Peel. This was followed by two Bills, one to Emancipate the Catholics, and the other to *Veto* the appointment of "all Bishops of whose loyalty and peaceful conduct the Crown was not assured," and also to create a Board of Commissioners consisting of two Bishops, two Privy Councillors, and the Secretary of State, with power to examine all ecclesiastical correspondence between Rome and Ireland, and to sanction all Papal Bulls and Rescripts before their publication in Ireland. A renewal of the excitement of '14 and '15 immediately followed. The Bishop and people of Limerick pronounced "the proposed legislation to be vexatious, dangerous, and ultimately subversive of the Catholic Church in Ireland." In Cork it was resolved that "no priest could, with a safe conscience, subscribe to the oath it proposed or sanction the unprecedented innovations it introduced into the Discipline of the Church." Even in Dublin, a meeting presided over by Dr. Troy, whose views on that question were always moderate, declared that "they heard of it with deepest concern, as it would press with great and unnecessary severity on Catholics." These Bills passed through the Commons, but were rejected by the Lords, and the question passed forever out of public view. But with the exception of their determined opposition to the veto, the Bishops and priests of Ireland took no part in the various discussions that agitated the public mind of the country.

Two Great Figures: Dr. Doyle and Dr. McHale.

There now appeared, however, in the public arena two ecclesiastics who immediately shot up into striking prominence in the political and religious life of the nation. One was Dr. James Doyle, Bishop of Kildare, of whom O'Connell has said: "Of all the intellects I have ever encountered, that of Dr. Doyle was the most mighty and stupendous, while his manly, gentle manners formed a fine contrast to the towering strength of his intellect, and illustrated the

idea of the thunderbolts of Jove in the hands of a child." The other was Dr. John McHale, at the time Professor in Maynooth College, and subsequently the illustrious Archbishop of Tuam, who was destined to fill as large a place in the history of his Church and country as any other whom the latter half of the nineteenth century has produced. The circumstances which drew these two men into public life were exceptional in the extreme. The people were still weighed down by rack-rents, capricious taxes, and tithes to the Bishops and ministers of the Established Church. These ministers, in their sermons and speeches and pamphlets, held the Catholic Church responsible for all the miseries of Ireland. She was represented as "a degrading superstition, unfit to be tolerated by Christian men"; that her doctrines were not only false, but inconsistent with civil and religious liberty. Again, the famine which had scourged the country so severely in '17 and '18 returned with unabated severity, bringing in its train the usual accompaniments of fever and pestilence, and as the landlord and tithe-proctor took no account of these visitations in the enforcing of their claims, the people were being driven from their homes in thousands. The Kildare Street school system, established in 1812 for the diffusion of education among the poor, had degenerated into an active system of proselytism, while, to add to the miseries of the situation, there was inaugurated by the Protestant Archbishop of Dublin—Dr. Magee—a movement known as the "New Reformation," whose object was to display some activity on the part of the authorities of the Established Church in answer to the loud protests that were beginning to be heard on all sides against the tithe-system in Ireland. He formed a body of Protestant divines, who proposed to travel through the country challenging the Catholic priests to controversial discussions, and he himself delivered a charge to his ministers so offensive in its tone that the quick, sensitive nature of Dr. Doyle was roused into action. He commenced a series of letters, signed "J.K.L.," dealing with such questions as the "Tithe System," "Catholic Claims," "Education," "Vindication of the Civil and Religious Principles of Catholics," "Bible Societies," "Improper Administration of the Laws," and "Municipal and Magisterial Corruption." He was ably supported by Dr. McHale, who denounced with scathing sarcasm the Kildare Street Schools, the Bible Society, Tithes, etc.

These bold and eloquent pronouncements awakened new hope and courage in the hearts of the Irish people. Even O'Connell himself, who was falling under the spell of the widespread despondency, received them with delight as most welcome allies: a delight that was further increased when those and other prelates entered the ranks of the Catholic Association lately formed by himself and Shiel. From this we may date the spring of that new agitation that spread throughout the whole country, that brought in a weekly rent of £500, and that eventually, after many defeats and disappointments, culminated in the triumphant carrying of Emancipation in 1829.

At Last.

This great measure of relief was advocated by O'Connell and those who acted with him all through the twenties with unflagging energy, particularly after the formation of the "Catholic Association." He was arrested and tried; the Association was suppressed again and again, only to appear under a new name. The Bill was rejected in 1825 and 1827; and when Canning—the great friend of the Catholics—took office in the middle of the year, their hopes were cruelly shattered by the Ministerial announcement that Catholic Emancipation would not occupy a place on the Government programme.

But events were moving rapidly. Canning dies at the close of 1827, and is succeeded by the Duke of Wellington. In 1828, Dr. Doyle addressed a letter to the Prime Minister, on the justice and political wisdom of granting Emancipation to Catholics, which produced a profound impression on the public mind, and soon after O'Connell carried the Clare election. The struggle was over, and victory won. Lord Anglesey, the Lord Lieutenant, addressed a letter to Dr. Curtis, the Catholic Primate, that the time for Emancipation had come; and Peel, the consistent opponent of the measure through life, declares that to save the Church from the charge of intolerance, and the State from the danger of civil war, the measure should be passed. The Bill was accordingly introduced on the 10th of March, 1829, by the Tory Government of Wellington, accompanied by two clauses called the "wings"—one the disfranchisement of the 40s. freeholder who had triumphantly carried the elections of Waterford, Louth, and Clare; the other the suppression of Religious Orders, and it was carried through both Houses by large majorities, and at last, the portals of the legislature and of the other public offices of trust and emolument were thrown open to Catholics. Such was the close of a struggle which had lasted for forty years, and in which some of the brightest intellects of the time had a share. "This great victory," says Mr. Lecky, "was won by the genius of one single man—O'Connell," while Mr. Gladstone has written that "Dr. Doyle was the prelate who more than any other influenced the mind of England in favouring emancipation."*

Our Fathers Hearing Mass.

Before proceeding to consider the fresh struggles in which the Irish Catholics were forced to engage at this time, the condition of the Church at this eventful period claims more than a passing reference. The poverty of the people and their heavy exactions left little for a cause so dear to their hearts. As a consequence, the lowly conditions existing at the opening of the century still prevailed in large measure. Dr. Doyle was consecrated in 1819. The chapel in which the important ceremony took place is described as "a low and unpretentious edifice of rough

*McDonagh, "Life of Dr. Doyle."

stone, without steeple or cross, while its uneven earthen floor contained only a few forms for the accommodation of the richer parishioners."* Such was the pro-Cathedral of one of the most important dioceses in Ireland. During the Jubilee of 1825 the chapels, we are told, were crowded, and the multitudes who were unable to obtain accommodation filled the adjoining fields. Count de Montalembert gives the following sketch of a chapel in the County Cork in 1830 :—

"I shall never forget the first Mass I heard in a country chapel. I rode to the foot of a hill, the lower part of which was clothed with a thick plantation of oak and fir, and alighted from my horse to ascend it. I had taken only a few steps on my way, when my attention was attracted by the appearance of a man who knelt at the foot of one of the firs. Several others became visible in succession in the same attitude, and the higher I ascended the larger became the number of those kneeling peasants. At length, on reaching the top of the hill, I saw a cruciform building, badly built of stone, without cement, and covered with thatch. Around it knelt a crowd of robust and vigorous men, all uncovered, though the rain fell in torrents, and the mud quivered beneath them. Profound silence reigned everywhere. I reached the door at the moment of the Elevation, and all this pious assembly had prostrated themselves with their faces on the earth. There were no seats, no decoration, not even a pavement ; the floor was of earth, damp and stony, the roof dilapidated, and tallow candles burned on the altar instead of tapers."

Churches, Cathedrals, and Schools Arise.

In the year 1832 Dr. McHale, then Bishop of Killala, presented to the Holy See a report on the state of his diocese, in which the following passage occurs :—

"There are no churches or almost none. Our churches were taken possession of or destroyed by the Protestants. Those which Catholics have since built are mere cabins covered with thatch which do not deserve the name of churches. For this reason the faithful are often obliged to hear Mass in the open air."

And yet that movement had already begun which was destined before the close of the century to dot the nation with churches, colleges, convents, and benevolent institutions, and which in artistic delineation and richness of ornament can compare favourably with those of any other nation of Christendom to-day. Marlboro' Street Cathedral was solemnly opened by the Archbishop of Dublin in 1825. Three years later Dr. Doyle laid the foundation stone of his Cathedral at Carlow, and in 1831 Dr. McHale, then Bishop of Killala, had the consolation of officiating in the Cathedral of that diocese, which had been commenced four years before. The movement thus happily begun was checked occasionally by the periodical famines and financial depressions with which the country has been affected since then, but the active self-sacrificing generosity of the people survived these vicissitudes and found effect in such monuments of artistic beauty as the Cathedrals of Armagh, Ardagh, Monaghan, and Derry in the north, Queenstown and Killarney in the south, Sligo and Tuam in the west, besides the hundreds of churches and colleges, and convents which form so striking a feature of the Catholic Church in Ireland to-day. The cause of education, too, had been making a steady advance notwithstanding the

*McDonagh, "Life of Dr. Doyle"

many obstacles that blocked the way. After the exposure of the Kildare Street Schools proselytising system by Drs. McHale and Doyle in the twenties, the Catholic children were gradually withdrawn and corresponding efforts were made to provide parochial schools to receive them. We have on record that there were in one diocese as many as 27,268 children in these schools, and Dr. Doyle had before his death in 1834 the consolation of seeing a school in every parish in his diocese.* Those Teaching Congregations, too, which have since multiplied to so consoling a degree in Ireland, were acquiring a steady foothold in many parts of the country. Besides the Presentations, the Ursulines, the Poor Clares and Dominican Sisters, already referred to, we find the Sisters of Charity founded in 1815, the Sisters of Loretto in 1822, and the Sisters of Mercy in 1827. While in addition to the Christian Brothers, we have the Brothers of St. Patrick in 1808, and the Presentation Brothers. All these were actively engaged at the time in the prosecution of their high calling, but within necessarily limited spheres.

The Education of the Poor.

The provisions for the education of the poor generally prevailing throughout the country were of a very unsatisfactory character. The children were gathered into hovels, sometimes cattle sheds ; the teachers were untrained, and somewhat nomadic in habits, moving from place to place and accepting the hospitality of the people as remuneration for their services, while the only schools worthy of the name were those which were originally established and endowed for the education of the poor, without religious distinction, but which had become, through the manipulation of the Protestant majority of the Boards of Management, well-devised systems of proselytism. The injustice which such a state of things inflicted on Catholics was eventually recognised by the Government, and in the year 1831 Lord Stanley introduced a new system of education for the poor, which became known as "The National System" which was favorably received by some of the Bishops, and as strenuously opposed by others. Before proceeding to consider the influence which the new departure has exercised on the progress of the Church since '31, there is one eventful chapter in her history at this time that must not be passed over.

The Tithes War.

Emancipation did not realise those expectations which had been formed of its probable effects, both by its friends and its enemies. It was hoped by the one that it would inaugurate an era of peace and prosperity, in which all political and religious feuds would be happily extinguished, and in which, too, men of ability would be called to the high office of State, irrespective of the denomination to which they belonged. The opponents of the measure, on the other hand, freely

*Fitzpatrick's "Life of Dr. Doyle."

prophesied the financial ruin and political extinction of the Protestant minority. But none of these effects followed ; no Catholics were promoted to the positions in the State which were thrown open to them by Emancipation, while the same monopoly of State patronage and administrative powers continued. Was Emancipation, then, a barren concession? Was it something worse—a prelude to the evictions of the people? The disfranchisement of the 40s. freeholders, deprived the small farmers of their political value. They became an incumbrance on the estates of the landlords, and wholesale clearances followed. The severity of the landlord was intensified by the exactions of the tithe-proctor. The claims of the latter were always rigidly enforced. During the years 1819-20-21, there were 100,000 prosecutions in collecting this unjust tax from a poor and impoverished people,* and £2,000,000 were taken annually by one-ninth of the population to go into the pockets of Bishops and ministers, nearly one-half of whom hardly ever saw their parishes. But now the collection of these tithes assumed a new feature. Hitherto the priest was exempt by an Act of Grace. For the future there should be no immunities, and the Irish Catholic saw his priest and himself taxed alike, and the money thus extorted employed in supporting attempts to pervert himself and his children. He learned from Dr. Doyle the origin, the nature, and the destination of church property, and that "his hatred for tithes should be as lasting as his love of justice."

The result was a general strike against the payment of tithes, and a corresponding determination on the part of the parsons to enforce it. The tithe war ensued, and many a tragic encounter marked its course. At Newton-Barry twelve peasants were shot and twenty-one fatally wounded. At Carrickshock eleven policemen were killed and seventeen wounded. At Skibbereen, where the people were living on boiled nettles and seaweed, a Rev. Mr. Morrit insisted on taking his tenth of the potato crop, not from the field as the law prescribed, but from the heap that was stored in the barn, and thirty peasants were shot. At Rathcormack in December, 1834, an Archdeacon Ryder demanded £5 tithes from a poor widow ; she hadn't it to give him, and the sympathetic neighbours who gathered round asked him to condone it. But he refused, and on ordering the military who came to enforce his demands to load and fire, nine persons were killed and nine wounded. Amongst the former were the widow's son and two sons of another widow, who went mad on seeing the dead bodies of her two murdered boys. This occurred in a parish where there were three thousand Catholics and only twenty-nine Protestants, half of whom belonged to the parson's household, and where the tithes exacted from these poor three thousand Catholics amounted to £1500 a year. Such deeds of violence had their natural result. The efforts of the tithe collectors were met everywhere by the passive but determined resistance of the people, so that the Chief

*"Lester," quoted by Young.

Secretary acknowledged in the House of Commons that only £10,000 had been collected out of arrears amounting to £60,000, and this at a cost of £27,000. The attention of the civilised world became concentrated on the absorbing question.

"The Carrion Birds."

It was proposed to convert the tithes into a land-tax to be paid by the landlord who should recoup himself by a corresponding increase in the rent of the tenants. The friends of the Catholics argued on the other side that there was no parallel between rent and tithes, that the tithes were the portions of the poor and therefore should be applied to the education, the relief and the social improvement of the poor. But the Establishment prevailed and a Bill was passed in 1833 granting the parsons £1,000,000 in compensation for the loss of the tithes that had not been collected during the preceding three years. From the time of St. Patrick the Irish people remained intensely Catholic. In 1743 John Wesley paid a visit to the country, after which he wrote: "At least ninety-nine out of every hundred of the native Irish remain in the religion of their fathers. The Protestants, whether in Dublin or elsewhere, are almost all transplanted from England." In 1823 there were 6,000,000 Catholics, 800,000 Episcopalians, and 600,000 Presbyterians, and, from an official inquiry ordered by Parliament in 1834, we learn that while the whole population amounted to 7,943,940, 852,064 only were Anglicans. This six-and-a-half million Catholics were compelled to contribute so largely that the arrears due for three years amounted to the sum of £3,250,000.* This went to support the Bishops and ministers of a minority that were not the one-ninth of the population, and to keep the Cathedral and churches in repair. The incomes varied from £800 to £3000, paid to incumbents, nearly the half of whom were absentees.† There were 114 benefices, with not more than 25 Anglicans each—five with only one member. There were 199 in which there was not one single Anglican.‡ Tithes were paid, too, by the poorest section of the people only—the small farmers, who were engaged in tillage, for the pastoral lands, mostly in the hands of the rich, were all exempt from this tribute. It was exacted sometimes by the parsons in person, but more frequently by the tithe-proctors, who were engaged at a fixed sum to collect these tithes, and who executed their task with such severity that Mr. Froude described them as "the vilest and most accursed of all the carrion-birds that preyed upon the carcase of the Irish peasantry." In enforcing this tax, not only the cattle and the crops, but the household furniture and the clothing of the wretched half-naked people were seized in payment of these rates.§ "Can Heaven witness or earth endure anything more opposed to piety and justice than the conduct of a man professing to be a minister of the Gospel taking the blanket from the sick bed and the ragged apparel from the limbs of the pauper and selling it by auction for the payment of tithes." All

*McDonagh's "Life of Dr. Doyle." † *Ibid*, p. 186. ‡ "Two Centuries of Irish History," p. 475.
§ Fitzpatrick's "Life of Dr Doyle," Vol. I., p 304.

this to support the Church of the rich minority, and to enable its Bishops to provide for their families; and that they did so is pretty clear from a return made to the House of Commons, by which eight Bishops and three Archbishops left £2,075,000 in legacies to their children. Eventually, in 1838, Parliament resolved to apply a remedy. This was sought to be done by the introduction of "The Tithes Commutation Bill" in 1838. The passing of this Act was a great relief to the people, inasmuch as in transferring the payments of the tithes to the landlords it protected them from the outrages of the tithes-proctor, though it still left three-quarters of the burden resting on the shoulders of the Irish farmer.

The National Schools.

A review of the growth of the Church in Ireland in the nineteenth century necessarily demands a reference to the establishment of the national system of primary education in that country. I have already referred to the perversion of the Kildare Street system, and the nation's sense of wrong evoked thereby, as voiced by Drs. M'Hale and Doyle, particularly at the close of the twenties. Those bold and logical pronouncements produced their effect, and in 1831 Lord Stanley introduced his Bill for the establishment of a new system of primary education, from which should be banished every suspicion of proselytism. The Government declared that all persuasions should be equitably represented on the Board of Management. Yet the first Board consisted of five Protestants and two Catholics, and of the 17 appointments during the following 15 years, eleven were Protestants and six were Catholics, while at no period since then has the Board displayed in its composition a due regard for either the letter or the spirit of its first institution. The Protestant element always predominated, and although the great majority of scholars and masters were Catholic, the three-fifths of the Board that was called upon to decide all questions relative to the rights of these pupils and their masters were Protestant. The result of this preponderating Protestant influence was strikingly illustrated by the unfriendly treatment extended for many years to schools conducted by Religious, and also in the composition of the text books intended for the use of the pupils. These pupils were four-fifths Catholics, yet of the 14 reading text books compiled, there was not one by a Catholic, and only one by an Irishman. Five of these books were by a Scotch Presbyterian minister, four by a Protestant Archbishop, one by a Scotch Presbyterian layman, and three by an English Protestant. The Scripture lessons for the use of children, four-fifths Catholics, were written by a Presbyterian and by an Anglican minister, and of a collection of religious poetry, 70,000 copies of which were circulated in two years, every single poem was written by an Anglican, or by a Presbyterian, or by a Dissenting minister. One of these books was devoted to history and literature, but the amount of information given in this book for the enlightenment of Irish children on the history of their country was confined to the two following statements:—

"It was towards the end of this (twelfth) century that Henry II. invaded Ireland and obtained the homage of the Irish kings"; 1800: "Union of Great Britain and Ireland"; while a description of the Lakes of Killarney which appeared in the first edition of the Fourth Reader was suppressed in the next.* The system was essentially un-Irish, and, consequently, destined to grow in disfavour as its true character became known. No doubt it was originally received as a thoroughly liberal concession—as a continuation of the liberal policy towards Catholics inaugurated by the passing of Emancipation—and both the guarantees of impartiality given, and the presence of Dr. Murray, Archbishop of Dublin, on the Board of Management, tended to confirm these first impressions. However, the uneasiness of the Irish Bishops was soon aroused. The Archbishop of Tuam was most outspoken in his strictures, contending that the Bishops should have the selection of the books bearing especially on Faith and Morals, and that the Catholic representatives on the Board should be commensurate with the number of Catholic children. On the other hand, Dr. Murray pleaded for a fair trial for the new system. He admitted its defects, but contended that they might be remedied; and besides, if the system was summarily rejected, its large endowments would pass into the hands of the Protestants, and the Catholic children would fall back into that state of ignorance from which an effort was being made to rescue them. The Bishops became divided in their views on the merits of the question, and the matter was referred to Rome, where, in 1841, it was declared that no judgment should be pronounced upon it The opposition which was maintained during the following ten years became more pronounced at the National Synod of Thurles in 1850, when a series of resolutions were passed condemnatory of the mixed system, and the entrance of Cardinal Cullen into the ranks of the Irish Hierarchy imparted a vitality and a vigour to the agitation that has not abated since then.

In 1861 important concessions were granted by Mr. Cardwell, the Chief Secretary, and these have been followed by others still more important, until to-day the system has become practically denominational, the Catholic and Protestant party having not only its primary schools attended exclusively by its own children, but its own training colleges for male and female teachers, while the regulations of the Board have been so far modified as to allow the present illustrious Archbishop of Dublin to occupy a place on the Board, under whose watchful supervision, the rights of Catholics are sure to be safeguarded. The Board of National Education in Ireland has at present under its control 8400 primary schools, with a school-roll of 650,000.

Higher Education.

The policy which originally suggested the establishment of the mixed system of education received a further development in 1845 in the founding of the "Queen's University," which was intended by its founder, Sir R. Peel, to remedy the acknow-

*See Cardinal Perraud's "Ireland under English Rule."

ledged injustice to which Irish-Catholics had been subjected in the matter of higher education. The University was to consist of three teaching colleges, which were to be conducted on the secular principle. The religious element was to be excluded from all its departments, and hence the title, "Godless Colleges," by which they came to be known. They were condemned by the unanimous voice of the Bishops "as dangerous to Faith and Morals," and the opinion of the laity, as voiced by O'Connell, was hardly less emphatic. The Holy Father ratified the condemnation of the Bishops, and forbade, under pain of ecclesiastical censure, any priest becoming either a professor or chaplain in them. The result was a signal failure. In twelve years 252 students were educated in these colleges at a cost of £250,000; that is, the education of each student cost £1,000. The latest attempt to settle this vexed question was made in 1880, by the establishment of the Royal University, with which the Queen's University has become incorporated. But it is merely an examining and a degree-giving body, to which a certain number of Catholic Colleges are affiliated. Over these colleges it exercises no control, its functions being confined to the conferring of degrees and the granting of a certain number of scholarships to the more distinguished candidates. It thus enables the Catholic student to secure a University degree without running any risk of danger to his Faith; but it removes none of the glaring anomalies of which Irish Catholics have thus far to complain in the matter of University education. A few years after the establishment of the Queen's Colleges, an heroic effort was made by the Catholic Bishops to do for the people what the Government had refused. This movement was inaugurated and mainly sustained by the great earnestness and ability of the late illustrious Archbishop of Dublin, Cardinal Cullen. Being appointed Archbishop of Armagh in 1850, two years later he was translated to the Archdiocese of Dublin, and from the time of his appointment he devoted himself with unsparing energy to the multiplication of those agencies of religion and charity that have become so active since then, and particularly to the cause of Catholic education, primary, intermediate, and university. Accordingly, the Catholic University of Ireland was founded with no less brilliant a scholar as its Rector than the late Cardinal Newman. It depended entirely on the free offerings of the people, who contributed £80,000 during the first five years of its existence. The repeated requests of the Bishops, not for a grant, but merely a charter of incorporation, have been sternly refused by the Government. It has struggled on, nevertheless, its present learned Rector being the Right Rev. Dr. Molloy; but being deprived of all official recognition, it is powerless to confer upon its students any of those literary distinctions which a University training is intended to bring. Still it lives on, bravely upholding the banner of Catholic University education, and to such courageous, devoted action may be largely traced the forward position which the question now occupies in the public mind, the favour with which its claims are regarded by the leading statesmen of the time, and the prospect of precious fruit which that favour is expected to bear at no distant date.

The Famine of '46.

The year 1846 is remarkable for another event which bore directly upon the educational and religious interests of Ireland. The population had been steadily increasing, notwithstanding the degree to which it had been thinned by famine and emigration. At the beginning of the century it stood at about 5,395,456, which increased during the 40 years following to 8,175,124. This large increase in a people almost exclusively Catholic, multiplied proportionately the need of priests to minister to their spiritual wants. The existing provisions of the College of Maynooth were inadequate to the purpose, so that an appeal to the Government for an increase in the endowment was made by the Bishops, and eventually acceded to by the Prime Minister, Sir R. Peel. The annual endowment was raised from £8928 to £26,360, and the basis was laid of that material expansion which has since taken place, and which renders the College to-day such a magnificent and imposing group of ecclesiastical buildings. This increase was intended to meet the growing spiritual wants of a people numbering nearly 8,000,000, but an event was fast approaching which was destined to thin the ranks of that people to a degree not hitherto recorded in history. I refer to the disastrous famine of 1846. The late Thos. D. McGee has given the following account of the origin of the visitation:—

"High rents had produced hardness of heart in the middle man, extravagance in the landowner, and extreme poverty in the peasant. The Poor Law Commission of 1839 reported that 2,800,000 of the agricultural labourers of Ireland were paupers; that those immediately above the lowest rank were the worst clad, the worst fed, and the worst lodged peasantry in Europe. They were lodged in sties, clothed in rags, and fed on the poorest quality of potatoes. Partial failures of this crop had taken place for a succession of seasons. Still, the crops of the summer of 1846 looked fair and sound to the eye. The dark green, crispy leaves, and yellow and purple blossoms of the potato field, were a cheerful feature in every landscape. By July, however, the terrible fact became but too certain. From every townland within the four seas tidings came to the capital that the people's food was blasted—utterly, hopelessly, blasted. Incredulity gave way to panic; panic to demands upon the Government to stop the export of corn, for there were grain crops more than sufficient to upport the whole population. But to all remonstrances, petitions, and proposals, the Imperial economists had but one answer, 'They could not interfere with the ordinary currents of trade;' and ships laden to the gunwales sailed out of Irish ports while the charities of the world were coming in. The result was universal desolation. 'The people died,' writes Mr. Stuart French, 'on the roads, and they died in the fields, they died in the mountains, and they died in the glens, they died at the relief works and they died in their houses; so that little streets and lanes were left almost without an inhabitant.' The Island was like a lazar-house, like a country over which the Destroying Angel had swept with devastating effect—the whole population struck down, the air a pestilence, the fields a solitude, the chapel deserted, the priest and the pauper famishing together. No inquest, no rites, no record of the dead."*

The result may be easily anticipated. By August, '47, there were 3,000,000 destitute in the country, though thousands had been cut off in the interim by hunger or fever, or removed by emigration. We have no official record of the

*See "Two Centuries of Irish History."

former, but well-authenticated historical testimony gives the number of victims to hunger and fever in the year 1846 as 300,000, while 130,000 more went to swell the tide of emigration in that year. This emigration movement advanced apace, so that in the ten years following the year '46 no less than 2,800,000 left the land of their fathers; and from the official records which have been kept since '51, we learn that from August, 1851, to December, 1896, no less than 3,690,123 have been added to their numbers, making in 50 years a grand total of 7,200,000 taken from the population of Ireland.

Still "Catholic Ireland."

Now, these distressing statistics suggest a consideration which bears directly on the subject of this paper. We have seen that in 1834 the Catholics were 6,427,712, Anglicans 852,064, and all other dissenting denominations 664,164. No information on the relative strength of the various denominations was given in the census of '41 or '51. However, the wholesale decimation of the people by death and emigration was duly noted, and also the suggestive fact that this reduction took place mainly among the Catholics.

At the same time, there were no less than 14 proselytising societies plying their trade throughout the famine-stricken districts. Hence the conclusion so eagerly drawn by Protestants that the numerical superiority of the Catholic Church in Ireland had gone for ever, and those who deprecated the introduction of religious statistics in the census of '41 and '51, called loudly for an examination of the point in the census of '61. "Now we shall see," they cried out, "what a misnomer is Catholic Ireland." The challenge was accepted. A denominational census was asked for and granted, and with the result that the Catholics were found to have well preserved their majority, notwithstanding the enormous losses of the past 20 years. The returns gave Catholics 4,500,000, Anglicans 678,661, other denominations 595,577. The one Province of Munster contained more Catholics than there were non-Catholics in all Ireland. The Province of Ulster—the great stronghold of Protestant ascendancy—was found to have 17,000 more Catholics than Protestants, so that it was "Protestant Ulster" that became the misnomer. The City of Londonderry had 3415 more Catholics than Anglicans and Presbyterians together, and the town of Bandon, whose traditional hatred of Catholicity is perpetuated in the well-known lines—

> "Turk, Jew, or atheist
> May enter here, but not a Papist."

was found to suffer so much from the dreaded invasion that her Catholic citizens numbered 4390, while Anglicans were only 1930, and Presbyterians 369.

In view of such facts as these, Lord Macaulay might well speak thus:—

"It is not under one or even twenty administrations, but for centuries that we have employed the sword against the Catholics of Ireland. We have tried famine, we have had resources to all the artifices of Draconian laws, we have tried unbridled extermination, not to suppress or conquer a detested race, but to eradicate every trace of this people from the land of its birth. And what has

come of it? Have we succeeded? We have not been able to extirpate, nor even to weaken them. They have increased successively, notwithstanding all our persecutions, from two to five, and from five to seven millions. Ought we then to return to the superannuated policy of former days, and render them yet stronger by persecution? I know history. I have studied history, and I confess my incapacity to find in it a satisfactory explanation of this fact. But if I were able, standing beneath the dome of St. Peter's, at Rome, to read with the faith of a Roman Catholic the inscription traced around 'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it,' then indeed I could resolve the problem of Irish history."

Hence Ireland's claim to her honoured title, "Catholic," remained as strong and indisputable as ever it had been—that in feeling, character, numerical strength, she continued the devoted child of the Church, that persecution only increased that attachment to her priests and that loyalty to her Faith which had been cemented in the blood of her children for 300 years, and which furnished a spectacle as rare as it was heroic—a whole nation suffering everything, sacrificing everything, even life, in her determination to cling to the old Faith of her fathers. English politicians were coming to recognise more generally every day that Irish Catholics had grievances which should be redressed, and in the forefront of these grievances stood the Protestant Established Church. It was a Church of a small minority of the people, its members being less than one-eighth of the population. Introduced by the English Government to spread the principles of the Reformation amongst the people, it had utterly failed in its mission, and its presence was a burden, a reproach, and an irritation. "As a Missionary Church," said Mr. Lowe, "it has failed utterly; the curse of barrenness is upon it—it has no leaves, it bears no blossoms, it yields no fruit. Cut it down: Why cumbereth it the ground?" Its income amounted to £700,000, and of this sum £78,794 were paid to two Archbishops and ten Bishops. This was taken from the poor to support the ministers of the rich, while they had their own Bishops, Priests, and Teaching Nuns and Brothers to maintain out of the pittance that remained after the payment of rent and taxes.

The man to whose lot it fell to deal successfully with this national wrong was the late distinguished English statesman, Mr. Gladstone. It was well known that for some years he had devoted the enlightened thought of his great mind to the consideration of this question. Hence, seeing that in 1868 the public mind of England was ripe for the discussion, he proposed and carried his famous resolution: "That it was necessary that the Established Church in Ireland should cease to exist as an Established Church." Coming into power the following year, he introduced a bill into Parliament for the disestablishment and disendowment of the Protestant Church in Ireland, which passed into law on the 26th day of July, 1868, thus abolishing for ever one of the most unjust and hateful grievances that ever affected a free people. Of the entire wealth, she received back somewhat over £10,000,000 as compensation for invested right, which would seem almost a re-endowment on a smaller scale. But she lost her position of ascendency as a State Church, and the influence derived

therefrom. She was brought down to the level of the other denominations, while the Catholic Church—the Church of the people—was rendered more free to pursue its mission as marked out for her by St. Patrick 1500 years before; and the success with which that mission has been carried out, the fidelity with which her children cling to her, the generosity with which they respond to her every call, are strikingly reflected in the phases of her active life to-day. The recurring famines from 1819 to 1846, and the evictions which followed the disfranchisement of the forty-shilling freeholder, the deaths from hunger and pestilence during the closing years of the forties, the emigration of over 7,200,000 from 1830 to 1896—all have combined to thin the ranks of the Catholic Church to a degree it would be difficult accurately to estimate. Yet, in 1891, Ireland contained a population of 4,704,750, of which the Catholics formed over three-fourths. The spiritual interests of these are being administered by four Archbishops, 24 Bishops, and 3440 Priests 2894 seculars and 546 regulars.

Besides the imposing Cathedrals already referred to, there are 2760 churches, many of which are models of architectural beauty. There are 320 Convents of Nuns, 21 Diocesan Colleges, 16 Colleges for the education of lay students, 22 intermediate schools and 48 boarding-schools for girls, with an aggregate attendance of 15,430 pupils. In the primary education department under the National Board we had in 1891: 8301 schools, with an attendance of 490,535 Catholic children; Christian Brothers, 320 schools, and 30,000 pupils, besides the Patrician Brothers, the Presentation Brothers, and the Brothers of the Christian Schools who are working in the cause of the education of youth.

In the domain of Christian charity the monuments of Ireland's active benevolence are no less striking. The hospitals of Dublin, Cork, Limerick, and Belfast are the admiration of every visitor. The Asylum for the Blind at Merrion, and for the Deaf Mutes at Cabra, the orphanages, the industrial schools, the reformatories and penitentiaries to be found in the various centres of population, and under the management of devoted Religious, all bespeak an exercise of generosity on the part of a poor people that is simply astounding, springing as it does from one source only—the deep, active, enduring faith of a believing people.

To-day.

It would indeed be an interesting study, were data available, to calculate the millions of money that have been spent by the poor Irish in works of religion and charity during the present century. Those data, however, are not available; but a faint idea may be gathered on the subject from the following few particulars. In the Archdiocese of Armagh there are 55 parishes; in 34 of these there has been expended on ecclesiastical buildings, in a comparatively short time, the sum of £680,405. In the Diocese of Down and Connor, £194,600 have been spent on church and school buildings since 1891. In the town of Letterkenny, containing a

population of less than 2000 people, a Cathedral is in course of erection to cost £70,000, while the Cathedral of Queenstown, overlooking the beautiful Cove of Cork, is costing £260,000. In the Diocese of Derry the large sum of £600,000 has been spent on ecclesiastical buildings during the administration of the late and the present Bishops, *i.e.*, during a period of 40 years; and while these facts are so remarkable, the dioceses to which they refer do not claim to be the centres of the greatest activity in the Irish Church of late years.

The development in every part of the Divine mission has been most striking, and when we consider the poverty of the people, and the great decrease in their numbers, perhaps there is no part of Christendom, not excepting the Great Western Republic, where so rapid and so marvellous a development of church-work has taken place in so short a time. Everything speaks of the spread of enlightenment, the multiplication of the agencies of charity, the awakening of a new spirit of active faith and piety among the people, thus giving promise, may we not hope, of a revival of the life of religious and intellectual brightness which constituted her the beacon light of the Western world, and won for her the proud title, "*Insula Sanctorum et Doctorum.*"

III.—A Hundred Years of Missionary Work in Australasia.*

[Rev. H. W. Cleary, Editor of the "New Zealand Tablet," Dunedin, New Zealand.]

I.—Beginnings.

In one of his books Max O'Rell rallied his Gallic countrymen on the fact that few of them, except "serious" military officers, make a study of the geography of countries outside their own. The reproach would not be wholly unmerited if applied to those neighbours of Jacques Bonhomme that people the British Isles. Is it not, for instance, somewhere written that when the "Record Reign" procession was winding its gorgeous way through the streets of London in 1897, British spectators with some pretence to knowledge, expressed surprise that the Premier of New Zealand did not appear "in his native costume," and that his *confrère* of New South Wales presented the fair epidermis and the facial angle that are associated with people of the Caucasian race? A more familiar instance in point is furnished by the Archbishop of Melbourne, who, in one of his lectures, says: "I have occasionally received letters addressed to Melbourne which were intended for places that were actually two thousand miles distant from it, the writers having evidently thought that there would be no difficulty in delivering the letters personally, or sending them by messenger." Such is the limited conception of great numbers of people of the great Southern Continent that, with Tasmania and New Zealand, forms what is popularly known as the Australian Colonies, which are only about one-fifth smaller then Europe, and have a territory greater in extent than the United States and Alaska, once and a half the size of the Indian Empire, nearly fifteen times greater than Germany, over fifteen times greater than Spain, nearly twenty times greater than France, and over twenty-five times greater than Great Britain and Ireland. This lack of acquaintance with the geography of the Australian Colonies extends, as may be readily supposed, to the general facts of their history—much more to that special and interesting portion of their annals which tells of the story of the rise and progress of the Church in these new lands. The Pilgrim Fathers attributed the British ignorance and neglect of their position to the fact that their home in New England was situated "on the outside of the world." We are more nearly, than they were, in touch with the pulsing centre of the world's life.

*This Paper deals only with the progress of the Catholic Church on the Australian mainland and in Tasmania and New Zealand, the work of the Church among the native races in the Pacific Islands of Australasia forming the subject of a separate Paper by another writer.

But our position far out on the rim of the world accounts in great part both for the late discovery of these Southern lands, their recent colonisation, and the bountiful ignorance that prevails regarding their geography and history.

Profitless discovery had begun early. The northern and western coasts of Australia figure in the maps of Spanish and Portuguese navigators as far back as about the year 1530. The noted Spanish navigator De Quiros set out on one of his memorable voyages of discovery with the blessing of Pope Clement VIII., and —as Cardinal Moran has conclusively shown—landed at Gladstone, in Queensland in 1606, remained there for a time, and had his stay marked with religious celebrations of the most impressive kind.* Sundry Dutch navigators re-discovered the northern and western shores between 1606 and 1628. Dampier, an Englishman and ex-buccaneer, coasted along the north-west at the close of the seventeenth century and blighted the reputation of the lone south land by describing it to his countrymen as the most barren spot on the face of the earth. It still retained the reputation of a great Southern Sahara when Captain Cook, after his visit to New Zealand, touched the ferfile shores of New South Wales in 1770, cast anchor in Botany Bay, and took possession of Australia in the name of King George. Marion (1772) Forneaux, and Cook again (1777), extended the discovery of rich virgin land up and down the coast from Botany Bay and in Tasmania (or Van Dieman's Land, as it was called till 1853). The almost century-old tradition of Australia's unqualified barrenness began to be broken. Still—it was the *Ultima Thule* of the modern world—"the back of the earth," as Milton somewhere describes it; and no colonists came.

II.—How "The System" Arose.

It was the successful issue of the War of American Independence that first led to the settling of the white man on the shores of Australia. Thence he swarmed over to Tasmania and New Zealand, and the cycle of sympathetic colonisation was complete. One result of the final success of Washington's arms was this—that a new penal colony was needed for British convicts. From the days of Queen Elizabeth, in 1597, they had been deported to the American plantations.† Among them were many Irish people, whose chief or only crime was the profession of the Catholic Faith, or political offences which arose directly or indirectly from the fact of their adherence to the Creed of their fathers.

When Cromwell set himself to "root out the heathen" in Ireland, men and women of gentle blood, farmers, mechanics, the inmates of gaols, hospitals, and workhouses were indiscriminately seized, sold as slaves in the open market to "undertakers" from Bristol and elsewhere, and sent out with English foot-pads

* See the remarkable article on the subject in the "Australasian Ecclesiastical Record" for April, 1900—a really important contribution to the history of early Australian discovery.

† Erskine May, "Constitutional History," Vol. III., p. 358.

and "Scotch rogues and vagabonds"* to Barbadoes, Jamaica, St. Kitts, and the plantations of New England and Virginia. "Irish wenches" were in special demand. A brisk slave trade sprung up. "Men-catching" became in Ireland as recognised a profession as that of slave-raiding in Africa in a later day. The slave-market for kidnapped Irish Catholics became one of the institutions of Bristol, and "it was only when, the Irish supply being exhausted, the dealers in human flesh began to seize English women to swell the lists, that the practice was prohibited."† But it continued during the whole Puritan period, and was renewed for a time after Limerick had fallen, and the swords of its sturdy defenders were transferred to the service of France and Spain.‡ Among those who were seized, sold as slaves, and deported during this period of long-drawn woe were many Irish priests. They were, however, forbidden, under dire penalties, to exercise their sacred ministry in any way among the exiled children of their Faith and nation. For Lord Deputy Cromwell's enactment ran that the "Popish Irish" should, if possible, be made "Englishmen—I mean, rather, Christians." Hence, attendance at Protestant service was made compulsory by fines, the lash, starvation, exposure on desert islands, and other hideous punishments. "The slave code," says Gardner, in his "History of Jamaica," p. 177, "was cruel in the extreme. It gave the master almost unlimited power, and sanctioned some of the most horrid enormities ever tolerated by law," including dismemberment, which continued in force, despite every effort for its abolition, till the beginning of the nineteenth century.§ Contemporary witnesses, however, testify that, under all their trials the constancy of the Irish exiles of the Puritan days in the Faith was "wondrous and miraculous." "In the course of years," says Cardinal Moran, "many of these Irish exiles became proprietors of the estates on which they laboured, and attained great wealth."‖

III.—"The System": History Repeats Itself.

In many respects the fate and fortunes of the Irish exiles, who laid in tears and woe the foundations of the Church in Australasia bears a curious resemblance to those of their older brethren in the Faith, who toiled under the slave-masters' lash in the reeking canefields of the West Indies, and the plantations of New England and Virginia: in many cases a similar mode of capture and lack of judicial procedure; a penal system which almost equalled that of the American Colonies in inhumanity and disregard of rights of conscience; a similar striking adherence to the Faith in the face of grievous disabilities; and a final triumph which, though less striking in degree, is so curiously similar in its general outline to that of the sister Church in the United States, that the resemblance inspired

*Gardner, "History of Jamaica," p. 34. †MacCarthy, "Outlines of Irish History," p. 54.
‡See Cardinal Moran's "Persecutions of Irish Catholics," pp. 321-41. §Gardner, *Op. cit.*, p. 178.
‖"Persecutions of Irish Catholics," p. 341.

the friendly greeting which the Fathers of the Sydney Synod of 1885 extended to their brethren of the American hierarchy.*

The newly-liberated American Republic, of course, closed and barred the door against the further importation of British convicts. British prisons soon overflowed, and an epidemic fear grew and spread that the country would in a short time be overrun by the criminal population. The fear found a clamorous tongue: it was not silenced until the Government of the day announced the immediate establishment of a penal colony out on the farther verge of the world, on the wooded shores of Cook's recent discovery, Botany Bay. The first dismal shipment of convicts reached the proposed new settlement in 1787, but found its sheltered waters too shallow. They settled at Sydney Cove (Port Jackson) instead—1030 people all told,† one-third of them devoured by scurvy; 3000 miles from the nearest white settlement, and surrounded by wild native tribes, who formed an outer cordon against escape almost as effective as the sentried barriers that at a later date guarded the two "Necks" of Port Arthur, in Tasmania. The human freight that stepped ashore with Governor Hunter at Sydney Cove in 1787—and those that for many a year followed them to that lonely settlement—were a curiously mixed company. Officials, guards, prisoners; amongst the last-mentioned, hardened criminals from every part of the British Isles; mere hare-snarers, partridge-shooters, rabbit-trappers, victims of the industrial revolution and repressive labour legislation; hungry men who had stolen a turnip from a field, or a loaf of bread to stifle the cry of starving children; political agitators; injudicious reformers, whose ideas were in advance of their age; martyrs of the Irish penal code; Irish agrarian offenders, like the Catholic Whiteboys of Munster and Leinster, and the Protestant Steelboys of Ulster—State-made criminals who had been goaded to desperation by the grinding hardships of the land laws and the heartless administration of the tithe-system. A deeply pathetic and affecting petition was addressed by Father Thomas Walsh, an Ossory priest, to Lord Sydney, entreating permission to accompany the first convict fleet in 1787, for the purpose of ministering to the spiritual needs of the Catholic prisoners. The touching appeal was refused.‡ The men who founded Sydney and the Commonwealth of Australia, "may have been convicted prisoners," says Mr. Davitt, "but they were not necessarily 'criminals,' such as we are familiar with to-day. Some account must be taken of what constituted a crime in those transportation days, and of the hideously unjust sentences which were inflicted for comparatively trivial offences."§

Till the nineteenth century was far advanced, transportation continued to be the penalty for a great number of offences that are now visited with reprimand,

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*"*Acta et Decreta*," pp. 171-2. †T. A. Coghlan, "The Seven Colonies of Australasia," p. 31.
‡Bonwick, "First Twenty Years of Australia," pp. 240-244. Cf. Hogan, "The Irish in Australia" (Australian edition), p. 226.
§"Life and Progress in Australasia, pp. 193-4.

fine, or short imprisonment. The landed and manufacturing interests controlled the legislation of Great Britain, and they protected the supposed "rights" of property with a code of Draconian severity. Stealing a turnip from a field, being in what was loosely termed "bad company,"* night-poaching, and other infractions of the savage game-laws, and a multitude of other offences, were punishable by transportation. This was likewise the ordinary commutation of, or substitute for, the slip-knot of the hangman. And during a great part of the period of transportation to New South Wales and Tasmania, the maxim of Paley, and of others of his school—that crime is most effectually prevented by the dread of capital punishment—held almost complete control of the legislative mind in Great Britain. "By 1809," says a legal authority, "more than 600 different kinds of offences had been made capital—a state of the law unexampled in the worst periods of Roman or Oriental despotism."† Voltaire's biting sarcasm applies with greater force to this than to any period in the history of the English people since the days of Henry VIII.: "The hangman should write their history, for he usually settles their disputes."

Despite the exertions of Romilly, Mackintosh, and other reformers, arson, burglary, and forgery remained nominally capital offences till 1861, in which year the death penalty was limited to treason and wilful murder. But some of the worst features of the game laws remained in force till long after transportation to the Australian Colonies had ceased. Convictions were matters of fearful facility during practically the whole period of transportation to New South Wales and Tasmania. Jurors were allowed to act as witnesses till the century was far advanced. Till a very recent date no provision was made for the defence of prisoners unable to procure it for themselves; the right of defence throughout the entire trial was not recognised till 1837;‡ and, especially during the tithe and corn law agitations, juries were too often prone to convict and judges to transport on weak or worthless evidence, or the mere assumption of guilt. In Ireland, during the Orange reign of terror that preceded and in great part contributed to the

* Fenton, "History of Tasmania," p. 67.

† In the "National History of England," Vol. IV., p. 309: these capital offences included burglary from a house or shop to the value of 40s., forgery, coining, using old stamps on perfumery and hair powder, sheep-stealing, horse-stealing. Wallace, "The Wonderful Century," pp. 324-5: Burning alive had previously been the penalty for issuing counterfeit coin. The death penalty was abolished in many cases by Sir Robert Peel's Acts of 1824-29, but in 1837, at the Accession of Queen Victoria, there were still 13 kinds of crime subject to capital punishment. Mulhall's "National Progress During the Queen's Reign," page 98. In his "Dictionary of Statistics," for 1899, p. 165, the same noted statistician says: "In the first half of the present century 2734 persons were hanged in England—for murder 616; for burglary 1235; for incendiarism 147; for forgery, &c., 736. . . . In one year (1820) no fewer than 46 persons were hanged for forging Bank of England notes, some of which were afterwards asserted to be good." I find that on September 8, 1818, Rev. Dr. Halloran, tutor to the Earl of Chesterfield, was transported for having forged a tenpenny postage frank.

‡ "National History of England," Vol. IV., p. 310.

insurrection of 1798, the pretence of a trial was for a time frankly abandoned, and the bitter scenes of the Puritan days were enacted over again, when Lord Carhampton ("Satanides," as he was called in Ireland, on account of his cold-blooded atrocities) and the Ulster magistrates seized and deported some 1300 unoffending peasants in the North and West of Ireland, "without sentence, without trial, without even the colour of legality."* Many of these were transported to New South Wales, and in 1796 Governor Hunter wrote of them that they had "one very real grievance, for neither the date of their conviction nor the length of their sentence was known in Australia"†

After the dark and evil days of 1798, "a stream of Irish political prisoners was poured into the penal settlement of Botany Bay, and they played some part in the early history of the Australian Colonies, and especially of Australian Catholicism."‡ By September, 1800, according to Lecky, 235 Irish "rebels"—the prey of the Insurrection Act and drum-head court-martials—had been landed at Sydney. There were about 450 Irish convicts, only "some" of whom were ordinary felons; and in 1801, Governor Hunter (who greatly disliked the Irish prisoners) reported not less than "600 unrepentant 'United Irishmen' among the convicts."§ Among the "little flock" of Catholics then in Sydney were three priests who had been unjustly transported for complicity with the insurrection of 1798—Father Harold (of Saggart, Co. Dublin), Father Dixon (of Wexford), and Father O'Neill, whose back was deeply scored and cross-hatched with the lash on a suborned charge of having abetted murder—a crime of which he was subsequently proved to be innocent. But the traditions of Jamaica and Barbadoes and Virginia lived again in the penal colony of New South Wales. The priests were strictly forbidden the exercise of their sacred ministry. Anglicanism was then and long afterwards officially regarded as *de facto*—though not *de jure*—the Established Church of the Australian penal colonies. Attendance at its services was compulsory on the whole prison population—at first by imprisonment, next by reduction of rations, afterwards by the urgent pressure of the public flagellators' "cat"‖: twenty-five lashes for the first refusal, fifty for the second, and for the third transportation to the "living death" of the convict hells of Norfolk Island; and the children of Catholic convicts were brought up in the profession of the dominant creed. In 1801 there were 5515 inhabitants in the penal settlement.¶ About a third of these were Catholics, but no religious

* Lecky, "Ireland in the Eighteenth Century," Vol. III., p. 419; cf. "England in the Eighteenth Century," Vol. VIII., p. 250.

† Lecky, "England in the Eighteenth Century," Vol. VIII., p. 250. ‡ *Ibid.*

§ "England in the Eighteenth Century," Vol VIII., p. 250.

‖ See pp. 15-17 of Cardinal Moran's monumental work, "The History of the Catholic Church in Australasia," from which most of the facts given in this paper regarding the Church in these colonies are taken, unless where a different source is indicated.

¶ Bonwick, "First Twenty Years of Australia," pp. 175-6.

statistics were kept.* In 1803—after many representations, Father Dixon was conditionally emancipated, and was permitted once a month, and under galling restrictions, to exercise his ministry among the Catholic convicts in Sydney.† His first Mass was celebrated on May 15, 1803. There was no altar-stone; the chalice was of tin—the work of a convict; the vestments were made of parti-coloured old damask curtains sacrificed for the occasion; and the whole surroundings of this memorable event in the history of the Church in Australasia bespoke the poverty of Bethlehem and the desolation of Calvary. The authorities in Sydney had never viewed with a favourable eye the concessions to Catholics which had been forced upon them by the Home Government. Reports were industriously circulated that the Sunday morning meetings of the Irish Catholic prisoners were made the occasion for fomenting plots of rebellion. The authorities lent a ready ear to the calumny. The mockery of a trial followed: it was a hideous inquisition of lash-torture.

The permission accorded to Father Dixon to exercise his sacred office was withdrawn after it had been in operation for little more than a year, and the last state of the Catholic convicts became worse than the first. The officials hardened their hearts against again allowing the exiled priests their ecclesiastical functions. Father O'Neill returned to Ireland, his innocence completely vindicated, in 1803. Five years later Father Dixon, broken in health, returned to his native diocese. Father Harold was permitted to return in 1810, and for eight dreary years thereafter a deep spiritual desolation brooded over the infant Church in Australia. This first dismal period of its history has been aptly called by Cardinal Moran "the catacomb era" of the Church in these colonies.

Protestant religious observances of a perfunctory kind were practised in the penal settlements. But religion formed no integral part of the British convict system—although Pope Clement XI. and Clement XII. had led Europe in the way of prison reform before the days of Howard and Mrs. Fry, and France and Portugal had adopted a singularly humane and successful method of reforming criminals in Africa by surrounding them with all the aids and influences of religion.‡ We might aptly apply to the early phase of Australian penal settlement, the words which Lamartine wrote of Thiers' "History of the French Revolution": "Man is in this history: God is not. M. Thiers' 'History' is a landscape without a sky." "The body," says Bonwick, "rather than the soul, absorbed the attention of the Governors."§ The Anglican chaplain was more conspicuously a civil than a religious functionary, and his ministrations were rather a social accident than an integral part of the

*Rev. Thomas Kenny, "Catholic Church in Australasia to the Year 1840," p. 20.

† One of Governor King's despatches to Lord Hobart (given in "Historical Records of New South Wales," Vol. V., p. 116) refers to this concession, and speaks of the Irish prisoners and priests with terms of contempt, which sheds a lurid light on the hardness and bigotry of the Sydney officialdom of the period. It is, however, refreshing to hear that the Irish prisoners were, despite the difficult circumstances in which they were placed, wonderfully "bigoted to their religion and priests"—in other words, true to their Faith.

‡Baluffi, "The Charity of the Church," E.T., p. 282. §"First Twenty Years of Australia," p. 218.

system. Methodism—still a "branch" of the Establishment—"made a feeble beginning in Australia in 1813; Presbyterianism in 1823, other Protestant denominations still later."* But, through all these ran the hard animalism and inhumanity of a system out of the jaws of which a directing Providence has, nevertheless, drawn a high civilisation and a glorious Church, as Sampson took honey from the mouth of a devouring lion. "Vengeance and cruelty," says Erskine May, "were its [the system's] only principles; charity and reformation formed no part of its scheme."† The traditions and modes of punishment that have made the Old Bailey a name of such evil savour were transplanted to the new south land. They were for long administered by rough soldier-Governors and old "Salts" whose ideas of discipline were gained in the army and fleet at a time when the lives of the nation's fighting men were sacrificed with "cruel levity," when the agony of the "picket" was still in vogue, and when the lash was made "an instrument of torture."‡ The four months' filth and unspeakable horrors of the convict§ ships were followed by the nameless abominations of the convict barracks, the girding cruelty of brutal overseers, the uncertainties of "assigned" service, the caprice of employers, the beast-of-burden life, the chain-gang, compulsory association with hardened criminals of every type, the lash, the punishment cell, the iron ball. "The 'whipping-houses' of Mississippi and Alabama had their parallel in New South Wales; a look or word would cause the hurrying of the servant to the post or the forge as a preliminary to a month in the chain-gang on the roads."‖

In his "Catholic Mission in Australia," published in London in 1837, Dr. Ullathorne wrote:—

"The incentive to industry and good conduct is the lash. This is a favourite and most frequent punishment. Where a master in England finds fault, the master in Australia threatens the lash; where the master here [in England] grows angry, the master there swears, and invokes the lash; where here he talks of turning away, there he procures the infliction of the lash; for idleness, the lash; for carelessness, the lash; for insolence, the lash; for drunkenness, the lash; for disobedience, the lash; wherever there is a reason, and wherever there is not reason, the lash. Ever on the master's tongue, and ever in the prisoner's ear, just as he himself urges his drowsy bullocks, sounds the lash!—the lash!—the lash."¶

No more fearful conception of the inward horror of the Australian convict system could well be conveyed to the reader's mind than by that heart-riving story which Dr. Ullathorne tells of his visit to Norfolk Island in 1834 to prepare thirty-nine condemned men for an abrupt passage into eternity:—

"They had for six months been looking for their fate. I had to announce life to all but thirteen; to these, death. A few words of preparation, and then their fate. Those who were to

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* *Op. cit.* p. 240. †"Constitutional History," Vol. III., p. 401. ‡ *Op. cit.* Vol. III., p. 405.
§ See Dilke, "Greater Britain," (8th ed.), p. 375. ‖ *Op. cit.* p. 373.
¶ Dr. Ullathorne's rare and valuable pamphlet is preserved to us practically complete in Cardinal Moran's "History of the Catholic Church in Australasia" pp. 152-168. In 1835 there were 3000 floggings and above 100,000 lashes in New South Wales; in Tasmania, over 50,000 lashes. Dilke, "Greater Britain," 8th ed., p. 374.

live wept bitterly, whilst those doomed to die, without exception, dropped on their knees, and, with dry eyes, thanked God they were to be delivered from so horrid a place."

The British convict system was highly calculated to turn mere misdemeanants into hardened criminals, and criminals into savage human creatures; and the soul-piercing story of the condemned men of Norfolk Island reminds one of Washington Irving's bitter saying: "History is but a kind of Newgate calendar, a register of the crimes and miseries that man has inflicted on his fellow-man." In "The Ballad of Reading Gaol" we read:—

"The vilest deeds, like poison weeds,
Bloom well in prison air;
It is only what is good in man
That wastes and withers there;
Pale Anguish keeps the heavy gate
And the Warder is despair."

A rank harvest of "vilest deeds" sprung up in the thick atmosphere of the transportation system. Drunkenness was fearfully prevalent. For a considerable time the Sydney officials were to all intents and purposes a great ring of spirit importers, and for a period rum was the medium of commerce, just as tobacco and maize and leaden bullets were in the early days of New England. The moral depravity which grew up under the convict system—especially among the chain-gangs—is described by Dr. Ullathorne as "too frightful even for the imagination of other lands," and he tells of "crimes that, dare I describe them, would make your blood to freeze and your hair to rise erect in horror upon the pale flesh." The Irish Catholic convicts—most of them the victims of law-made disorder—retained for the most part a lively horror of the iniquity of the prison-hells of the system, and "very many," says Dr. Ullathorne, "declared that they preferred suffering death to being sent to Norfolk Island, fearing more the depravity of the place than death itself." Irish Catholic women convicts were also saved to a great extent by their robust faith from the evil fate which so frequently befel other women that were plunged into the artificial pandemoniums created by the British Government under the Southern Cross. Justin McCarthy says:—

"All the evidence seems to agree that, with hardly any exceptions, the women convicts were literally prostitutes. There were some exceptions, which it is well to notice. Witnesses who were questioned on the subject gave it as the result of their experience that women convicted of any offence in this country, and sent out to New South Wales, invariably took to profligacy, unless they were Irishwomen. That is to say, it did not follow that an Irish convict woman must necessarily be a profligate woman; it did follow as a matter of fact in the case of other women."*

But the trail of the serpent ran through the whole convict system, and "even Government officials were forced into admitting that transportation demoralised far more than it reformed."† Its enormities were exposed by Sir William Molesworth's Parliamentary Committee in 1838.‡ Dr. Ullathorne and Bishop Willson, of Hobart,

*"History of Our Own Time" (Australian ed.), 1881, Vol. I., p. 467. †"Greater Britain," 8th ed., p. 374. ‡Erskine May, "Constitutional History," iii., 359.

took a leading and honourable part, first in mitigating its evils, afterwards in bringing about its complete abandonment. Transportation to New South Wales (including the present Colony of Queensland) ceased in 1841, and to Tasmania in 1853. It existed in a modified form in Western Australia from 1850 till 1868, when the transportation of criminals from Great Britain altogether ceased.*

No permanent penal settlement was ever formed in the present colony of Victoria, which was till 1851 a portion of New South Wales, and South Australia and New Zealand never received British convicts for safe-keeping upon their shores. During the continuance of the transportation system 83,290 British prisoners were sent to Sydney,† and in twenty years some 30,000 to Tasmania.‡ Voluntary settlers came in driblets till the era of free selection and assisted immigration :§ then in a steady stream. The gold-fever of the fifties brought them in with a rush like the tide in the Bay of Fundy. Events have moved at a rapid pace since then. The inrush of free population, swift development of the resources of the seven colonies, their prosperity, the untrammelled play of free institutions, have within a short space combined to rid these new lands of all traces of a system which within living memory promised so much of evil to the moral progress and the political destinies of Australia.

I have not, without reasonable cause, dwelt at what may seem inordinate length on the transportation system. (1) The swift rise of a great civilisation and of a splendidly-organised Church out of such a foundation as a convict settlement is a fact unique in history; (2) anything but a moderately extended treatment of the subject would be highly calculated to lead the casual reader—and especially the non-Australian reader—into a serious misconception as to the real nature of our early colonisation, and of the character of the sturdy pioneers of the Faith who sowed in stripes and tears what we now reap in joy; (3) the convict system lay heavy upon the Church over a great part of the Australian Colonies till the nineteenth century had passed the midway of its course; her struggles were chiefly struggles with the system or its results; her worst trials the creation of the system; the heaviest losses of her children came through the operation of the system; her triumphs were won over, or in despite of, the system—and she was chiefly instrumental in smiting it to death, as the fair Christian bond-maiden of the legend slew, with her cross in sacred confidence high uplifted, the devouring monster of the Drachenfels. The highest progress of Catholicism in Australasia does not consist in the many sons that have

*The total number of convicts landed in Western Australia during the continuation of transportation to that colony was 9,731. The only particulars available as to the number of those who were Catholics are contained in the census returns for 1854, from which it appears that out of a total of 2,964, 850 returned themselves as adherents of the Church of England, 431 as Roman Catholics, 35 as Wesleyan Methodists, 15 as Independents, 43 as Other Protestant Dissenters, and 1,581 are described under the heading of "Jews, Mahommedans, and others not specified."

† Coghlan, "Wealth and Progress of New South Wales," p. 23.

‡ Dilke, "Greater Britain," 8th ed., p. 374.

§ As far back as 1791 there were eleven free settlers in Sydney and Parramatta, and sixty-three on Norfolk Island. Bonwick, "First Twenty Years of Australia," p. 175.

come to her from afar—a drain on the Church in other lands—nor yet in the daughters that have risen by her side: it is the final triumph in the long, slow agony in the arena with the fierce menagerie of human vices, and political and social, and domestic wrongs represented by the convict system; and that her fair form to-day bears no trace of the fang and claw, of the manacle and the lash, that were within living memory her bitter portion.

IV.—Cloud and Sunshine.

What Cardinal Moran terms "the catacomb era" of the Australian Church came to an abrupt end at the moment when its prolonged continuance seemed most assured. Through the exertions of the returned Irish exiled priests of 1798, Father Jeremiah Flynn, an Irish Cistercian Missionary, was appointed Prefect-Apostolic of New Holland in 1817. He applied to the Colonial Office to sanction his appointment. Obstacles were thrown in his way. The eager Missionary placed the matter in the hands of Dr. Poynter—who had great influence at the Colonial Office—and set sail in perfect good faith for his distant mission-field. The Sydney officials treated him almost as a felon. Governor Macquarie curtly informed him that all were to be Protestants within the wide limits of his jurisdiction, and that he was determined not to allow any "Popish Missionary" to intrude within the settlement where, it was estimated, some 6000 Catholics in and about Sydney alone were hungering and thirsting for the ministrations of a priest. A few months after his arrival Father Flynn was arrested—although no crime was alleged against him—cast into prison, and shipped back to London a prisoner by the first vessel homeward bound. Previous to his forcible and illegal deportation he was not allowed to return to the house of Mr. Davis, where he had secretly celebrated the Holy Mysteries. The Sacred Species—reserved for the sick and dying—was left in a cedar press or tabernacle. And there, for two years after his departure, the taper or lamp was ever kept alight, and, with pathetic devotion, the children of sorrow gathered round the Bread of Life, bowed down before the Crucified—no voice but the silent one of Faith, not a priest within 6000 miles to extend to them that pledge of pardon to repentance—Whose near presence they see and feel. This "Holy House of Australia," with its adjoining grounds and £1000, was given to the Church by Mr. Davis, and on its site now stands the stately temple erected to the glory of God, under the invocation of the national apostle of Ireland.

Governor Macquarie overvaulted his purpose by his harsh and illegal treatment of Father Flynn. There was what Sydney Smith would call "a fine buzz" at Westminster over the scandalous persecution of the Catholic convicts and settlers. The Colonial Office bowed gracefully before the storm; two Irish Catholic chaplains—Fathers Connolly and Therry—were appointed to minister, the one in New South Wales, the other in Tasmania; a salary of £100 a year was allowed to each; and they were at their respective posts—Father Therry in Sydney, Father

Connolly in Hobart—in May, 1820. Thus was completed the first great victory over the convict system and its works and ways. And here, too, in the words of the Archbishop of Melbourne, "what may be termed the period of the Church Suffering ends, and that of the Church Militant begins."

In his notable work, "The History of the Catholic Church in Australasia" (p. 24-5), Cardinal Moran enumerates three well-marked periods through which the household of the Faith passed on their upward progress to religious freedom after the evil days which he terms "the era of the catacombs" of the Church in the greats South land. They were—(1) a period of partial tolerance which "witnessed a small measure of recognition graciously extended to the Catholic Church"; (2) "a period of nominal equality" (from about A.D. 1850 to about 1880), broken by occasional outbursts of sectarian passion and storm; and (3) "a period of comparative calm," marked by a gradual decline of anti-Catholic bigotry, and extending from about the year 1880 to the present time.

The beginning of the period of partial tolerance coincides with the advent of Fathers Connolly and Therry. In 1821, New South Wales and Tasmania contained a white population of 35,610.* Probably from 25 per cent. to 30 per cent. of these were Catholics, so that the harvest was great and the labourers few. Father Connolly built a small temporary church in Hobart in 1821, wrought quietly and inoffensively for the good of souls, was still alone in Tasmania when Dr. Ullathorne called there in 1833 on his way to Sydney. He seldom knocked his head against the adamantine walls of a penal system which he felt himself powerless to reform. Father Therry was a man of sterner mould. He was both an ardent missionary and an eager reformer, and his remarkable personality looms up vast in the early history of the Church in these colonies. He is deservedly known as "the Apostle of the Australias." One of his first acts in Sydney was to provide for the erection of a fine church on the site now occupied by the noble pile of St. Mary's Cathedral. To the convicts he was in a minor way what St. Vincent de Paul was to the galley-slaves of Bayonne, Marseilles, and Bordeaux. But his evergreen fame in the Australian Church will ever be chiefly associated with the valiant stand which he made, single-handed, for civil and religious liberty against the whole ascendency party both in England and in Australia. Serious restrictions were from the first placed upon the free exercise of the sacred calling of the Catholic chaplains —as, for instance, in the marriage of convicts; and they were forbidden to make or receive converts from any Protestant denomination, or to interfere in any way with the up-bringing of every Catholic child, supported in any State-aided institution, in the Creed of the Church of England: the Government orphanages were, in effect, merely Charter Schools under cleaner management. But Father Therry's zeal did not permit him to be cribbed, cabined, and confined within the four walls of Governor Macquarie's penal regulations.

*Coghlan, "Statistical Account of the Seven Colonies of Australasia," p. 31.

Royal Letters of July 17, 1825, provided that, in addition to all previous grants, one-seventh of the whole territory of New South Wales should be set apart for the promotion of the Protestant Reformed Religion as by law established in England and Ireland. Father Therry flung his splendid energies with persevering ardour against this crowning act of ascendency. The Royal Grant was recalled in 1834, but in the meantime 435,000 acres of public land had been alienated to the support of the dominant Creed. Almost from the first Father Therry came into collision with the hard officialdom of Sydney. His slender salary was stopped. Every effort was made to prevent him ministering either to the convicts or the military. The arrival of Fathers Power, Dowling, and McEncroe relieved the pressure for a time; but the deadlock between Father Therry and the Sydney officials led, in 1833, to the appointment of Dr. Ullathorne, a distinguished English Benedictine—afterwards Bishop of Birmingham—to the position of Vicar-General of Australia and Van Diemen's Land, which were till then, and for two years later, an appanage of the distant Diocese of Mauritius, from which it was separated by some 5000 miles of stormy water. In the meantime, the first religious census of New South Wales—which included the present colonies of Victoria (as yet not settled) and Queensland, in which a convict colony had been opened at Moreton Bay in 1824—had been taken in 1828. It showed a white population of 36,598, of whom 11,236 (or 30·70 per cent.) were Catholics.* In 1833, the year of Dr. Ullathorne's arrival, the white population of New South Wales had risen to 60,794 (some 36,000 of them free), and the Catholic body numbered 17,179. There was as yet no roofed church—but four in course of construction—on the Australian mainland, and four Catholic schools. In Tasmania there was no school, and its one church—at Hobart—was described by Dr. Ullathorne as "a mere temporary shed." South Australia and the colony now known as Victoria had, as yet, received no regular white settlers. A distressful few sat disconsolate, and without the ministrations of religion, in Western Australia; and in New Zealand a little handful of Catholics—without priest, church, or school—were scattered among a scanty white population in the north of New Zealand.

Dr. Ullathorne arrived in Australia at a time when some wavelets from the warm gulf-stream of tolerant feelings that had led to the passing of the Catholic Emancipation Act in 1829 were lapping the shores of Australia. Mr. (afterwards Judge) Therry had arrived in Sydney in 1830 as Commissioner of the Court of Requests. He was the first Catholic that had ever held any office of importance in Australia. His wife's bonnet caused a sensation among the Catholic congregation: it was the first that had appeared there, and was the outward visible sign that the days of the social pariahism of Australian Catholics were numbered. Two years

*Almost all the statistics contained in this paper are taken from official publications, or have been courteously furnished to me by the Government Statisticians of the various colonies of the Australasian Group.

later another Catholic, Mr. John Hubert Plunkett, came to New South Wales with the office of Solicitor-General. From 1831 till 1837 the administration of the mother colony was in the hands of Sir Richard Bourke, who was an Irish Protestant and nephew of the great Edmund Burke. He was the "Good King Edward" of Australia—the best and most beloved of all its Governors; and his Church Act of 1836 was the Magna Charta of its religious liberties.* Under his fostering rule the annual influx of free immigrants (some 3000) for the first time equalled that of the convicts,† and the firm foundations of Australian prosperity were well and truly laid.

V.—Dr. Ullathorne.

Dr. Ullathorne set his mark deep upon the course both of Church and State in Australia. He is described in Cardinal Moran's invaluable work (p. 147) as "this illustrious missionary of the Australian Church." A perusal of the fifth chapter of that great story of the Church in the Southern lands will best convey to the reader an idea of the vast store of varied services that were compressed into a brief space by the brilliant English Benedictine Monk. But his memory will be specially blessed for that he brought the first Nuns—the Irish Sisters of St. Vincent de Paul—to Australia;‡ that the founding of the great Missionary College of All Hallows (Dublin) was the result of the spirit of Apostolic fervour generated by him in Maynooth College; that by his pamphlets and by his evidence before Sir William Molesworth's Committee on Transportation in 1838 he dealt a reeling blow to the enormities of the convict system; that he humbled Judge Burton—who had declared Catholic marriages invalid, and their issue illegitimate; and that he stifled one of the boldest attempts to have Anglicanism regarded as the Established Church of Australia.

VI.—Dr. Polding.

The rapid increase of the Catholic population of Australia, and its distance from its immediate centre of jurisdiction at Mauritius,§ led in 1834 to the formation of Australia, Tasmania, and the adjacent islands into a Vicariate-Apostolic. The Right Rev. John Bede Polding, an English Benedictine, was appointed its first Bishop. It was an over ample realisation of his early missionary longings; for was he not styled in prophetic raillery, even in his boyhood days, "the Archbishop of Botany Bay?" Cardinal Moran says truly of him (p. 175) that "it would be difficult to find a name that is held in greater reverence in the whole Australian Church than that of John Bede Polding, O.S.B., its first Bishop." The Germans,

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*"In 1833 the sum appropriated for the clergy and schools of the Church of England [in New South Wales] was £19,071, for the clergy and schools of the Roman Catholics £800, although at this period numerically the members of the two religious denominations were nearly equal." This inequality of treatment was partially remedied by the Church Act of 1836. See Therry, "New South Wales and Victoria," 2nd ed. (1863), p. 117. †Sutherland, "History of Australia," pp. 51-2.

‡The Sisters of Mercy still occupy, at Parramatta, the building that is noteworthy as being the first convent in Australasia. The Irish Sisters of Charity worked with great zeal and success among the female convicts. §The Holy Oils had to be obtained from Mauritius, Rio, or London.

in strong, expressive phrase, described Moltke as "*der Schlacht enlenker, der Schlacht endenker*" ("the battle ruler, the battle thinker"). Like him, the zealous and far-seeing ecclesiastic who first bore the mitre and pastoral staff in Australia was no mere spectator of passing events: he created them; he shaped their course; and on the memorable day of his landing at Sydney—September 13, 1835—"the Church of God," in Cardinal Moran's words, "entered upon a new era beneath the Southern Cross."

As this paper is rather a record of results achieved than a story of the means by which they were achieved, it is no part of my purpose to dwell upon the herculean missionary labours of Dr. Polding. It will suffice here to say that we might aptly apply to the first occupant of the first Australasian See, the words that were so happily spoken of Archbishop Murray, who was styled "the De Sales of Ireland, and the Borromeo of Dublin, combining, as he did, the meekness of St. Francis with the episcopal vigilance of St. Charles." His long episcopate—which extended till his death on March 16th, 1877—witnessed a marvellous progress in the Church in Australasia. He and his few priests (12 in 1836 as against 5 in 1833) were wofully unequal to the work of his vast episcopate. At the official census of New South Wales in 1836, there were 21,898 Catholics in the mother colony,* and ten Catholic primary schools. In 1839 there were 20 priests and 17 Catholic primary schools in New South Wales, and at the official census of 1841—at the close of the transportation period—the Catholic body had risen to 34,760 (2441 of them in Victoria) in a total population of 130,856, with nine churches completed (one of them in Victoria), six in course of erection, and 24 priests (two of them in Victoria, none in Queensland). In 1838 Tasmania had only 2228 Catholics in a total white population of 45,846. At the official enumeration—1841—the number of the faithful in that "fair Island of the South" had risen to 3931, and in the following year (1842) to 4492 with three priests in a total white population of 58,902. A gallant but only partially successful struggle was made by Father Therry in 1839 and the following years on behalf of freedom of conscience in the public schools of Tasmania, and in the interests of the Catholic children in the State-endowed orphanages, which were as strictly Protestant as those of New South Wales in the early days, or as the State asylums of Prince Edward Island, New York, Boston, and Baltimore were till the sixties were far advanced.† South Australia had in 1840 a despondent population of 14,610 white settlers, crushed with the burden of commercial depression. Among them were a little handful of Catholics, for "papists and pagans" were to have been excluded from that free Protestant colony, which was founded in 1836. The Catholics were, with the exception of one family, all labourers, and so indigent that they were unable to

*The present colony of Queensland formed part of New South Wales till its separation in 1859 Victoria was also a part of New South Wales until its separation in 1851. There were no regular white colonists in Victoria till 1835.

†Maguire, "The Irish in America," pp. 510-13; Hogan, "The Irish in Australia," p. 257.

provide for the support of the priest (Father Benson), who lived among them in apostolic and solitary poverty from 1839 till the arrival of the first Bishop (Dr. Murphy) in 1842.* A similar condition of commercial stagnation and spiritual dereliction prevailed in Western Australia, where the 1767 hard-pressed colonists of 1830 had slowly increased to 2311 in 1840.

The year that witnessed the landing of Dr. Polding in Sydney (1835) was likewise marked by the erection of the Vicariate-Apostolic of Western Oceanica. It was assigned by the Holy See to the Marist Fathers. The Right Rev. J. B. F. Pompallier (though not himself a Marist) was consecrated its first Bishop, and, with zealous companions, landed at Hokianga, in New Zealand, on the 10th of January, 1838. In the addenda to his "Early History of the Catholic Church in Oceanica," Dr. Pompallier says: "The number of Catholics in New Zealand in 1838 cannot be accurately stated: it is probable that they did not reach the number of 100." In the face of fierce opposition from the Methodist missionaries—who had been settled in the country since 1814—Dr. Pompallier and the Marist Fathers flung themselves with great ardour into the work of evangelising the native race, and with such conspicuous success that by 1840—when New Zealand became definitely a British Colony—five mission stations were in full operation, and great numbers of Maori converts were added to the Church. There were ten stations in 1843, and the prospects of Catholicising the splendid native race were at their brightest when there broke out the first of the series of the wars between the Briton and the Maori, which eventually proved so disastrous to the spread of the Faith among the stalwart brown men of New Zealand.

VII.—The Hierarchy.

Such was, briefly, the position of the Church in the Colonies of Australasia in or about the year 1841. Dr. Polding's vast diocese contained some 40,000 Catholics, ministered to by 28 priests, and scattered over a territory over twenty times more extensive than the British Isles. At his earnest solicitations, new dioceses were created by the Holy See: Hobart in 1842; Adelaide in the following year; and Perth in 1845. Those of Melbourne, Maitland, Port Victoria, Wellington, and Auckland were formed a few years later—in 1848; and the first Catholic Bishop of Australia "had," says the Archbishop of Melbourne in one of his lectures, "the extraordinary privilege of witnessing the rise and growth of seventeen additional dioceses, claiming his own archdiocese (Sydney) as their Mother See." Australian Catholics were filled with bounding joy at the establishment of a hierarchy in their midst. There was scarcely a ripple on the surface of Australian Protestant feeling on the subject. A strong contrast to the storm that heaved and raged a few years later, when the

*The compiler of Bennett's "S.A. Almanac" for 1840 is probably in error when he says: "The Catholics have as yet no pastor or place of worship, but meet on Sundays at the residence of Mr. Phillips, "East Terrace," Adelaide.

Catholic Hierarchy was restored to England. There was no lack of organised sectarian passion in the colonies comprised within the jurisdiction of the new Bishoprics. But it kept its tongue tolerably silent and its head cool, and —as when the hierarchy was restored in Scotland*—beyond a few isolated demonstrations, Australian Protestants were practically altogether passive. This peaceful issue of an altogether striking evidence of Catholic progress in Australia may be attributed, in part, to the improving temper of the times; in part, to the trying political and commercial troubles that were blistering the Australian mind at the time; the separation movements in those parts of New South Wales that are now known as Queensland and Victoria; in Tasmania, Governor Franklin's difficulties and the Probation scheme, and the exodus of the free immigrant labourers;† while South Australia and Western Australia were passing through the agonies of a deep commercial depression from which the former recovered slowly, but which clung for several decades to the latter, and left her the Cinderella of the Australian colonies till the discovery of rich gold in the nineties did for her what it had done almost a generation before for Victoria and New South Wales. The early years of the episcopate of Dr. Brady, first Bishop of Perth, were, however, embittered by Orange fanaticism, grinding poverty,‡ the burden of a hopeless debt, which in 1849 had amounted to close on £10,000, and dissensions and litigation among his flock—one of the few bright spots amidst the cheerless surroundings of recurrent disappointments being the gradual and successful growth of the great Abbey of New Norcia. At the census taken in 1848, the Catholics counted only 306 in a total white population of 4622. "This number, however," says Cardinal Moran (p. 558) "soon increased, and during the four years that the Bishop subsequently laboured in the colony, more than 300 European converts were received into the Church."

The Diocese of Adelaide was laid on even more scant foundation than that of Perth. Early statistical records credit the Catholics of Adelaide, in 1842, with one little church (in Franklin Street) with an average congregation of fifty persons. When its first Bishop, Dr. Murphy, took possession of his See in 1844, he found neither school nor presbytery, and a sparse Catholic body which numbered, at that year's census, only 1055 persons in a total population of 17,366. They were ministered to by one priest. Two years later, at the census enumeration of 1846,

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* Bellesheim, "History of the Catholic Church of Scotland," iv., p. 311-15.

† An impression prevailed in the British Isles that Tasmania, like New South Wales, would have ceased to be a penal colony after 1840. Great numbers of free emigrants, as a consequence, swarmed into the colony; wages fell to starvation point; great distress ensued, and a great number of free labourers felt themselves forced to leave Tasmania. C. F. Sutherland, "History of Australia," p. 175.

‡ There are few things in Cardinal Moran's great work on the Catholic Church in Australia more pathetic than his account of how Dr. Brady lived in a rude hut, under his Church bell, four feet by four, so that he could not lie down, but had to sleep in a chair. His food was coarse and scanty, and an umbrella was his only shelter against the fierce sun and the sub-tropical storms that beat down upon his roofless shelter.

they were estimated at 1649 in a total population of 22,390, with four churches and two priests.* In 1849 there were six churches, three schools, and four priests, and in the following year, on the eve of the outbreak of the great Australian gold-fever, the number of priests had risen to twelve.†

The episcopate of Dr. Willson, first Bishop of Hobart, will ever be a memorable one in the history of Tasmania. Despite the local Church Act of 1837, which declared the Churches of England, Scotland, and Rome to be on an equality, the Anglican Bishop spared no effort to have his Creed placed upon the same footing as in England, and the controversy on the subject wagged its tongue noisily for a time. But Dr. Willson will ever live in the grateful memory of posterity for the splendid services which he—like Dr. Ullathorne rendered to the cause of suffering humanity by his withering exposure of the horrors of the convict system in Tasmania and Norfolk Island. He was appropriately styled "the Apostle of Reform."‡ He had boundless influence with the convicts, to whom he was as another St. Vincent de Paul or a Camillus de Lellis; and to him, more, perhaps, than to any individual, is due the abandonment of transportation to Tasmania in 1853 and to Norfolk Island in 1855. For the insane he had an equally tender and enlightened care, and his advice and assistance served to lighten the hideous load of neglect and cruelty of the systems that were then in vogue in Australia, as in England, for the treatment of mental disease. In 1847 the Catholics under his jurisdiction numbered 9904 in a total white population of 70,164, with three churches.

In New South Wales the first Synod was held in 1844. The first Australasian Catholic newspaper—the Sydney *Freeman's Journal*—was founded by Father McEncroe in 1850—the year in which the first sod of the first Australasian railway line was turned in the capital of the mother colony. The Catholic population increased from 35,690 in 1841 to 56,262 in a total population of 189,609 in 1846, and to 56,899 in a total population of 190,999 in 1851. Of this fast-increasing Catholic population there were 9075 in the Port Phillip district of the colony (now Victoria) in 1846,§ and 18,014 in 1851, with six priests (1850) and thirteen State-aided Catholic primary schools, attended by 1002 children. It was because of this swift advance of Catholicism in Port Phillip that, at Dr. Polding's request, it was raised to the dignity of an Episcopal See in 1848. Its first Bishop was the Right Rev. Dr. Goold. His episcopate extended over 38 years, and he lived to see Melbourne created an Archbishopric in 1874, having for Suffragan Sees the newly-created Dioceses of Ballarat and Sandhurst—both formed within the limits of his previously vast diocese—and the older Sees of Hobart, Adelaide, and Perth.

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* The religious statistics were not tabulated at the census enumerations of South Australia for the years 1846, 1851, and 1861.

†The South Australian census of 1851 records a total population of 63,700, but the returns of religious denominations were not tabulated. There were then six churches in the Diocese of Adelaide.

‡Hogan, "The Irish in Australia," p. 258.

§The total white population of the Port Phillip district was 32,879 in 1846, and 77,345 in 1851. In 1851 the Catholics resident in Melbourne numbered 5631.

In the Northern District of New South Wales (now Queensland) there was no resident priest till the Passionist Fathers opened their mission to the aboriginals (abandoned in 1846) on Stradbroke Island in 1843, and Fathers McGinnety and Hanly began the arduous labours of mission work among the white population of the Moreton Bay territory at the close of the same year. A rude shanty—hastily constructed during Archbishop Polding's visit to Brisbane in 1843—was the only building in all Queensland that stood for a church. There was no school. Handsome churches were in due course erected. But as late as 1846 the now beautiful City of Brisbane was a mere village, with 829 inhabitants, and the whole white population of what now constitutes the flourishing colony of Queensland numbered only 2257 souls.

In New Zealand the saintly Bishop Viard was appointed administrator of the newly-created See of Wellington in 1848. Bishop Pompallier bore the mitre of Auckland. Both dioceses were, for the time, singularly well equipped with clergy, Nuns (Sisters of Mercy, who celebrated their golden jubilee in 1900), Religious Brothers, Orphanages, and Homes or Providences for Maori girls. In December, 1851, the total European population of New Zealand was 26,707, of whom 3472 were Catholics. There were also several thousand converts among the Maori population.

Such, in brief and summary terms, was the position of the Catholic Church in the Australian colonies at the close of the second period in her history—a period which was marked by a partial and often ungracious tolerance, by a strenuous and generally successful struggle for equal civil and religious rights, and by a steady, spiritual, social, and political progress in the face of many difficulties and trials. In 1835 there was only one Bishop in the Australasian Colonies; in 1841 there were two; in 1851 nine. In 1821 the Catholic population of the Colonies was about 10,000, in 1836 it had risen to close on 20,000, in 1841 to about 42,000, and in 1851 to about 92,000. At the census of 1891 the same Colonies had a Catholic population of 801,118.* The mustard-seed of 1801 had, indeed, grown into a great tree.

VIII.—The Gold Fever—and After.

The year 1851 was a fateful one for Australia. It may be said to have opened the period of nominal religious equality, which lasted till about 1880, and during which the pendulum of political feeling swung with irregular beat between full religious toleration and the evil traditions of the vanished days of persecution. It is memorable in Australian history for the discovery of gold, first in New South Wales, next in Victoria. The discovery had a profound influence not alone on the fortunes of the Colony directly affected by the gold-rush, but on all the Colonies of the Group, and led indirectly to the further rich "finds" of the "yellow king"

*Coghlan, "Statistical Account of the Seven Colonies of Australasia," p. 62.

in New Zealand and Queensland, and, more remotely, in Western Australia. The temporary displacement of population in some of the Colonies -as in Tasmania, Western Australia, and South Australia—set back the progress of the Church in those parts for a brief space. It was, however, soon remedied by the swift inrush of free population. The expansion was violent and abnormal. Victoria became at a bound a first-class, though newly-created, Colony, and the richest gold-field in the world. This sudden development was accompanied by conditions bearing an analogy to what old-fashioned physicians used to call "growing pains." But a vast and rich maiden country soon adapts itself to even such new and unexpected conditions as arose in Victoria and New South Wales, and the normal needs of the mining population and what was termed the "outbreak" of fresh gold regions elsewhere floated the new and constantly arriving population all over the group of Colonies from New Zealand to far north in Queensland. Thereafter the conditions of colonial life became more and more normal, and the ecclesiastical, as well as the political and commercial, fast approximated to the conditions with which even the rising generation is familiar.

The period since those stirring days has been marked by a rapid progress in ecclesiastical life and organisation. With these I must perforce deal briefly, and, so to speak, *per summa capita*. Perhaps its most striking feature was the long and strenuous battle for the religious education of youth against the fad of hard secularism which has seized the legislative mind in all the Colonies, and which, despite the almost universal dissatisfaction of Christian bodies, has not yet run its course. The battle for the souls of the little ones raged most fiercely in New South Wales, where Sir Henry Parkes, holding aloft his draft Bill on Public Instruction at a public meeting, declared: "I hold in my hand what will be death to the calling of the priesthood of the Church of Rome." Mr. Stephens, the Victorian Attorney-General, was equally outspoken as to the chief object of the Godless system of public instruction:—It was to "purge the Colony of clericalism" and to lead the young generation by sure but gradual steps to "worship in common at the shrine of one neutral tinted deity, sanctioned by the State Department." The secular, or rather Secularist, system took effect in Victoria in 1872, in New Zealand and Queensland in 1876, in South Australia (with an inoperative saving clause) in 1878, in New South Wales in 1879, and in Western Australia a few years ago. All grants to denominational schools were at once or gradually withdrawn. The result was the closing of almost all the Protestant primary schools in the Colonies; but, thanks to the zeal and energy of the Bishops and clergy and the enthusiasm of the laity, the number and efficiency of the Catholic schools has been steadily on the increase, and the great Secularist weapon that was to have dealt a death-blow to the Church in these lands has broken like a rotten stick in the hands of her enemies.

The following extract from a table, published by Mr. Coghlan,* will serve to show the advance made in New South Wales after 1882, the year in which State assistance was withdrawn from denominational schools :—

Year.	R.C. Primary Schools.	Teachers.	Scholars on Roll.	Average Attendance.
1882	75†	...	...	16,595
1886	215	896	25,020	21,229
1891	250	1,242	30,691	23,788
1894	285	1,453	35,150	27,165

In 1899 there were in New South Wales 310 Catholic primary schools, 79 superior day schools, 44 boarding schools for girls, 8 colleges for boys, and 2 ecclesiastical seminaries, and the children in Catholic schools numbered 39,931.‡

The following figures show the growth of Catholic Primary Schools in Victoria during this period :—

Year.	Primary Schools.	Children Attending.	Year.	Primary Schools.	Children Attending.
1851	13	1,002 ...	1881	180	20,377
1854	58	3,472 ...	1891	208	21,799
1857	92	5,487 ...	1897	226	24,066
1861	101	7,524 ..			

In 1899 there were 32,968 children attending the Catholic schools of various kinds in the Colony of Victoria.

Of the other Colonies, New Zealand had 9590 children in her Catholic primary schools in 1896, and 10,175 in 1898 ;§ in 1899, Queensland had 10,478 children in her various Catholic Schools ; South Australia, 5244 ; Western Australia, 2800 ; and Tasmania, 3331. In the seven Colonies of Australasia there are in the parting year of the nineteenth century about 110,000 children receiving the benefits of a Catholic education, and there are 6 ecclesiastical seminaries, 26 colleges for boys, about 290 boarding and superior day schools, and about 800 primary schools. What a progress since the days when, in 1833, Dr. Ullathorne found only one male and one female Catholic school in Sydney and two others in the interior‖—the result of Father Therry's unconquerable zeal, and at the time the only educational institutes conducted under the ægis of the Church in Australasia.

The following table will give an idea of the rapid growth of the Catholic population in the Australian Colonies in the decades that followed the golden days of 1851 :—¶

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*"Wealth and Progress of New South Wales," 1894 ; pp. 834-5.

†These were under the Department of Education. "There were, however, some Roman Catholic schools prior to 1882 not receiving aid from the State."—Coghlan, *ibid.*

‡"Australasian Catholic Directory for 1900," p. 162. §Government Returns for these years.

‖Therry, "New South Wales and Victoria."

¶Compiled from Mr. Coghlan's works and other official sources.

Year.	New South Wales.	Victoria.	Queens-land.	*South Australia.	†Western Australia.	‡Tas-mania.	New Zealand.	Austral-asia.	Total Population.
1861	99,193	109,829	7,676	...	3,786	19,454	10,870	...	1,252,994
1871	147,627	170,620	31,822	28,271	7,282	22,657	35,608	443,887	1,924,770
1881	207,606	203,480	54,376	42,628	8,413	23,055	68,984	608,542	2,742,550
1891	286,915	248,585	92,765	47,179	12,602	25,800	87,272	801,118	3,809,895

At the census of 1891 the Catholic body in the seven colonies was surpassed in numerical strength by the Church of England only, the adherents of which stood at 1,485,066. The various Presbyterian denominations counted only 493,369, the Wesleyans and other Methodists collectively 434,355. Should the rate of increase of the Catholic population of the seven colonies between 1881 and 1891 be maintained in the present decennial period, they should number at the next census (1901) over 905,000 souls. In New South Wales§ and New Zealand,‖ and probably in the other Colonies as well, Catholics surpass all others in the absolute number of them who attend at the sacred services of their Church.¶

The onward sweep of population that after 1851 settled down to tame the Australian forest and to probe the earth for its hidden wealth, soon called for the erection of new Episcopal Sees. That of Brisbane was founded in 1859—the year in which Queensland became a separate colony. The Right Rev. James Quinn (afterwards known as O'Quinn) was appointed its first Bishop. His episcopate was marked by a splendid advocacy of Catholic education, and by a successful operation of the colonisation scheme by which—after the example set by the United States prelates**—some 6000 Irish Catholic immigrants were settled upon the soil of Queensland. The Bishopric of Goulburn was founded in 1864. Dr. Lanigan—an ardent promoter of Catholic education—was the first to wear the mitre of the newly-created See. Maitland—a Titular See since 1848—was erected into a Bishopric in 1865: its first Bishop, Dr. Murray, still happily lives. The Abbey *Nullius* of New Norcia was established in 1867. Two years later, in 1869, were formed the Dioceses of Armidale

*As already stated in the course of this paper, the religious statistics of South Australia were not tabulated in 1846, 1851, and 1861. At the census of 1855 the Catholics in South Australia numbered 8,335 in a total population of 85,821, or 10 per cent. of the total. At the census of 1866 they numbered 23,684 in a total population of 163,452, or 14·49 per cent.

†At the Western Australian census of 1854, Catholics were 17·32 per cent. of a total population of 11,743; in 1859, 22·61 per cent. in a total population of 14,837; in 1870, 26·93 per cent. in a total population of 24,783; in 1881, 28·32 per cent. in a total population of 29,708; in 1891, 25·04 per cent. in a total population of 49,782. The official estimate of the Catholics of Western Australia on July 31, 1900, was about 44,756 in an estimated total population of 179,022, or about 25 per cent.

‡There was no enumeration of religious denominations at the Tasmanian Census of 1881; the figures given above for that year are an estimate by Mr. Coghlan in his "Statistical Accounts of the Seven Colonies," p. 62. The official estimate of the Catholic population of Tasmania on December 31, 1899 (based on the relative proportions ascertained by the census of 1891), gives them 32,819 in an estimated total population of 179,825, or 18·24 per cent.—"Statistics of the Colony of Tasmania for the year 1899," p. 88.

§Coghlan, "Wealth and Progress of New South Wales," 1886-87, p. 468.

‖Coghlan, "Wealth and Progress of New South Wales," 1894, p. 855.

¶The same statement holds good to quite a remarkable extent in the United States, according to the returns published some time ago by Mr. Réné Bache.

**See Spalding, "The Religious Mission of the Irish People; and Maguire, "Irish in America."

and Dunedin. The next three decades witnessed the founding of many other Sees. In 1878 the Dioceses of Ballarat and Sandhurst (Victoria) were created, and Melbourne (then and until 1886 ruled by Dr. Goold) became an Archbishopric. In the same year the Vicariate-Apostolic of Cooktown (Queensland) was formed. Another change soon took place in Queensland, when the Diocese of Rockhampton was founded in 1882. In 1885, Archbishop Moran, the illustrious and learned prelate who succeeded the brilliant Dr. Vaughan as Archbishop of Sydney, was created Cardinal, and the Plenary Synod which was held in the same year resulted in important changes in the Catholic Church in Australasia. The Dioceses of Grafton, Wilcannia, Sale, Port Augusta, and Christchurch, and the Vicariates-Apostolic of Kimberley and Queensland were formed (the latter with jurisdiction over all the aborigines of the colony), and Adelaide, Brisbane, and Wellington became Archdioceses. The present aged and venerable prelate of Hobart was nominated Archbishop by Papal Brief in the following year, and the Diocese of Port Victoria and Palmerston (vacant) was established. The Plenary Synod of 1895 led to the formation of the Diocese of Geraldton, in Western Australia, in 1898.

The past thirty years have witnessed an almost phenomenal extension of churches, schools, and institutes of charity. Within the memory of living men, and so late as 1833, there was but one roofed building in Australasia doing service as a Catholic Church: it was in Hobart—a rude shanty almost as desolate as one of the moss sheds of "ould Donegal" in the penal days. In this closing year of the century (1900) there are considerably over 1400; among them those two noble piles—St. Mary's Cathedral, Sydney,* and St. Patrick's Cathedral, Melbourne each of which, though incomplete, has cost considerably over £200,000, and which rival the grandest achievements of the best period of Gothic architecture. Other noble and costly Cathedral buildings are in progress or preparation in Bendigo, Wellington, Christchurch, and other parts of Australasia. The various other fine Cathedrals—such as those of Brisbane, Hobart, Dunedin, &c.; the monastic and other churches; the fifteen colleges or seminaries in Dunedin, Wellington, Adelaide, Melbourne, Sydney, Goulburn, Bathurst, Ballarat, &c.; the great numbers of secondary schools that dot the colonies like points of light; the monasteries and convents; the charitable institutes of the Sisters of St. Vincent de Paul, the Little Sisters of the Poor, the Sisters of Nazareth, the Sisters of the Good Shepherd, the Sisters of the Good Samaritan, the Sisters of the Holy Family, &c., in Australia and New Zealand—all these, and the speedy and practical removal of a millstone of debt from two Sees by the present Archbishop of Adelaide, have involved the expenditure of enormous energy and of untold sums of money.

Details of the advance of the various dioceses in Australasia, from the crude beginnings of their stone, bronze, or iron age to the full and fair equipment of the

*Rebuilt on a greatly extended plan after the destruction of "Old St. Mary's" by fire on June 29, 1865.

present hour, would in all cases form an interesting—in many a romantic—story. But this lies beyond the scope of the present paper, which—if it is to be kept within even the farthest limits of moderation—must confine itself to the treatment of general and inclusive results. And are they not written in that great record of our annals, Cardinal Moran's "History of the Catholic Church in Australasia?" Some idea, however, of the Church's eager activity in these fresh young lands may be gathered from a few random figures which may be set down here. 1. In the struggling young Diocese of Dunedin, New Zealand, £80,268 was expended on the erection of churches, schools, convents, etc., during the first fourteen years of the episcopate of Dr. Moran. 2. In ten years from 1883 the sum of £85,500 was spent on institutes of religion in the Diocese of Ballarat. 3. In the Archdiocese of Melbourne the one Religious Congregation of the Sisters of the Good Shepherd expended on buildings alone no less than £110,000. 4. During the first three years of the episcopate of the first Australian Cardinal—years, too, of much financial embarrassment in New South Wales—eight Religious Orders were introduced, and no less a sum than £291,540 was expended on religious undertakings in the Archdiocese of Sydney alone: £106,690 of this splendid total being for convents and institutes of charity. 5. During the period 1873-1898 considerably over £700,000 was spent in the cause of Catholic primary education in the Archdiocese of Melbourne alone; "and even this immense outlay," says the distinguished churchman and brilliant apologist who guides the destinies of that great See, "does not represent all that has been done in the cause of education; for, in addition, the complete working order of twenty superior schools and two colleges has had to be provided for."

These figures are the first and readiest to my hand. But almost every Australian diocese could tell, each in its own proper degree, a similar tale. And the grand result is this: that, diocese for diocese, in proportion to its Catholic population, Australasia is better supplied with institutes of charity and with schools under the control of Religious than the churches in the United States, or than the Church in Ireland, of which the Church in the great Southern land is the daughter. Five Irish Sisters of Charity landed in Sydney in 1838.* They were the pioneer Nuns of Australasia. In this, the closing year of the same century, there are considerably over 4000 Nuns in the seven colonies; and Australia has added one new Religious Congregation (the Sisters of St. Joseph †) and New Zealand another (the Sisters of the Holy Family) ‡ to swell the growing regiments of what Leibnitz, in his *Systema Theologiæ*, terms "Heaven's army of charity" in the Catholic Church.

* The Irish Sisters of Charity in Australia now number 252.

† Founded at Adelaide, under great difficulties and trials, in 1867. They now number over 730 Religious, and are scattered over nearly every Colony in the Australasian group. It is impossible within the limits of this paper to detail the growth of the various Religious Congregations of men and women in Australasia. The reader is referred for further particulars to the very interesting chapter on the subject in Cardinal Moran's great work, "The History of the Catholic Church in Australasia."

‡ Founded in Wellington by Mother Mary Aubert.

And there are close on 500 Religious Brothers in the chief colonies of the Australasian group. In the dawning year of the nineteenth century there was no priest exercising the sacred ministry in Australasia. As late as 1824, there were only two; in 1833, there were only four. In the year 1900 they number just a round thousand in the seven colonies; and—where, so recently as 1835, the first Bishop landed upon the shores of the great South lands—there are now six Archbishops (one of them a Cardinal), sixteen Bishops, three Coadjutor Bishops, three Vicars-Apostolic, and one Abbot *nullius*—in all, a hierarchy consisting of twenty-nine prelates exercising episcopal jurisdiction.

In view of this rapid expansion of the Catholic Church in Australasia, the prelates, priests, and laity that are assembled at the Sydney Catholic Congress which marks the close of a century so fruitful in blessings to the Church in these Colonies—may well exclaim, in the words of the Fathers gathered together in the same place at the Plenary Council of 1885: "The prevalent impression on our minds during these days of our Council is one of intense thankfulness to God, who has so blessed the mustard seed of the Faith in the Church of Australasia. At a date so recent as to be quite within the memory of men still moving amongst us, there was not one priest nor one single altar in all these Southern lands. It is not simply that the ministrations of the Church were poor and scant, but, as a matter of fact, it did not exist." And then, having reviewed the progress of the Church in Australasia till 1885, they exclaim—and we may, with even stronger reason and appropriateness, exclaim to-day: "Such a contrast between the beginning and the close of a century is unexampled in history. Such a blessing of fruitfulness is unparalleled since the Early Ages of the Apostles."

IV.—The Popes of the Nineteenth Century.

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THE history of the Popes in this century comprises the history of the Catholic Church. As such an extensive review would clash with other papers contributed to the Congress, I shall confine myself to a brief survey of the chief attempts that have been made to deprive the Church of her independence. Such efforts are denominated Cæsarism, Byzantinism, Erastianism, Statolatry, or Regalism; but these various names signify the same thing, viz., that the Church should be a subordinate department of the State. This Pagan theory is alluded to by the present illustrious Pope, Leo XIII., in these terms: "And more intolerable still, men strive with might and main to bring her (the Church) under the sway of civil governments. Hence it is that her property has been plundered and her liberty curtailed. Hence, again, that the training of her priesthood has been beset with difficulties; that laws of exceptional rigour have been passed against her clergy; that Religious Orders—those excellent safeguards of Christianity—have been suppressed and placed under the ban; in a word, the principles and practice of the Regalists have been revived with increased virulence. Such a policy is a violation of the most sacred rights of the Church, and it breeds enormous evils to States for the very reason that it is in open conflict with the purpose of God." Montalembert, in replying in the French Assembly (1849) to a diatribe of Victor Hugo against the freedom of the Church, said: "We may deny the strength of the Holy See, but we cannot deny its weakness. And you must remember that in this very weakness lies the secret of its invincible strength in resisting your attacks. Permit me to make a homely comparison. When a man is forced to fight with a woman, she can brave him with impunity, unless, indeed, she is the most debased of creatures. She can say to him, 'Strike me, if you will; but you will disgrace yourself, and will not conquer me!' Well, the Church is a woman; and she is more than a woman—she is a mother: the mother of Europe, the mother of modern society. One may be an unnatural son, an ungrateful son, a rebellious son, but one is always a son; and there comes a moment when this matricidal contest becomes insupportable to the human race, and when he who is engaged in it falls, crushed, annihilated, either by defeat or the unanimous reprobation of humanity." With these remarks concerning the nature of the standpoint from which the Papacy of this century will be considered, we proceed to our task.

The first Pope of the nineteenth century is Pius VII. (1800-1823). "His election," says Alzog, Vol. IV., p. 127, "marked the opening of a new era of triumph for the Catholic Church, and falsified the prophecies of the Parisian clubbists, who confidently predicted that after the death of Pius VI. no Pope would ever again sit on the Throne of St. Peter." The character of Pius is described by Cardinal Pacca: "Having attentively studied his character, I can affirm that Pius VII. was by no means deficient in talent, nor of weak, pusillanimous nature. On the contrary, he was a man of ready wit, lively, more than commonly versed in the Sacred Sciences, and especially possessed of that peculiar description of good, sound sense that, in matters of business, intuitively perceives the difficulties to be overcome, and sees everything in its proper light." The Regalism perpetrated against Gregorio Barnaba Chiaramonte was the work of the First Napoleon. This patriot, that controlled and subdued the fierce elements of the French Revolution, meditating over his meteoric career from his prison in St. Helena, wrote: "One cannot lie on the bed of a King without catching the madness of Royalty; I became a madman." Before he caught the maddening Regalistic fever, he saw clearly that Catholicism for France was not a matter of choice, but of necessity. Accordingly, after his victory over the Austrians at Marengo (14th of June, 1800), he wrote to Cardinal Martiniana, Bishop of Vercelli, that he "desired to be on good terms with the Pope, and to arrange for a speedy restoration of Religion in all States subject to the Republic." He took a further step in the same direction by appointing the reformed Revolutionist, Cacault, as *Chargé d'Affaires* in Rome. Pius VII., on his part, despatched Monseigneur Spina, Archbishop of Corinth, and the Theologian, Caselli, to arrange the Articles of a Concordat with the Abbè Bernier, who enjoyed the esteem of the First Consul. There were, however, no insignificant difficulties in the way of arranging a Concordat, and Cardinal Consalvi ("Siren of Rome"), State Secretary of Pius VII., found it necessary to proceed to Paris in furtherance of negotiations. Consalvi, writing to Cardinal Doria, said: "You should be here to understand matters. These men are capable of anything. We three" (Spina, Caselli, and himself) "sweat blood and water; but we shall never abandon what is essential." The Napoleonic Plenipotentiaries endeavoured to subject Catholicism in France to police regulations. This attempt was foiled by Consalvi, who said to Buonaparte: "If you are in good faith in affirming that the Government wishes to subject the Catholic worship to police regulations only in the interest of public tranquillity, why not say so in the Article itself? There must be hidden reasons for this restriction, which is designedly left vague and undefined; and I have reason to fear lest the Government may intend to try to subject the Church to its will." The clause demanded by Consalvi was reluctantly accepted, and thus the Concordat was signed, 15th July, 1801. The Concordat, with an unaccredited appendix known as the Organic Articles (77), was submitted by Napoleon to the French Parliament and acknowledged thereby on 5th April, 1802. More than one of these Organic

Articles fettered the liberty of the Church. For example, Article I., "No Bull, Rescript, Decree, Mandate, Provision, or any other (document) expedited by the Court of Rome 'can be received' without the authorisation of the Government," attacks the freedom of ecclesiastical teaching in its *source*. Again, Article II., "No person styling himself a Nuncio, a Legate, a Vicar, or a Commissary Apostolic, or who uses any other determining title, can exercise on French soil or elsewhere any power in regard to the affairs of the French Church without the same authorisation," attacks the freedom of ecclesiastical teaching in its *agents*. Finally, Article III., "The decrees of foreign Synods, even those of General Councils, cannot be published in France before the Government has examined their form and their conformity with the laws, rights, and privileges of the French Republic," tends to sacrifice Religion, the work of God Himself, to the ever imperfect and often unjust supervision of men. When Consalvi heard of the Organic Articles, appended to the Concordat, he declared that such Erastian provisions nearly pulled down the edifice which he had so laboriously constructed. Pius VII., in Consistory, 24th May, 1802, protested against the doubly unjustifiable inclusion of the Organic Articles in the Concordat. His protest was unheeded. In 1804, indeed, Napoleon promised to abrogate the Church-enslaving provisions of the Organic Articles, but he never fulfilled his promise. In 1817, Louis XVIII., in a new Concordat with Pius VII., inserted this apposite clause: "The Organic Articles, which were prepared without the knowledge of his Holiness and published without his consent, are abrogated, so far as they contain anything contrary to the doctrine and laws of the Church." Such was the first attempt of Napoleon to subject the Church to the thraldom of the State.

The second attempt was due to an aggravated attack of the regalistic madness. By Napoleon's orders, the French troops, in 1805, seized the Papal possessions of Ancona, Ponte Corvo, and Benevento; Napoleon also endeavoured to force Pius VII. to adopt the Continental system, *i.e.*, to boycott all English exports. Pius refused. Napoleon, in his scheme for aggrandisement, even went to the extent of demanding that the Holy See should make an offensive and defensive alliance with France. Nor did he cease till he took possession of Rome, the 2nd February, 1808, and proclaimed by an Imperial edict (17th May, 1809), that the Papal States were annexed to the French Empire. This Napoleonic regalism caused Pius VII. to promulgate (10th June, 1809) the Bull, "*Quum memoranda illa die*," excommunicating "the authors, abettors, and executors of all the injustices recently committed against the Holy See." Napoleon despised the excommunication, and in a letter to Eugene Beauharnais, Viceroy of Italy, says: "Does he [Pius VII.] think his excommunication will cause the arms to drop from the hands of my soldiers"?* Napoleon retaliated by ordering Murat, who then occupied the

* Allison in his "History of Europe," quotes this passage, adding that Napoleon's words were literally fulfilled in the Russian Campaign.

usurped Throne of Naples, to arrest the Pope. Murat commissioned General Miollis to execute the disgraceful task, and that officer entrusted it to his subordinate, General Radet. Thus on 17th July, 1809, Radet took the Pope prisoner. Writing of the captivity of Pius VII., Cardinal Wiseman, in his "Recollections of the last Four Popes" (p. 27), says: "He bore his captivity, its perhaps unintentional rigour, its accidental aggravations, and its occasional insults, as became his high dignity and noblest inheritance, and in the character and spirit of an Apostle." He was kept a prisoner at Savona from 1809 to 1812. Meanwhile, a difficulty had arisen about the canonical confirmation and institution of persons nominated by the French Emperor for the mitre. In this crisis, Napoleon resolved to do without the Pope. Accordingly, he made use of chicanery and intimidation at a National Council of the French Empire in 1811 till a decree was passed, that in default of Papal confirmation of a Bishop-Elect of France, canonical institution should be vested in the Metropolitan, and in some cases in the Senior Suffragan. Napoleon, however, was convinced by the brave Abbè Emery, of St. Sulpice, that this National decree was void without the sanction of the Pope. Thus a deputation of five Cardinals, three Archbishops and five Bishops went to Savona to obtain Pius VII's. signature to the decree contrived by Napoleon, "*Se passer du Pape.*" This deputation persuaded the prisoner at Savona to sign the document. Cardinal Pacca writes: "If I had not discovered among the documents entrusted by the Pope to us at Fontainebleau, the minute of this brief ('*Ex quo*') I would not have credited its existence." But on the return of the triumphant deputation to Napoleon, he refused to accept the Brief. This strange conduct of Napoleon may be understood by remembering that he had not yet succeeded in getting the Pope to abdicate his temporal sovereignty. The Abbè Emery had said to Napoleon: "Your Majesty respects the great Bossuet and is frequently pleased to quote him." In his "Defence of the Declaration," Bossuet says: "We know well that the Roman Pontiffs have received by the concession of Kings, and that they now possess legitimately, certain properties, rights and principalities. We know that these possessions, being dedicated to God, are so sacred that they cannot without sacrilege be invaded, stolen, or given to seculars. The sovereignty of the City of Rome and of other districts has been granted to the Apostolic See in order that the said See may be free in the exercise of its authority throughout the world." But the crime of sacrilegious robbery did not deter Napoleon in accomplishing his ambitious designs. Accordingly, on the 9th of June, 1812, Pius VII., in an almost dying condition, was hurried to Fontainebleau, which he reached on 20th June. The sick Pope was not allowed to leave his carriage during the eleven days' journey, so that when he reached Fontainebleau he was hovering between life and death, and remained in this precarious condition for several weeks. Meanwhile Napoleon had returned from his disastrous Russian Campaign, and forthwith proceeded to negotiate the Pope's abdication of temporal sovereignty. A new

Concordat was drawn up, whereby the Pope, among other things, is made to agree to reside wherever the Emperor would indicate. This virtual renunciation of his temporal dominions was not read to the suffering Pontiff, who was merely informed by Cardinal Doria, that the proffered document was only a preliminary to a discussion, whereat the binding force of the Concordat would be definitely determined by the advice of the Cardinals. Napoleon, however, was unscrupulous enough to publish, 13th February, 1813, this fraudulent instrument as a new Concordat. When Consalvi arrived at Fontainebleau (18th February) he said to the Pope in Consistory: "Holy Father, a cloud may obscure the light of the sun, but the sun does not hence become a cloud. For the honour of the Church, this instrument, extorted from your Holiness by violence, must be disavowed." This judgment of Consalvi was unanimously adopted, and Consalvi and Pacca were deputed to forward to Napoleon a disavowal. When the Monarch received the letter he trampled it under foot and exclaimed: "Things will never be right until I have cut off the heads of some of these priests." Wiseman (*op. cit.*, p. 40) writes in this connection: "He (Pius VII.) yielded in a moment of conscientious alarm; under false, but virtuous impressions he consented, though conditionally, to the terms presented to him for a new Concordat. But no sooner had his upright and humble mind discovered the error, than it nobly and successfully repaired it. He would have no help from others in this work; he suffered no man to risk peace or comfort by assisting him. He would be his own secretary; wrote, corrected, and transcribed the necessary documents; by his humble candour recovered his bright serenity, his sweet smile and unruffled peace; and rose higher in the esteem and love of all who knew him from the depth of the self-abasement into which he nobly descended." The Pope was deaf to all the entreaties of Napoleon to confirm the Concordat, and ultimately refused to give the matter any further consideration till he was restored to Rome. The political outlook for Napoleon was dark and lowering. Waterloo was looming ominous on the horizon, and on 22nd January, 1814, he allowed the Pope to return to Rome. "Finally," says Alzog (Vol. IV., p. 143), "after having undergone so many and so great trials and hardships, Pius VII. made his entrance into Rome 24th May, 1814, amid the joyous acclamations and splendid festivities of the whole people." His five years' exile was spent in defence of the Church's liberties, which Napoleon, in his regalistic madness, endeavoured to strangle. And yet, Napoleon's regalism occasioned to some extent the restoration to the Pope of the Marches and Legations that had been wrested from the temporal sway of Pius VI. This restitution was effected at the Congress of Vienna in 1815, together with Benevento and Ponte Corvo. In the diplomatic struggle at Vienna, Consalvi, by his genius and the friendly support of the English and Russian delegates, gained a conspicuous triumph. As he was the mainstay of Pius VII., I may here insert the judgment passed on Consalvi's character by one who knew him well: "Perhaps you will be surprised to hear what I am going to tell you, as to the opinion I formed of him

(Consalvi) before he had been a month in my house. True humility in a most extraordinary and heroic degree is the characteristic of this Cardinal, and therefore he must have been the first politician in the Congress at Vienna."

Notwithstanding the attempts of Napoleon to enslave the Church, Pius VII. retained no animosity against the fallen Emperor or his family. Two quotations will suffice. Pius VII. wrote to Consalvi: "The mother and family of Napoleon appeal to our generosity, and we deem it just to respond. We are sure that you will cheerfully comply with our injunction to write, in our name, to the allied Monarchs, and especially to the Prince Regent (of England), who has given us so many proofs of esteem. He is your good and dear friend, and we expect you to ask him to lighten the sufferings of such a banishment. It would be an extraordinary joy to our heart to have contributed to lessen the torments of Napoleon." This Christian magnanimity of Pius VII. towards the regalistic spoiler, Napoleon, is also seen in the attitude of Pius IX. towards Victor Emanuel II., and a short time ago in the action of Leo XIII. towards the assassinated King Humbert. Finally, when the mother of Napoleon heard, through Cardinal Fesch, of the efforts of Consalvi on behalf of her son, she wrote to his Eminence: "The sole consolation left me is the knowledge that the Holy Father forgets the past, and remembers only his affection for all belonging to me. We can find no refuge save under the Pontifical Government. I speak in the name of my entire family of proscribed ones; and, above all, for him who is now slowly dying on a desert rock. His Holiness and your Eminence are the only persons in Europe who try to soften his fate."

The history of Pius VII.'s Pontificate, from his restoration in 1814 till his death in 1823, does not come within the province of this paper. I add, however, this short passage from Parsons: "Consalvi, restored to the Secretaryship of State, resolved to renew the olden traditions, and to surround the Apostolic Chair with all the glories of the Sciences and the Arts. He initiated immense works, destined to replace the spoliations of the modern Vandals, and put forth every effort to effect the restitution of the treasures of Art which the Gallic conqueror had stolen for the adornment of the Louvre—a task, however, in which he was not entirely successful. He encouraged and protected the greatest of modern sculptors, Canova, and the Danish Thorwalsden, who finally executed his monument; the young and struggling musician, Rossini; Cimarosa, in his decline; the Englishman, Lawrence, whom George IV. had sent to paint his portrait; Bernetti and Angelo Mai, who afterwards continued his policy. He was the friend of Humboldt and of Niebuhr; but he knew how to do the honours of the capital to kings and princes, and the festivities with which he welcomed them were among the most splendid of the day."

The second Pope of the nineteenth century was Leo XII., known before his elevation to the Papacy as Cardinal Hannibal della Genga. His Pontificate—from 1823-29, and that of his successor, Pius VIII. (1829-30)—were not under the fatal shadow of any new regalism, and hence do not here call for prolonged

treatment. I may mention, however, that the Erastianism, claimed by the English Monarchs since the days of Henry VIII., and that had fallen so heavily upon the Catholics of Great Britain and Ireland, was, as far as Catholicism is concerned, almost entirely abrogated by the Catholic Emancipation Act of 1829. This measure was not passed without a struggle. Already, in 1813, Grattan introduced in the House of Commons a Bill "To provide for the removal of the civil and military disabilities under which His Majesty's Roman Catholic subjects now labour." Grattan's proposal was forthwith hampered by two Erastian amendments, to the effect that episcopal appointments and communication with the Holy See should be subjected to a Government veto. These vetoistic securities were repudiated in England by the renowned Dr. Milner, Vicar-Apostolic of the Midland District. The Irish Hierarchy, assembled in Dublin, declared that "Certain ecclesiastical clauses or securities contained in the Bill are utterly incompatible with the discipline of the Catholic Church," and that they "could not assent to these regulations without incurring the heavy guilt of schism." The great statesman, Edmund Burke, wrote on this topic in 1792: "Never," he says, "were the members of one religious sect fit to appoint the pastors to another. Those who have no regard for their welfare, reputation, or internal quiet, will not appoint such as are proper. It is a great deal to suppose that even the present Castle would nominate Bishops for the Roman Church of Ireland, with a religious regard for its welfare. But suppose them to be as well inclined as I know that I am to do the Catholics all kind of justice, I declare I would not, if it were in my power, take that patronage on myself—I know I ought not to do it." Fortunately, however, the Speaker of the House of Commons, Abbot, proposed in Committee of the Whole that the words in the first clause of the Bill, "to sit and vote in either House of Parliament," be omitted. Abbot's motion was carried by a majority of four, and Grattan's Bill and the vetoistic clauses were abandoned. Amherst writes: "Those to whom he (Milner) was opposed were able and determined men. They were not inclined to give up their cause because hitherto they had not been successful. Milner, on his side, was not a man likely to surrender or cease fighting. The time had not arrived when a younger man, and a layman loyal to the Church, was to appear upon the scene, and with a strong political power to back him, was to force on the question of emancipation, freed from conditions which interfered with ecclesiastical discipline. Ten years had to elapse before O'Connell should form his Catholic Association. Milner then was an old man. He had earned his laurels. The strength of his arm was not needed in the fray, when, sixteen years after the time I am writing of, the great political Hercules, wielding his gigantic political club, bore down upon bigots and vetoists, and forced a way for himself and his followers to a place from which Catholics had long been shut out." The turning point in O'Connell's campaign was the Clare Election of 1828. He contested this seat against Vesey Fitzgerald. O'Connell was well aware that he could not sit in the English House of Commons

without taking an oath "that the sacrifice of the Mass and the invocation of the Blessed Virgin Mary and other saints, as now practised in the Church of Rome, are impious and idolatrous." In an address to the Clare electors, the Liberator said: "Of course, I will never stain my soul with such an oath. I leave that to my honourable opponent, Mr. Vesey Fitzgerald. . . . Return me to Parliament, and it is probable that such a blasphemous oath will be abolished for ever. . . . The discussion, which the attempt to exclude your representative from the House of Commons must excite, will create a sensation all over Europe, and produce such a burst of contemptuous indignation against British bigotry in every enlightened country of the world, that the voice of all the great and good in England, Scotland, and Ireland, being joined to the universal shout of all the nations of the earth, will overpower every opposition, and render it impossible for Peel and Wellington any longer to close the doors of the Constitution against the Catholics of Ireland." O'Connell had received two-thirds of the Clare electoral vote, had been "chaired" through Ennis in the presence of sixty thousand men, and escorted to Limerick with a guard of forty thousand. Peel had no alternative, and accordingly introduced, in March, 1829, a Bill to remove the civil disabilities of His Majesty's Roman Catholic subjects. Amherst writes: "The year 1829 will undoubtedly remain for ever a great epoch in our history."

Since the Act of Emancipation we are entitled to retort, upon the words of a great Minister (Pitt), that at no time, nor under any possible situation of affairs, can we ever go back to the old principle that Catholics are not in every respect equal before the law to their Protestant fellow-subjects. It is the more necessary to insist upon this, as some of the older ones amongst us, who can remember the passing of the Emancipation Act, may still retain some remnant of the old idea that we Catholics are a proscribed race. It is true the notion has been fast fading away; but no tinge should now remain. And it is especially important that our youth should be completely free from all suspicion that they are not in an exact equality before the law with their Protestant fellow-countrymen. For it was this sense of inequality which weakened the energy, overbore the strength, and destroyed the ambition of so many who might have used their talents to rise to the level of any others in the land. And, even down to our own day, it may be the retiring shadow of the oppressor who has gone, which has kept many a young man of promise from feeling that sense of freedom which is necessary for action. For it cannot be doubted that there has been, and still is, amongst the Catholics of England, a fearful waste of talent and of strength, which might be of essential service both to the Church and State. We may here append a few estimates of the Liberator, O'Connell. The great agitator himself often said, "I am ready for anything—anything but an abandonment of my religion." This saying recalls Montalembert's "*Catholique avant tout.*" These principles Gladstone painstakingly misinterpreted, so as to cast a slur upon the allegiance of Catholics to civil

authority. But to return. Louis Veuillot did not exaggerate when he said that Rome was the sole place worthy of guarding the heart of O'Connell: "Since Rome was his true country, he having, by his immense labour, the splendour of his Faith, by the glory of his courage, and the fruitfulness of his genius, attained to a grandeur which made him a citizen not only of Ireland, but of that world of which Pius IX. was the great King." Cantù says of O'Connell: "He who seeks for a personage who may be compared to the great agitator, must recur to the times of august beings, to the days when a Peter the Hermit, a St. Bernard, a St. Anthony, drew to their standards hundreds of thousands of men." Lastly, Father Ventura says of him that he was "one of the grandest glories of Catholicism; the grandest, the most extraordinary, the most stupendous personage of modern times." We must not, however, omit that the London *Standard*, in an obituary notice of O'Connell, characterised him as the "Thomas More of the nineteenth century, a thorough Popish fanatic"; and that George IV., at the first royal *levée*, after the passing of the Emancipation Act, said, as the Liberator was approaching His Majesty: "There is O'Connell! G——d damn the scoundrel"!

The fourth Pope of the nineteenth century was Gregory XVI. (1831-1846), The new Pontiff is described by Lammenais in "*L'Avenir*" thus: "Piety, Science, and Wisdom have again been placed on the Immortal Throne of St. Peter. An excellent apprenticeship for the Popedom was that which Cardinal Cappellari underwent as Prefect of the Propaganda; he became accustomed to regard the world in its entirety." The regalism that prevailed during the Pontificate of Gregory XVI. is so extensive that we have to forego the history of Spanish (Masonic), Portuguese (Masonic), and Prussian regalism, and restrict our remarks to the Italian and Russian.

Gregory XVI. had scarcely entered his apartments, after giving his inaugural blessing, "*urbi et orbi*," from the loggia of St. Peter's, when he was informed of the revolt in the Romagna. The revolution was suppressed by the intervention of Austria. "But," says Parsons, "when brute force had failed once more to destroy the civil royalty of the tiara, diplomatic chicanery undertook to emasculate that royalty." Delegates from France, Austria, England, Russia, and Prussia met at Rome and drew up a Memorandum which they would impose on the Pope as a necessary condition to the continuation of Papal temporal sovereignty. This notorious Memorandum demanded, among other things: (1) laymen should be eligible for civil positions in the Government; (2) extension of municipal liberties; (3) judiciary and financial reforms; (4) full liberty of the Press; and (5) establishment of a National Guard. These demands were subterfuges intended to debase the Papal Government of the Papal States in the eyes of the world. Rayneval, the French Ambassador in Rome, admits that the ecclesiastical officials in the Papal dominions were to the laymen in the proportion of one to sixty. Judiciary reforms were demanded for a country which had enjoyed for centuries "a regular legislation,

resting on foundations established by equity, and which past ages have respected; a legislation which is modified every day as need occurs, with a regularity which is unknown in any other land" (Rayneval). In fine, with reference to the establishment of National Guard, the Secretary of State, Cardinal Bernetti, in a reply to Lord Palmerston, said: "If the English Government were itself to try in London, and for fifteen or twenty years, an experiment as to the value of that institution which it so cheerfully commends to other Governments, perhaps His Holiness might be induced to adopt it." This Memorandum was repudiated by Gregory XVI. as a veritable abdication of his Pontifical independence. The instrument was then abandoned through shame or fear.

The regalism in Russia in this century is a dark chapter. Russia has a national Church with the Czar as its Supreme Head. Ever since Russia obtained a footing in Poland in 1772, the Polish Catholic Church of Greek and Latin rite has been cruelly persecuted for its resistance to conform with the State Church. Catherine II. of Russia (1772-96) began the persecution, but as her reign does not belong to this century I shall merely allude to it in this passage of Parsons: "Tolstoy," he says, "proclaims the name of this murderous and ostentatiously lubricous woman as 'venerable'; but Catholics remember that when she left the embraces of her latest paramour for those of death—a death which reminds us of that of Arius—she could reflect that, since the treaty of Goodno, signed three years previously, she had forced four-fifths of her Uniate subjects into the ranks of 'Orthodoxy' (*i.e.*, the Greek Schismatic Church). She had strangled their faith as remorselessly as she had strangled her Imperial husband; and the hundreds who had perished on the scaffold or under the knout, the fourteen thousand who were undergoing a living death in Siberia, the other thousands whose noses and ears were cut off after they had been deprived of their flocks—their sole means of subsistence—would scarcely have termed her venerable." Catherine's chief agent in enforcing Statolatry was Archbishop Siestrezencewicz. We shall refer somewhat more minutely to the regalistic persecutions of Nicholas I. (1826-55), Alexander II. (1855-80), Alexander III. (1880-94), and the present Czar, Nicholas II.

Nicholas I.'s Erastian measures were mainly concocted and executed by Siezmasko. The Holy Synod had been the Governmental bureau to manage the affairs of the "Orthodox" Church; the Catholic College had also been entrusted with a similar office over the Polish Catholics of the Latin rite, and now Siezmasko instituted a United Greek College to control the ecclesiastical concerns of the Ruthenians. In harmony with this basic Erastian decree were other subordinate measures. For example, the Bishops and heads of religious houses were forbidden to exercise any supervision over the education of the clergy; again Episcopal Sees were systematically kept vacant or filled by unworthy persons, and the property of monasteries and convents was frequently sequestrated. This regalistic code was strictly enforced, as the following instances will show: At Novogrodek, in 1834, fifty-four

priests protested against Siezmasko's regalism, and were banished to Siberia. At Witepsk, in 1835, an Imperial Commissioner entered a Uniate Church and ordered the worshippers to embrace the religion of the Czar. The brave Ruthenians said they would die rather than abandon their Faith, and die they did at the hands of the military. At Starousiel, the military commander ordered the Uniate soldiers to worship God as the Czar did. The soldiers refused, and were forthwith massacred. In the Province of Mohilew, in 1837, the priests refused to sign "An Act of Union with the Russian Church," with the result that one hundred and sixty of them were sent to Siberia, where most of them died. In 1838 commenced the martyrdom of the Nuns of Minsk. I cannot here detail their seven years of persecution, but I can say that the cruelty displayed recalls the days of Nero, and that the bravery exhibited by these Basilian Sisters recalls the heroism of the early martyrs. I may give one instance in illustration. Siezmasko and his soldiers entered the convent at 5 a.m., found the Sisters proceeding to Meditation, and forthwith pronounced his ultimatum. "Which will you have—the revenues you now enjoy, and greater ones also from our magnanimous sovereign, if you embrace the Orthodox religion, or hard labour in Siberia if you refuse?" The Abbess Makrena replied: "Hard labour and a hundred Siberias rather than a desertion from Jesus Christ and His Vicar." "But wait a bit," insisted Siezmasko, "when my rods shall have stripped from you the skin with which you were born, you will be more amenable." Whereupon one of the Sisters replied, and her reply was prophetic: "Skin us, cut our flesh from our bones: you will find us even then faithful to Christ and the Roman Pontiff." In 1842 Gregory XVI. arraigned Nicholas I. before the bar of Western Christendom by publishing an account of Russia's regalistic atrocities in Poland. The result was an interview between the Pope and Czar in 1845, and the Concordat of 1847. The nature of the interview has not been revealed, but the following eloquent passage from Wiseman is worth quoting: "He (Nicholas I.) had entered with his usual firm and royal aspect, grand as it was from statue-like features, stately frame and martial bearing; free and at his ease, with gracious looks and condescending gestures of salutation. So he passed through the long suite of ante-rooms, the imperial eagle, glossy, fiery, with plumes unruffled and eye unquenched, in all the glory of pinions which no flight had ever wearied, of beak and talon which no prey had ever resisted. He came forth again with head uncovered, and hair, if it can be said of man, dishevelled; haggard and pale, looking as though in an hour he had passed through the condensation of a protracted fever; taking long strides, with stooping shoulders, unobservant and unsaluting. It was the eagle dragged from his eyrie among the clefts of the rocks, 'from his rest among the stars,' his feathers crumpled and his eye quelled by a power till then despised." The chief articles of the Concordat to which this conference led were as follows:— The Czar would not appoint to Bishoprics without an understanding with the Holy See; the Bishop was recognised as the sole judge of ecclesiastical affairs in his

diocese; and the Bishop was allowed the supervision and management of the ecclesiastical seminaries. But Nicholas I. never actuated these provisions of the Concordat. We shall here, for the sake of continuity, give the subsequent history of Russian regalism.

Under Alexander II. (1855-80) regalistic persecution raged in Poland. In 1861 a Requiem was being celebrated in each parish church of Warsaw on the anniversary of the death of Kosciuszko, and a governmental order was issued that the suppliants should be denied egress. The poor people were thus confined for 17 hours, and were then, to the number of 2000, dragged to the citadel. Bialobrzeski, the administrator of the widowed diocese, handed the Governor a courageous protest, in which, among other things, he said: "These deeds are a disgrace to the soldiers of a civilised Government, and make one believe that the days of Attila have returned. But, since such are the facts, and since the soldiers menace unarmed people with their bayonets, I am obliged, in conformity with the mind of the Church, to take measures which will make this justly indignant people realise deeply the barbarity of the outrages which have been perpetrated. I therefore order that all the churches in Warsaw be closed, and I prohibit all services in them. What will be the consequence of this shutting off from all religious consolation a people who are already so profoundly irritated, I know not; but I do know that nothing can now renew the ties between governed and governing which have been so often and so cruelly broken." This protest sent Bialobrzeski to prison, where he was deprived of even the consolation of his Breviary, till he was put to death after a month's incarceration. Mgr. Felinski was then appointed to the Diocese of Warsaw, and found himself necessitated to contend against the ecclesiastical absolutism of the Czar. The Grand Duke Constantine forbade Felinski to hold the procession on *Corpus Christi* on penalty of military suppression. The Bishop answered: "Very well, your Highness; then I, with the Crucifix in my hand, shall be the first to go out of my church; I shall offer my breast to your bayonets, and men shall know whether it is your Highness or I to whom the religious war will be due." Who can enumerate the number of priests exiled to Siberia by the Czar's agent, Mouravieff? In 1863 he exiled many scores from Lithuania, and hanged or shot 11 others. In 1864 he closed 24 churches; in 1865, 26; and in 1867, 140. Pope Pius IX. raised his voice frequently in behalf of Poland, and very emphatically in his Allocution in the Consistory of April 27, 1864: "Poor Poland!" he says, "the blood of the weak and the innocent cries to the Throne of the Eternal for vengeance on those who have shed it. . . . I feel myself inspired to condemn that sovereign, whose name I do not now pronounce, because I shall mention it in another discourse. This potentate, who styles himself falsely an Eastern Catholic, but who is merely a schismatic, persecutes and kills his Catholic subjects, and by his cruelty has forced them to insurrection. Under pretext of suppressing this insurrection, he extirpates Catholicism, he deports entire populations to the regions of ice, where they are

deprived of all religious consolation, and he replaces them with schismatic adventurers. He tears priests from their flock and exiles them, condemning them to forced labour and other degrading punishments. . . . He pretends to depose a Bishop whom we have canonically instituted. . . . Let no man say that we foment European revolution when we raise our voice against these iniquities. We know how to distinguish between Socialistic revolution and the struggle of a nation which fights for its independence and its religious faith. In stigmatising the persecutors of the Catholic religion, we fulfil our duty." This protest of Pius IX. gained the applause of even the enemies of the Vatican. Brofferio, one of the foremost leaders of the Italian Unitarian movement, speaking from his place in Parliament on May 1, said: "Behold an old man, tired, sick, without an army or any resources, and on the brink of the grave. He anathematises a potentate who slaughters a people. I am agitated throughout my entire being. I fancy that I am living in the days of Gregory VII. I bow my head and I applaud." The Pope's protest, however, had little effect. Hence Cardinal Antonelli published in 1866 his "Exposition, etc.," in which he portrays the Church of Poland in these words: "We behold pastors snatched from their flocks, or despoiled of their authority; the Priests either proscribed or prevented from exercising their ecclesiastical ministry; the Religious expelled and reduced to indigence; the Uniate Greeks drawn violently into schism; the Latins seduced or deprived of religious aid; sacred worship suspended; the churches being either deserted or given over to non-Catholic services; the property of the Church stolen, the hierarchy abolished, religious and secular education contaminated, schism propagated; and finally every means destroyed whereby the Supreme Pastor might succour, teach, or console so large a number of his oppressed children." Alexander II. retaliated by issuing a ukase in 1867 to this effect: "All persons guilty of holding with the Pope of Rome and his government any relations other than those hereby allowed, and all persons who illegally receive from the Pope, or his Government, or from any foreign ecclesiastic, any Bulls, Briefs, or other instructions, or decisions, without having sent them to the local Government or to the Minister of the Interior, shall suffer the punishment prescribed by the law in this matter." Pius IX. at once issued an Encyclical, in which he stigmatised the recent ukase as an outrage "on the natural rights of man, by its violation of the rights of conscience." And Cardinal Antonelli declared that the Erastian provisions of the ukase were subversive of the Primacy of the Pope. Bishop Vincent Popiel of Plock and Bishop Lubienski of Augustovo refused allegiance to the ukase, and were exiled. And be it observed that no Catholic could hold a position under the Government, not even as an employee on the railroad. Catholics were not even allowed to live. In 1874 commenced Marcellus Popiel's persecution. This cruel Bishop of Chelm prepared an Address signifying adherence to the State Church, and Catholics who refused their signature were not treated very leniently. For non-subscription men received 50 lashes of the terrible Cossack Nahajka; women received 25, and children 10. At

Uscimow, an officer named Tur ordered his squadron to drive the recusants into the icy waters of a neighbouring lake. At Pratulin, Colonel Stein shot nine of the obstinate to death and wounded four mortally. At Kutanin, the President tried not only intimidation but persuasion. Thus he induced a venerable old man named Pikuta to advise the people what to do. Pikuta said: "You wish me, President, to tell my neighbours how they shall act. I am ready to obey you; but they know already what I would say. There is but one course for all of us: we must remain invincibly attached to our religion, come what may." Pikuta then drew a crucifix from his bosom, and falling on his knees said: "I swear by my grey hairs, by the salvation of my soul, by my hope of seeing God at the moment of my death, that I will never abandon one iota of our Faith. The holy martyrs suffered innumerable persecutions for this Faith, our brethren have shed their blood for it, and we must imitate them." This hero was taken at once by the soldiers, loaded with chains and cast into prison. The persecution abated somewhat towards the end of Alexander II.'s reign in 1880.

His successor, Alexander III. (1880-1894), showed at first signs of a more conciliatory disposition towards Rome. This *rapprochement* may have been due to Leo XIII.'s Encyclical against Nihilism. The result was that a Concordat was signed at the Vatican, 24th December, 1881, by Cardinal Jacobini and M. de Giers, the Prime Minister of the Czar. Then in 1888 the diplomatic relations between St. Petersburg and the Vatican, broken off during the Pontificate of Pius IX., were renewed, and M. Iswolski arrived in Rome as Russian Ambassador to the Vatican. But the timid Alexander III. was unduly influenced by Pobedonostzef, Procurator-General of the Holy Synod, and regalistic persecutions were revived. The massacre of Krozé will serve as an illustration. The Government authorities closed the Catholic church as a preliminary to its usurpation by the State. Thereupon about a hundred persons entered the edifice. Forthwith the Cossacks attacked them, killed ten, mortally wounded forty-two, outraged fifteen of the women and freely used the knout upon the survivors. Pope Leo XIII. protested and the Czar ordered Prince Cantacuzene to make an investigation. The report submitted was that the Catholics attacked the Cossacks and deserved the punishment. Then Leo XIII. wrote to Alexander III.: "Evidently, Sire, one of us has been egregiously deceived. Since you are nearer to Krozé than I am, deign to discover, for yourself, which one of us receives misleading reports." The Czar made a personal inquiry and came to the conclusion that the Government authorities at Krozé were at fault. Alexander III. reproved Cantacuzene, who next day poisoned himself. Meanwhile the survivors of the massacre were languishing in prison, and it became necessary to put them on their trial. Four of the accused were sentenced to ten years' hard labour, twenty to some months additional imprisonment, and three were sent to Siberia.

The first act of the present Czar, Nicholas II., was to release the victims of Krozé. Nicholas II. summoned General Orowski, Governor of Vilna, to explain his

conduct in the Krozé case, and after the interview the General blew out his brains in a railway carriage. The present Czar also allowed Archbishop Vincent Popiel of Warsaw, with two other Catholic Bishops, to visit Rome. Yet we find the peasants of Minoga deported to the depths of Russia for propagating devotion to the Sacred Heart of Jesus. We here finish the brief review of a Hundred Years' Regalism in Russia. Poor Poland! When will thy dark night of regalism end? And when will our eyes be gladdened by the day-dawn of thy civil and religious liberty?

The fifth Pope of the century is Pius IX. (1846-1878). The central regalistic event of Pio Nono's Pontificate is the usurpation of the Papal States in 1870. This brigandage has a previous history. Before entering upon this narrative, it may be useful to mention that, at the beginning of Pius IX.'s Pontificate, the Papal States comprised twenty provinces: (1) Rome; (2) Bologna, Ferrari, Forli, Ravenna (these four are often called Romagna), Urbino with Pesaro, Velletri (Legations); (3) Ancona, Macerata, Camerino, Fermo, Ascoli, Perugia, Spoleto, Rieti, Viterbo, Orvieto, Civita Vecchia, Frosinone, with Ponte Corvo and Benevento. The entire area was 12,041 square miles and the entire census in 1853 was 3,124,758. To return. The year 1848 is one of the most memorable years in European history. There was revolution in Paris, Berlin, Vienna, Naples; but we are concerned now with a revolution against the Temporal Sovereignty of Pius IX.

To trace the genesis of this revolution is no easy task. We know, however, that Mazzini had devoted his life from 1831 till his death in 1872, to the scheme of establishing a Universal Republic. He openly proclaimed that "The Italian people are called upon to destroy Catholicism in the name of the continuous revelation." Mazzini had for a time seceded somewhat from the Carbonari, whose chief members, *e.g.*, Palmerston, Cavour, and Victor Emmanuel, were for him too conservative. Carbonarism, indeed, in its seventh degree, is so liberal as to antagonize both Throne and Altar; but then few of the Carbonari know anything of the ultimate end of Carbonarism. This Masonic association had honeycombed European governments, and thus had members in the most influential positions in Europe. The Carbonari continued to make themselves necessary even to Catholic Sovereigns, such as those of France, Spain and Portugal. The Carbonari disavow all Revelation and hence they are, logically enough, inimical to the accredited custodian of Revelation, viz., the Catholic Church. The plan of campaign was to deprive the Pope of the support of his temporal dominions that thus the Papacy would soon totter to its grave. Now to take up the thread of events. The revolutionary propaganda in Rome had roused the people to a pitch of enthusiasm that could hardly be exaggerated. The revolutionaries demanded that (1) an Italian Republic with the Pope as President should be established; and (2) the Pope should join Charles Albert of Sardinia in depriving Austria of Lombardy and Venice, which she held since the Congress of Vienna in 1815. Pius IX. had granted many liberal measures, but he protested in an Allocution delivered in Consistory, 29th of

April, 1848, against the aforesaid claims. "The Allocution" says Parsons "appeared to the Masonic conspirators to furnish an excellent pretext for a sedition." After Pius IX.'s refusal, Cicervacchio, the inn-keeper, harangued the mob, and the "Clubs" resounded with the eloquence of Mamiani, Florentino, Galetti, Sterbini, Gavazzi, to the effect that the Pope should enter on the war against Austria. Mamiani and Galetti were among the political prisoners that were amnestied by Pius IX. Gavazzi was an apostate priest, but was not the only priest who joined the ranks of the revolutionaries. The "political priests" of Italy in those days "were no strangers to the secret societies, nor did they keep aloof from conspiracies." They were the dupes of designing revolutionaries. An "Instruction" from the *Alta Vendetta* of Rome in 1819 contains these words: "If you wish to found the Kingdom of the Elect on the throne of the whore of Babylon, cause the clergy to march under your banner, while they fancy they are marching under that of the Holy Keys. If you wish to destroy the last vestiges of tyranny, throw out your nets, like Simon Bar Jona, but not, like him, into the sea. Throw them into the depths of the Sacristies, the seminaries, and the convents; and if you are not too precipitate, your haul of fish will be more miraculous than that of Peter. With the tiara and the cope you will fish up a revolution that will set fire to the four corners of the earth." Pius IX. thought to avert the storm by asking Mamiani to form a new Ministry. At the opening of the new Parliament, Mamiani said that "the Pope thereafter would pray, bless and pardon; but, that the most important affairs of State would be left to the discretion of the Chambers." The Pope replied energetically that he would not allow his authority over the patrimonies of the Church to be thus cribbed, cabined and confined, and that he would exercise his "full liberty of action."

Mamiani's Parliament in a few days sent a message to Pius IX. to declare war against Austria, whose General, Radetzky, was gaining his first victories over Charles Albert, of Sardinia. When the Pope refused again, the mob broke the windows of the residence of the Cardinals, and paraded the streets, crying, "Death to the priests! Down with the Pope!" Pius IX. then prorogued the Chambers, and called upon Count Pellegrino Rossi, an ex-Carbonaro, to form a Ministry. Rossi, like Pius IX., ardently favoured Italian national independence, but feared the responsibility of leading Parliament against the revolutionaries. However, he finally consented. His policy was Neo-Guelphic., *i.e.*, to form an Italian Confederation; but in this he was opposed by Charles Albert, who favoured a Piedmontese Italy. Rossi gave great offence to the Brethren of the Three Points by declaring that "The Papacy is the sole grandeur remaining in Italy," and that "in order to repress the factions, he would himself take up arms, and the Pope would not be reached, unless by passing over the body of Rossi." Rossi was forthwith denounced by Sterbini in his *Contemporaneo* and in the other revolutionary organs, and Mazzini went so far as to say that Rossi's death "was necessary."

The assassination was plotted in Florence or Leghorn, and one of Mazzini's "Young Italy" was chosen by lot to do the dastard deed. Rossi was warned, but calmly replied that the cause of the Pope was the cause of God. As the courageous statesman was ascending the grand staircase of the Cancellaria for the opening of Parliament on the 15th of November, an assassin, named Sante-Constantini, stabbed him in the neck. The French Ambassador (Duc d'Harcourt), in a despatch to his Government, wrote: "He (Rossi) was stabbed in the throat (at 1 p.m.), and died immediately. The murderer was not arrested, nor was any attempt made to seize him. Some *gendarmes* and National Guards, who were on the spot, did not interfere. The populace remained mute and cold. It was with difficulty that the Minister's servant could find anyone to help him in carrying the body of his master into a neighbouring room. . . . In the evening the murderers and their adherents, to the number of several hundreds, fraternised with the soldiers at their barracks, and none of the magistrates came forward to act. The Director of Police, although urged to take energetic measures, refused to interfere, and withdrew." The revolutionaries paraded the streets of the city, carrying in procession the bloody dagger; they halted beneath the window of the room where lay the dead body of Rossi and his weeping widow and children, and raised the inhuman cry: "Blessed be the hand that stabbed Rossi." The Pope's turn came on the 16th of November, at 2 p.m., when an angry mob proceeded to the Quirinal with a petition, printed at the Press of the Popular Club, demanding, among other things, that a new Ministry should be formed of such men as Sterbini, Galetti, and Mamiani. The mob was denied admittance by the Swiss Guards of the Pope. Whereupon the Quirinal was besieged; carts and waggons were formed into an impromptu stockade; six thousand troops soon joined the populace, and two six-pounders were brought into requisition. At this stage a truce was proclaimed, and the eleutheromaniacs were allowed to present their petition. This outrage deprived the Pope of all authority in Rome. Nor was his life even safe. The amnestying, the reforming, the generous Pio Nono, accordingly, fled from Rome on the night of the 26th of November. His flight was that of a prisoner from a gaol, and was chiefly effected by the kindness of the French Ambassador and the Minister of Bavaria. The Pope had hair-breadth escapes, but arrived safely at Gaeta, in the territory of Ferdinand II. of Naples, who treated the exiled Pontiff with the greatest sympathy and kindness. Then the cry went forth: "The Papacy is at an end!" A Republic was immediately proclaimed, under the supervision of a Triumvirate, composed of Mazzini, Armellini, and Saffi. The miserable state of Rome at this time is described by Maguire thus: "Industry paralysed, trade destroyed, employment hopeless, credit annihilated, houses untenanted, hotels deserted, and the streets swarming with an idle, starving, and desperate population, Rome presented a miserable spectacle to the civilised world, notwithstanding her enjoyment of a new-born freedom, and her emancipation from the thraldom of a "priestling," as one of the orators of the

Assembly indecently described the Supreme Pontiff."* On the 18th of February, 1849, Pius IX., through Cardinal Antonelli, called on the Catholic Powers to restore him to his Temporal Sovereignty. In response to this appeal, plenipotentiaries of France, Spain, Portugal, Naples, Austria and Bavaria met at Bavaria, and decided that France should besiege Rome, whilst Ferdinand II. of Naples should enter the Southern portion of the Papal States, and Austria should attend to the Romagna. Meanwhile, Rome was a Pandemonium—witness the sacrileges of the Lungara; and another Reign of Terror prevailed, in the Pope's territories, instigated by Zambianchi and Garibaldi. However, Louis Napoleon, President of the French Republic, despatched, under General Oudinot, an expeditionary force, that disembarked at Civita Vecchia on the 25th of April, 1849. Victor Hugo and others opposed the sending of this French contingent, but Montalembert was in the Assembly, and his words struck a responsive chord throughout France when he said: "The person of the Pope is infinitely dear and infinitely sacred to Frenchmen, but his Authority is much dearer and more sacred."

General Oudinot arrived before the walls of Rome on the 30th of April, 1849, and his first attack on the garrison commanded by Garibaldi cost him the loss of two hundred men. There is no doubt about the bravery of the defence made by the garrison; but the French Artillery was irresistible, and accordingly Garibaldi, on the 1st of July, fled with 5000 men from Rome. The remnant of the garrison surrendered unconditionally, and Oudinot on 2nd July entered Rome. Two days later the victorious General sent Colonel Neil to lay the keys of Rome at the feet of his Holiness at Gaeta, when the Pope graciously thanked the Colonel for the generous assistance of France. The Prince-President of the French Republic endeavoured to hamper the Pope's restoration with conditions. Pius IX. protested; but, of his own accord, on the 14th of September, 1849, he granted an amnesty, and promised greater liberties to the provinces and communes. The conditions were ultimately withdrawn, and on the 12th of April, 1850, Rome welcomed the Pope-King with every appearance of sincere gratification. Thus ends the first of the drama of the temporal dethronization of Pius IX.

The second act in this drama centres round the Revolution (1859-1861), which deprived the Pope of most of his dominions, leaving him only Rome and the Comarca, Viterbo, Civita Vecchia, Velletri, and Frosinone, an entire area of 2462 square miles and a total population of 692,106, according to the census of 1853. The negotiations for this revolution go back to the year 1856. In that year a Congress met at Paris to arrange the terms of peace of the Crimean War. Among the Plenipotentiaries were Lord Clarendon for England, Wallewski for France, Manteuffel for Prussia, and Cavour for Piedmont. After arranging the terms of peace, Regalistic Cavour delivered a tirade against the Temporal Sovereignty of the Pope. This attack was

*Pontificate of Pius IX., p. 84.

refuted by Rayneval, the French Ambassador at Rome. "I do not deny," he says, "that there is a certain uneasiness among the Roman populations, but this is not to be attributed to any fault in the Pontifical Government. . . . I have often asked bitter foes of the Pontifical Government how many priests they thought to be employed in the administration, and they replied, 'Three thousand or thereabout.' And they refused to believe me when, with documents in hand, I showed that these ecclesiastics did not number two hundred, and that half of these were not in Holy Orders. . . . A curious fact presents itself for our consideration. From those provinces that are governed by laymen there are many deputations asking that they be governed by ecclesiastical delegates." And yet Cavour boldly proclaimed, at the Peace Congress of Paris, the necessity of secularization in Papal administration! Rayneval adds: "I have studied the Roman codes of procedure and commerce; they are beyond criticism." Yet Cavour would impose on the Papacy the Code Napoleon! In the same document Rayneval testifies: "The municipal organization is so broad, that to-day it seems necessary to enlarge, not the municipal power, but the governmental supervision. . . . The taxes are less than the average taxes in other European countries." The report of the French diplomatist concludes thus: "We are forced to admit that the Pontifical Government has not failed in its duty, that it has marched regularly in the way of reform, and that it has made great progress." This statesmanlike document made the Emperor, Napoleon III., pause before he sanctioned the spoliation of the Papal dominions. This hesitancy cost Napoleon an attempted assassination (14th of January, 1858) by the Revolutionary agent, Felice Orsini, another political prisoner amnestied by Pius IX. Jules Favre, who defended the assassin, read a declaration, written by Orsini to Napoleon, concluding with these words: "Let your Majesty remember that so long as Italy is not independent, the tranquillity of Europe and that of your Majesty are chimeras." Orsini was guillotined, and from that moment Napoleon adhered to the policy of the Carbonari. The war against Austria in 1859 was the result of Napoleon's compliance with Orsini's last will. The victories of Magenta (4th of June) and Solferino (25th of June) gave Lombardy to France, with the understanding that it was to be transferred to Piedmont. In the preliminaries of peace, signed at Villafranca (11th of July), Napoleon III. agreed with Francis Joseph of Austria that Lombardy should be annexed to Piedmont, that the Papal Sovereignty should be respected, and that an Italian Confederation should be formed under the honorary presidency of the Pope.

The final terms of peace, however, were to be drawn up at Zurich by plenipotentiaries of France, Austria, and Piedmont. Meanwhile Cavour, in the interests of Piedmont, was instigating revolution against the Dukes of Tuscany, Parma, and Modena, and against the Pope in the Romagna, where Garibaldi and Pepoli were conspicuous. Pending the French Convention, Napoleon III. showed signs of sympathy with the Carbonari and Cavour. He superseded Wallewski,

Minister of Foreign Affairs, by Thouvenel. And in a letter (31st of December, 1859) to Pius IX., the French Emperor suggested the cessation of Romagna to Piedmont. The Pope replied (January, 1860) in his celebrated "*Non Possumus.*" Cavour had now diplomatised sufficiently to feel safe in ordering Farini, his representative in the revolted provinces, to take, on the 12th of March, 1860, a plebiscite on the alternative "Annexation to Sardinia or a Separate Kingdom." This revolutionary vote was: "A ludicrous and disgraceful imposition, without honesty, freedom, or universality."* The formal annexation was repudiated by the Pope, the Archdukes, and Austria; but France gave a tacit consent to the spoliation.

But Piedmont was not yet satisfied, and openly declared war, September 1860, against the Papal possessions of Umbria and the Marches. The Piedmontese Commander-in-Chief, Fanti, had a large, well-equipped and loyal army; whereas the Papal Commander-in-Chief, the brave La Moricière, had a small, wretchedly armed and provisioned, and a somewhat traitorous army. We may mention in passing that La Moricière had under him the Battalion of St. Patrick, organised in Ireland and placed under the command of Major Myles O'Reilly. The Irish Battalion were frequently mentioned in despatches for their unfaltering bravery. The opposing forces, as we said, were sadly disproportionate, and hence the history of this war recounts the defeat of the Papal troops from first to last. One of the chief battles was that of Castelfidardo, fought on the 18th of September, 1860. Under no circumstances, perhaps, could a few thousand sleepy and tired volunteers overcome 40,000 redoubted regulars. The day, however, was lost by the defection of the Swiss Line, and the infamous assassination of General Pimodan. Carletti, one of the most trusted agents of Cavour, in a document that caused a sensation as "Revelations of an Agent of the Count de Cavour," admits: "I had brought from Turin two very adroit agents, Beambella and Bondinelli, whom I succeeded in getting into the Pontifical Army; and by means of a cryptographic system they kept me well posted. Shortly afterwards I got a number of Piedmontese Carabinieri into the army which General La Moricière was then organising; and they aided us greatly at Castelfidardo. Our agents had been instructed, 'in case of battle,' to raise the cry '*Sauve qui peut,*' or kill their officers during the action. We know well how these instructions were carried out at Castelfidardo. General Pimodan was assassinated at the moment when he was about to throw himself, at the head of a few braves, against a Piedmontese column; that Biambella, whom I had engaged, shot him in the back." La Moricière, however, succeeded in making his way, with 500 men, to Ancona. The siege of this town lasted from the 18th to the 30th of September. The attack on land was led by General Cialdini, whose cruelty in the filibustering annexation of the Kingdom of Francis II. and Maria Christina (Hero and Angel of Gaeta) was stigmatized in the Italian Parliament by the arch-revolutionist Nicotera as "worthy of Tamarlane, Genghis-Khan, and Attila." The attack by sea was led by the Piedmontese Admiral, Persano,

*O'Reilly, "Relation of the Church to Society," p. 384.

with a fleet of thirteen ships, carrying in all seven hundred and sixty guns, the greater part of large calibre and immense range. The garrison was miserably equipped, but hoped for assistance from Austria and France. Francis Joseph of Austria loyally offered troops, but his generosity was overborne by the counsels of his wisest ministers and most experienced generals. France, on the occasion, played a hypocritical policy of Yes-No. So notorious, indeed, was the shilly-shallying policy of Napoleon III., that Mgr. Pie, of Poitiers, called him Pontius Pilate. The comparatively small and badly equipped garrison, under La Moricière, fought with heroic gallantry against the combined attacks of Persano and Cialdini. But the struggle was unequal and the result inevitable. Nor were there wanting within the walls of Ancona spies who were busy spreading disaffection. Under these circumstances, Moricière placed the four companies of the Battalion of St. Patrick in the post of honour next himself. When further resistance would have been criminal, the gallant General hoisted the white flag, 28th of September, at 4.30 p.m. But Cialdini was not satisfied with the havoc he had wrought, and for twelve hours after the white flag had been raised he bombarded the defenceless city, contrary to the law of nations and to all sentiments of honour and humanity. Thus were Umbria and the Marches lost to the Papacy, and thus ended the second act in the tragedy of Papal spoliation.

The final act centres round the revolution of 1870. Already in March, 1861, the Parliament of Turin proclaimed Rome the capital of Italy, and at the same time Victor Emmanuel began to style himself King of Italy. But the French army of occupation was in Rome, and accordingly Piedmontese filibustering had to bide its time. Cavour died on the 6th of June, 1861, without realising the full extent of his regalistic ambition. After his death there were two parties, that of Garibaldi, urging physical force, and that of Victor Emmanuel, urging diplomacy to wrest Rome from the Pope, and make it the capital of United Italy. Garibaldi, and his red-shirted recruits, were defeated by Emmanuel's forces at Aspromonte, in 1862. The diplomatic party scored a distinct success at the 1864 Turin Convention, whereby France agreed to evacuate Rome within two years, on condition that Piedmont protected the Holy See in its temporal possessions. In accordance with this silly Convention, the French troops left Rome on the 6th of December, 1866. In a farewell address to the soldiers, Pio Nono said: "It is quite evident that my enemies will not cease to attack me, when that flag ceases to cover me. We must not deceive ourselves: the Revolution will come here; so it has proclaimed, and so it still proclaims." These words were too true. To supply the place of the French army, there were organised the Papal Zouaves (mainly French, with a quota from Ireland, Belgium, Holland, Switzerland, and Spain), and a corps of Frenchmen, known from the place of enrolment as the Legion of Antibes. Garibaldi commenced a new revolution in September, 1867, and was openly supported by Victor Emmanuel. The flagrant violation by Piedmont of the 1864 Convention so outraged

the sensibilities of Catholic France, that Napoleon III. was forced to send two thousand of the standing army to the rescue of the Pope. This body of troops, with three thousand Roman soldiers, crushed the revolution at the battle of Mentana, 3rd of November, 1867. Thus the attempted spoliation in 1867 was frustrated by French intervention. Accordingly, Piedmont now set all its underground engineers to the task of arranging the neutrality of France. The diplomatists accomplished the undertaking; for we find the Duc de Grammont, Foreign Minister of the Empire, writing on the 31st of July, 1870, to Banneville: "Assuredly, it is not for reasons of strategic necessity that we evacuate the Roman States, but the political necessity is evident. We must conciliate the Italian Cabinet." By a strange coincident, the first part of the French brigade embarked at Civita Vecchia on the 4th of August, 1870, the date of the French disaster at Wissembourg, and the second part on the 6th August, the date of the French defeat at Froschwiller. After the withdrawal of the French troops, Victor Emmanuel was unwilling to contravene the 1864 Convention and the *jus gentium*, but he was forced on by the Masonic lodges. Mazzini had returned from exile, and raised a republican insurrection in Sicily. Above all, Napoleon had surrendered to Germany at Sedan, the 2nd September. Accordingly, orders were issued to General Cadorna on the 11th of September to march on Rome with sixty thousand soldiers. Rome was defended by a garrison of ten thousand, under Kanzler and Charette. On the 19th of September, Pius IX. wrote to Kanzler: "As regards the duration of the defence, I feel it my duty to command you that this shall only consist in such a protest as shall testify to the violence done to us, and nothing more." Accordingly, when a breach, after five hours' cannonading, was made (20th of September) on the Porta Pia, the white flag was raised. The gallantry of the Papal Zouaves in 1870 was recognised even by their enemies. For example, the revolutionary organ, "*La Soluzione*," of Naples, wrote: "Modest and brave they did their duty as heroes know how to do it; and the defence of Rome, as far as they were concerned, was short, it is true, but most courageous and brilliant. They would have allowed themselves to be cut in pieces, if the Holy Father had not ordered them to surrender." On the 1st of October, the farce of a Roman plebiscite was taken, and Victor Emmanuel incorporated the last remnants of the Papal territories in the Italian Kingdom.

Thus the curtain falls on the drama, by which the Papacy was sacrilegiously robbed of her patrimonies that were, in present circumstances, necessary for the continuous freedom of the exercise of the Church's jurisdiction. I should wish, however, to add that the ultimate objective of the secret society that plotted and executed the spoliation of the Papal States is far indeed from realisation. Cardinal Manning, writing in 1877 in his brochure, "Independence of the Holy See" (p. 91) says:—"What has been the effect of this (spoliation of 1870) upon the Church? Never since the Church was founded was it so widespread as at this hour. Never since the unity of the Apostles was the Church more solid in its unity. Never

in the history of the Episcopate were the Bishops of the whole Church so closely united to their Head, and so inseparably united to one another. Never in Christian history can we find a time when the priesthood of the Church was so united to their Bishops. Never, at any time, in all the records of the Church can it be found that the people were so united to their pastors. The unity of the Church, without and within, the unity of faith, the unity of fidelity, is greater at this hour than it ever was yet before. The blows of the hammer, which were aimed to disintegrate and destroy, have only welded together in a more indissoluble mass the unity of the Catholic Church."

The history of the Vatican Council does not come within my scope, and I shall only transgress by saying that it was Pius IX. who gave Ireland her first Cardinal in the person of Paul Cullen, Archbishop of Dublin, uncle to His Eminence, Cardinal Moran, who has convoked this Catholic Congress.

The sixth Pope of this century is the present illustrious Pope, Leo XIII. The philanthropic character of Leo's Pontificate does not come within my province, except in so far as his passion of philanthropy has made him the most statesman-like of this, or, perhaps, of any age. He is, indeed, "*lumen in cælo.*" Cardinal Bartolini, in recommending Cardinal Pecci to the Conclave of 1878, said pithily:—"He (Pecci) has been a delegate, and he knows the temporal government. He has been a Nuncio, and he knows diplomacy; he has been a Bishop thirty-two years and he knows the government of the Church." He emphatically knows the government of the Church, and, from the commencement of his Pontificate to this day, he has, without compromising one iota of the doctrine, conciliated Governments in non-essentials. This policy has produced the happiest results. Julien de Narfon writes:—"The reign of Leo XIII. has also witnessed the official re-establishment of relations between Russia and the Holy See. In Great Britain the Pope's letter has led to numerous conversions. In America the Pope has exerted all his influence in favour of the religious revival, but at the same time he has striven to confine the imprudent zeal of the innovators within the bounds of orthodoxy. In every part of the world he has pursued the great work of the union of the Churches through a return to Catholic Unity. He has shown himself intransigent to one Government only, the Italian, because any compromise on his part with the Government which confiscated the temporal power of the Pope, and thereby affected the independence of the Holy See, would have been equivalent to an abandonment of the imprescriptible rights of the Church." And yet the cables flashed the other day the kindly sympathy expressed by the Pope at the assassination of King Humbert. This conciliatory demeanour of Leo is typical of that conduct that has merited for him the title of the politic Pope.

Yet Leo XIII. has had to raise his voice, as we saw at the outset of this sketch, against the recrudescence of regalism, whose chief stronghold at present is in the School. Thus the Holy Father had to fight the battle for religious

education in the schools of France, Belgium, Switzerland, and Germany. We can, however, find space for detailed reference to the contest of Leo in Germany against Bismarck's Kultur-Kampf. What was the Kultur-Kampf? Its "great central idea," says Justin McCarthy, "was to get the education of Catholics in Germany under the control of the State, and not of the Vatican." To this end various measures were adopted. The Jesuit Fathers, the distinguished educators of youth, were suppressed by the Prussian Parliament in June, 1872. The Prussian Code of 1850, giving the Catholic Church in Prussia the right of self-government, was abrogated in April, 1873. Then came the notorious May Laws (1873), introduced by Dr. Falk, Minister of Public Worship. These laws arrogated to the State complete control over education, and as well as over education, the appointment, the deposition and punishment of ecclesiastics. The valiant Windhorst pleaded in vain for the religious liberty of 8,000,000 German Catholics; Bismarck had conquered Austria and crushed France, and now undertook to annihilate the Catholic Church in Germany. The inequitable measures of the May Laws were resolutely opposed by the Episcopate, the Clergy, and the Catholic Laity of Germany. Their opposition cost them imprisonment and exile; but their loyalty to their principles remained unshaken. This regalistic persecution appealed at once to the sympathy of the Churchman, the Philanthropist, and the Statesman, Leo XIII. Accordingly he wrote (19th of February, 1878) to Kaiser William I. in these conciliatory terms: "We appeal to Your Majesty's magnanimity in the hope of obtaining a restoration of peace and repose of conscience, for a great number of your subjects—and the Catholic subjects of Your Majesty will never fail to show themselves, as the Faith which they profess ordains that they should do, with the most conscientious devotion, respectful and faithful towards Your Majesty." The Imperial reply of 24th March bears evident signs of Bismarck's influence, and was to the effect that the Church's trouble in Germany was due to the conduct of refractory priests. The Pope's answer of the 17th of April submitted that the Catholic Church in Germany was enslaved by the Kultur-Kamf, and contained this appeal that "the Ministers of God and the Catholic people be left free in the observance of the laws and precepts of their Church." The Emperor was awakened to the evils of regalism by two attempts to assasinate him; one, on the 11th of May, by the socialistic mechanic, Hödel; the other, 2nd June, by the socialistic doctor, Nobiling. The double attempt on the Emperor's life drew from him the avowal: "This only shows," he said, "how we must take care that the people shall not lose their religious principles." Forthwith, the vigorous administration of the May Laws was considerably relaxed. Peace between Berlin and the Vatican was proposed by Bismarck to the Papal Nuncio at Kissingen, in July, 1878, on condition that the Government should have the right of veto on ecclesiastical appointments. When Falk heard of these negotiations with the Vatican, he tendered his resignation, but it was not accepted. However, in July, 1879, Falk was defeated on an economic

question, and tendered his resignation, which was accepted. The world now felt that Leo had half won the battle.

From 1879-1885 the most inequitable provisions of the May Laws were considerably modified; whilst the conciliatory Leo, on his side, gave an assurance that the names of candidates for the priesthood should be submitted to the German Government. In 1885 the embroglio between Germany and Spain over the Caroline Islands gave Leo XIII. an opportunity of achieving a conspicuous diplomatic triumph. When Bismarck offered to submit the political entanglement to the arbitration of the Pope, the world was truly astonished. "In the brain of this Machiavellian pachyderm (Bismarck)," writes Blowitz, "there originated an archaic idea, which excites universal surprise. With elephantine irony, Prince von Bismarck offered Leo XIII. the position of arbitrator between Spain and Germany." It would seem, however, from latest accounts that Bismarck was the victim of a bogus telegram of an Italian journalist. Anyhow, the Pope could not see his way to act as arbitrator but consented to act as mediator. Accordingly, he drew up an agreement, recognising the prior right of Spain, but securing at the same time full protection and certain commercial advantages to German subjects. The agreement was signed (13th of December, 1885) at the Vatican by the Spanish and German plenipotentiaries. This political mediation of the Pope led to an exchange of courtesies, titles and presents between Berlin and the Vatican and contributed very appreciably to a re-action against the Kultur-Kampf. The Holy Father had given abundant evidence of his conciliatory disposition towards Germany; but he stated opportunely, in a letter to the Bishops of Prussia, in January, 1886, that cordial relations with Germany were possible only by the cancellation of the Church-enslaving Falk Laws. "For while," wrote Leo, "we are thoroughly animated by a sincere desire for peace, it is not lawful for us to undertake anything against the orders established by God; for which, if the necessity for defending them should exact it, we should not hesitate to follow the example of our predecessors and to bear the last extremities of the struggle." This outspoken manifesto induced the politically-expedient Bismarck to still further mitigate his Erastian legislation. The Kultur-Kampf was dragging out a sickly existence when William I. died in 1888. When the present German Emperor William II. came to the throne in 1888, he advocated in the Prussian Parliament full religious toleration. His visit to Pope Leo was a further deadly blow to the Kultur-Kampf. The interview is thus described by the "*Civilta Cattolica*": "The Holy Father proposed entering upon various reflections upon the general condition of Europe, the danger with which it was threatened by the increasing audacity of the anarchical parties, and the absolute necessity of opposing their advance. Hardly, however, had the Holy Father broached this subject, when the interview was abruptly broken in upon by the unexpected entry of Prince Henry, the Emperor's brother. This regrettable incident naturally gave a fresh turn to the conversation, and prevented the Holy Father from continuing the subject.

Nevertheless, before the interview came to an end, His Holiness wished to say a word about religious affairs in Germany. He recalled the satisfactory results obtained in favour of Catholics on a basis of mutual understanding, and pressed for the full accomplishment of their demands, by pursuing to the end the work of religious reconciliation. His Majesty received these demands very graciously, revealing, in his reply, the nobility of his nature as well as his good-will towards the Catholic Church." "With that incident" writes Justin McCarthy, in his "Life of Leo XIII." (p. 132), "the Kultur-Kampf may be said to have closed The struggle was over, and it only remained for the Prussian Government to make restitution for some of the privations imposed upon the Bishops and Priests of Germany." "In the end," wrote the same author, "the Vatican carried the day." In the meantime Prince Bismarck had been dismissed from his place (this looks like Canossa), the pilot had been dropped, and General Caprivi had become the Emperor's Prime Minister. We shall only add, that the valiant Windhorst died before the formal close of the struggle; the Emperor visited him on his death-bed and sent a wreath of flowers to be laid upon his coffin.

Here we finish the sketch of regalism that has shadowed the great Popes of the nineteenth century. This review teaches two lessons. First, Erastianism breeds immense evils to the State. Instead of regalistic predominance of State over Church, we should prefer the Divine economy of a Free Church in a Free State, distinct, though not separate. Secondly, the Erastianism that has assailed the Church from the days of Nero to Bismarck would have crushed any institution, other than Divine. The existence of the Church is a miracle. Finally, the words that Lacordaire spoke on a memorable occasion are appropriate. "The world," he says, "seeks peace and freedom, but in the paths of turbulence and servitude. The Church alone has ever been a source of these blessings for the human race. When the nations shall have tired of being parricides, they will find in her the good, which they no longer possess . . Rome! serene, amid the tempests of Europe, thou hast not doubted thyself, thou hast felt no fatigue. Thy glance, turned to the four quarters of the world, followed with sublime penetration the development of human affairs in their relation to the Divine; while the storms left thee calm, because thou wast animated by the breath of God. . . . Rome! God knows that I did not fail to recognise thee, when I saw no kings prostrate at thy gates. . . . Thou didst appear to me as what thou truly art—the benefactress of the human family in the past, the hope of its future, the sole grandeur now existing in Europe, the captive of a universal jealousy, the queen of the world."

V.—Catholic Missions in the Islands of the Pacific.

[Very Rev. A. Aubry, S.M., and Rev. E. Merg, M.S.H.

MANY centuries before the coming of Christ the prophets had announced that the Name of the Lord was to go to "the Islands afar off":—"Give ear, ye Islands, and hearken, ye people from afar: the Name of Israel in the Islands of the sea! I come that I may gather them together with all nations and tongues. . . And I will send of them that shall be saved to the Gentiles into the sea, to the Islands afar off, to them that have not heard of Me and have not seen My glory, and they shall declare My glory to the Gentiles. And I will take of them to be priests and levites, saith the Lord." (Is., 56).

The Prophet, as is his wont, omits no detail; he makes a special mention of the Missionaries sent from afar and the establishment of a native priesthood and hierarchy.

This prophecy was fulfilled in many places, even during the lifetime of the Apostles, and St. Paul was not afraid to say that "the sound of their voices had gone unto the ends of the whole world." (Rom. x.)

After their death, the Missionary work has continued without interruption. Each succeeding age and generation, after receiving the good tidings, went to "declare the Glory of God" to the Gentiles; each century and nation has left its mark in the founding of Christian communities among the various races of mankind, and has had its share in the extension of the Kingdom of God.

Isaias, however, declares that "the Islands shall wait." The South Sea Islands were to wait until the nineteenth century.

Although many of those Islands had been sighted by Europeans as early as the sixteenth century, it was not until the second half of the eighteenth that they began to be fully visited and described by Bougainville, Cook, La Perouse, etc. From the first the Holy See was anxious to have the blessings of the Gospel brought to the newly-discovered races. But the general disturbance at the end of the eighteenth and the beginning of the nineteenth century, left neither time nor means to do more than reorganising the affairs of the Church at home, filling up vacant Bishoprics and parishes, and healing the wounds of the Catholic world.

When at last the Holy See had leisure to turn its attention to the South Sea Islands, it was found that many had already been invaded by heresy. Only at the price of great trials and patience were the Catholic missionaries able to obtain a

footing on those distant shores—the best of which their first (Protestant) so-called "apostles" had fondly expected to turn into so many "religioso-commercial reserves" for their large families.

If after seventy years of hard work and steady, though slow progress, the Catholic flock is still the smaller one, this is due solely to the fact of the various Protestant denominations being first in the field. Whenever the natives have allowed the Catholic missionaries to preach their faith they have either embraced it or expressed their regret not to have heard of it first, and every day in the Islands one can hear such answers as "We know very well that yours is the One True Church; but why did you not come first? We dare not change now; our chiefs and ministers will not even let us come near you!"

In 1830 the South Sea Islands were placed under the jurisdiction of Monseigneur Solage, Prefect-Apostolic of Reunion. This, of course, was but a temporary arrangement, as Monseigneur Solage was too short of men and resources to undertake any extensive work outside his own mission. The time had come, however, when labourers were to begin to gather up this immense harvest. In 1826 the Fathers of the Sacred Heart of Picpus had sent three missionaries to the Sandwich Islands. A few years later, in 1833, Pope Gregory XVI., dividing the Pacific from Pole to Pole, entrusted the Vicariate of Eastern Oceania to the Fathers of Picpus; and three years later, gave the charge of Western Oceania to the priests of the newly-born Society of Mary. Later on again, Western Oceania was subdivided into several Vicariates and entrusted to the priests of the Society of Mary, of the Sacred Heart of Issoudun, the Capuchins of the Spanish Province, and the German Fathers of Steyl.

The object of the present paper is not to give the full history of those various Missions, but rather to show their progress by a comparative summary of their past and present state. Anyone wishing to take an interest in the subject, is referred to the many recent publications bearing on the subject, which ought to obtain a very wide circulation among Catholics. Thanks to the essays published now and then by His Eminence, Cardinal Moran, in the "Australasian Catholic Record," and also to "The Annals of Our Lady of the Sacred Heart," "The Annals of the Propagation of the Faith," and others, the Australian Catholic will be delighted to learn that the true unadulterated Gospel of Jesus Christ has been preached in the Islands by the Infallible Church; that numerous tribes have received the good tidings with joy and earnestness. He will bless God also that where tourists' journals spoke only of paganism, cannibalism, and savagery; where the glowing reports of preachers pointed only to the achievements of the Protestant denominations, there also may be found Catholic communities whose faith and fervour recall and renew the fervour and faith of the early Christians.

A Paper has been prepared to acquaint the Congress with the "Difficulties that beset Missionary Enterprise in a New Continent." I need not speak at length of

the difficulties that beset Missionary enterprise in the Islands. Varied in form, according to local circumstances, Missionary difficulties have been summed up in the words of St. Paul: "In many more labours, in prisons more frequently, in stripes above measure, in deaths often, in journeys, in perils of the rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, in many fastings, in hunger and thirst, in cold and nakedness." (II. Cor. xi.)

The list is a pretty long one! Yet, had he been in the tropical Islands, the Apostle would have added: "In heats and fevers"; and had he only had the canoes of the natives to carry him from station to station, so largely increased would the number of his shipwrecks have been, that he would have given up counting the nights and days "in the depth of the sea." The Island Missionaries can also say: "In many tongues";* for, unlike their great patron, they have not generally been blessed with the gift of tongues, labouring thereby under a very serious difficulty unknown to the Apostle; that of being unable to explain at once the object of their coming, and refuting the calumnies and mis-representations of the "false brethren."

For even in the Islands "false brethren" stood in their way. Side by side, with a few respectable officials and merchants ready to welcome and help the Missionary, could be found the unscrupulous trader, the run-away sailor or beach-comber, the ignorant, lying teacher or slanderous minister, all and each well primed with and most willing to scatter broadcast, by word of mouth or printed pamphlets, the old calumnies against the Catholic Church and her hierarchy; whilst to such of those "colonists" as would only see in the natives the but-too-docile victims of their lust or covetousness, the Catholic code of morality was offensive. The others, who, with undeniable zeal and great danger to themselves, had rescued the natives from the grossest practices of feticism or cannibalism, would on the coming of the Catholic priest, strain every nerve, and waste any amount of time and energy in publishing among their adherents what could make up an enlarged edition of J. Wesley's "Papism Examined," with illustrations, red ink type, etc., committed to memory and preached every Sunday by the native teachers at prayer meetings where they pretended to worship "The God of Truth."

At the same time—in sympathy, perhaps, with, or, at any rate, in imitation of their Founder and Doctor whom "conjugal infelicities" had caused to take "legal" liberties with the marriage bond—the disciples of J. Wesley had taught the natives how to sever by divorce, and on the most flimsy plea, "what God had joined." They succeeded thereby in prejudicing their followers against a Church which, in obedience to the Divine Mandate, came to preach, among other difficult truths, the doctrine of the Indissolubility of Marriage. Hence the oft-repeated saying of the

* In New Caledonia alone, the *Mission Printing Press* has published the Catechism in no less than fifteen tongues.

natives: "Your Catholic Church is too strict." So said the Jews of Our Lord's doctrine. *Durus est hic sermo!*

Last, but not least, was the obstacle the early Missionaries had to encounter in the political influence usurped by those self-styled ministers of the Gospel over the chiefs and kings they had won to their cause. This influence was everywhere used against the Catholic Church. The religious historian of Tahiti, Tonga, Sandwich, Fiji, Mare, New Guinea, etc., can point to a long roll of names of missionaries, and native men, women and children, who were "in prisons frequently, in stripes above measure, in deaths often, in perils of all kinds, from both their own race and strangers," on account of their Faith. Much longer is the list of those persecuted by Protestants than of those massacred and devoured by the cannibals for their religion! European administrators, sad to say, more than once connived at those deeds of bigotry, or even enacted laws of proscription and exception which, had not Providence interfered, would have emptied every Catholic church and school—this, too, in the face of liberty-securing treaties signed by their own Governments.

Despite those trials and persecutions, it has pleased the Holy Spirit to bless the work. If the Catholic Missionaries have not the joy to see with their own eyes all gathered together within the One True Fold, they have unmistakable signs that God, who has sent them to plant and water the tiny seed, will in His own good time give the increase; "and they shall bring all your brethren out of all nations for a gift to the Lord." (Isaiah, lxvi.).

Summaries and Statistics.

The whole of the South Pacific, so far as the Catholic Missions are concerned, may be divided, as it was by Gregory XVI., into "Eastern and Western Oceania," each portion comprising now a number of Vicariates or Centres of Mission.

I.—EASTERN OCEANIA.

Eastern Oceania comprises the Vicariates Apostolic of Sandwich, Tahiti, and Marquesas, all under the care of the Fathers of the Sacred Heart of Picpus.

1. Vicariate Apostolic of the Sandwich Islands.*

This Vicariate comprises the Hawaiian or Sandwich Group of eight large and about one hundred small Islands.

The first Missionaries landed at Honolulu in July, 1827. Towards the end of the same year, they baptised their first neophytes. Soon their fast increasing success excited the jealousy of the Methodists; and through the intrigues of the Rev. Bingham, the "uncrowned" king of Sandwich, the Missionaries were in 1881 forcibly put on board a leaky schooner and transported to an uninhabited district on the coast of Upper California, where they were put ashore in a state of great destitution.

*See "The Mission Field of the Sandwich Islands," by his Eminence Cardinal Moran, "Australasian Catholic Record," October, 1895.

From 1831-1838, the Catholics, although deprived of the assistance of their priests, and subjected to the most brutal treatment and persecutions, remained firm in their Faith; and several died in consequence of the hardships and torture they had been subjected to; but *not one* apostatised.

In 1839 the Commandant of the French man-of-war "*l'Artemise*" obliged the king to allow freedom of religion, grant a site for a Cathedral and give liberty to all those who were imprisoned for their Faith. This was complied with at once, and from that time, in spite of the underhand intrigues of the Methodists, the Catholic Church has made great progress.

SUMMARY UP TO 1895.

Staff:—One Vicar-Apostolic, 23 Priests and three Brothers of Picpus, 23 Marianite Brothers, 22 Religious of the Sacred Heart, 13 of the Third Order of St. Francis.

Foundations:—15 central stations, 78 missions, 33 churches, 59 chapels, one college (St. Aloysius, Honolulu, 400 students), four boarding schools, and eight primary schools (Religious of Sacred Heart), 17 parish schools (with 1500 pupils), two hospitals.

Progress of the Mission:—In 1827, one Vicar-Apostolic, with two Priests. In 1860, one Vicar-Apostolic, with 18 Priests; 1200 Catholics. In 1895, one Vicar-Apostolic, with 24 Priests; 30,000 Catholics.

Prelates:—First Prefect-Apostolic, Father Bachelot (1827-1837), deceased; first Vicar-Apostolic, Mgr. Maigret (1846-1881), deceased; first Vicar-Apostolic, Mgr. Kokemann (1881-1893); present Vicar-Apostolic, Mgr. Roepert (1893).

2. VICARIATE-APOSTOLIC OF TAHITI.*

Vicariate erected in 1848 and comprising: The Society, Puamotu, Gambier, Tubuai, Cook and Easter Islands.

The first Mission was established in 1834 in the Gambier Islands, and four years later all the inhabitants, 4000 in number, were Catholics.

It was not so at Tahiti, which the Methodists had since 1797 made the "Bulwark of Protestantism in the South Seas." King Pomare II. having succeeded through their influence in establishing his authority over the whole groups, forced, as a return to the Methodists, his religion upon his subjects. Here, as in Sandwich, they were governed with an iron rod by their religious teachers under a Draconian code which throws into the shade even the "horrors" of the Spanish Inquisition, such as it has been described by Protestant writers. At the same time the Catholic Missionaries were subjected to such indignities as being sent adrift on a small vessel without scarcely any provisions for a long sea voyage. In spite of this, in 1890, they had 3000 Catholics out of a population of 12,000.

*See "The Mission Field in the Tahiti Group" Cardinal Moran "Australasian Catholic Record," July, 1896.

In 1874 the whole population of the Puamotus had, with very few exceptions, embraced the True Faith. The same result was obtained in Easter Island between 1864-68. But the missioners being expelled from this mission in 1870, the population was after a few years reduced from 1000 to 150.

SUMMARY IN 1895.

Staff:—One Vicar-Apostolic, 17 Priests and four Brothers of Picpus, five teaching Brothers, 16 Sisters of St. Joseph of Cluny, 64 native teachers.

Foundations:—24 central stations, 30 missions, 38 churches, 24 chapels, one hospital, 47 schools with 1500 pupils.

Progress of the Mission:—In 1833, Erection of the Vicariate of Eastern Oceania; in 1848, Erection of the Vicariate of Tahiti; in 1890, 6600 Catholics.

First Missionaries, Fathers Laval and Caret. Present Prelate, Monseigneur Verdier.

3. Vicariate-Apostolic of the Marquesas.

Vicariate comprising the Nuka Hiva Islands:—Mission begun in 1836; Vicariate erected in 1848.

The ferocity of the natives having discouraged the Methodists, the Catholic Missionaries had here full liberty to announce the Word of God. The beginnings were difficult and slow, being checked, not only by the savagery of the inhabitants, but, above all, by the malice of a few Europeans, escaped convicts or filibusters, who did all they could to excite the population against these missionaries. However, after a while the progress was so rapid that in 1862 there were 1,500 Catholics, and well-grounded certainty that the whole population was shortly to embrace the Catholic Faith. Unfortunately, Nuka-Hiva had in 1848 been made a centre of transportation. The bad examples of the convicts and the vices and consequent diseases which they imported have ruined the population, which is within very measurable distance of complete extinction. In 1890 the whole population did not number more than 4900, out of which 2170 were Catholics. A few years ago the present Vicar-Apostolic, replying to a congratulatory letter on the occasion of his silver jubilee, could say that "even if God gave him to see his golden jubilee, not one native would remain to celebrate it."

SUMMARY IN 1890.

Staff:—One Vicar-Apostolic, nine Priests of Picpus, eight Sisters of St. Joseph of Cluny, six native catechists.

Foundations:—42 stations, 44 churches or chapels, four primary schools, 650 pupils.

First Prefect-Apostolic, Father Baudichon, 1836-1848; first Vicar-Apostolic, Father Baudichon, 1848-1853; present Vicar-Apostolic, Mgr. Martin.

Summary of Eastern Oceania.

Three Vicariates, 50 Priests of Picpus, 198 churches or chapels, 76 schools
Population: Catholics, 36,300.

II.—WESTERN OCEANIA.

The Vicariate of Western Oceania was entrusted to the Fathers of the Society of Mary in 1885. As an acknowledgment of their readiness in meeting the wishes of the Holy See, the Fathers were authorised to form themselves into a Religious Congregation. The election of their first General and the first Profession took place on the 24th of September, 1836. Out of the 20 priests who then composed the Society, four were appointed to begin the evangelization of the Western Pacific. Monseigneur Pompallier, on the recommendation of the Archbishop of Lyons, was appointed Vicar-Apostolic, and although not a member of the Congregation was requested by the Father-General to act as the Religious Superior of the Marists, whose rules the Bishop had spontaneously pledged himself by a signed document to carry out and see observed.

Well could the Missionaries on their departure say: "The harvest indeed is great, but the labourers are few." The field of their labours extended over one-half of Polynesia, and comprised New Zealand, Tonga, Samoa, Fiji, Gilbert, Marshall, New Caledonia, New Hebrides, New Guinea, New Ireland, New Britain, Solomon, and Carolines. About 1200 Islands—many very large ones—scattered over an area of 10,000 square miles.

On the 1st of November, 1837, Father Bataillon was left with one Brother in the Wallis Island. A few days later, Father Chanel landed at Futuna with another Brother. The Bishop with the third priest, Father Servant, and one Brother, took up his residence at the Bay of Islands, New Zealand, in 1838. The fourth priest, Father Bret, had died at sea on his way from Europe. As early as 1841, Father Bataillon had the consolation to receive into the Church 2000 out of the 2300 inhabitants of Wallis. In 1842, Bishop Pompallier, on the occasion of his first visit, baptized and confirmed the whole population, hitherto one of the most ferocious of the Pacific, and which only a short time before the landing of the Catholic Missionaries, had massacred thirty Methodist teachers, whom none of that persuasion had replaced.

At Futuna Father Chanel was not so successful. After thirty months of trials and privations, he had won over but a small number of neophytes, among whom the son of the King, when the latter, enraged against religion, caused the Missionary to be put to death on the 28th of April, 1841. What Father Chanel had scarcely time to begin in his lifetime he achieved through his prayers and martyrdom. Within one year, Father Chevron, his successor, saw all the natives converted, the murderer himself being among the most fervent. Blessed Peter Chanel received the honour of Beatification, November 1890, forty-nine years after his martyrdom.

The Missionaries were not long in realising that such an extensive Vicariate could not possibly receive the necessary attention of one Bishop, especially at a time when communications were so rare and slow. Hence it was that in 1844 Father Colin submitted the erection of several independent Vicariates to the Propaganda. So clear and forcible was the statement, that the Holy See, without taking time to consult Bishop Pompallier, decided at once upon the erection of the Vicariate of Central Oceania, comprising Wallis, Futuna, Tonga, Fiji, Samoa, and New Caledonia, with Bishop Bataillon as Vicar-Apostolic. At the same time, Bishop Pompallier was granted a coadjutor, Bishop Viard, who in 1848 became Bishop of Wellington, Bishop Pompallier retaining the See of Auckland.

1. New Zealand Maori Missions.

When Bishop Pompallier took up his residence at the Bay of Islands, with one Marist Priest and one Brother, the Colony numbered only a handful of Catholics, nearly all Irish. These good people, who had come to Sydney to receive the Sacraments, gave a hearty welcome to the Catholic Missionaries. Cardinal Moran, in his important work "History of the Church of Australasia," gives a full account of the progress of the Church in that Colony, now an Ecclesiastical Province with one Archbishop and three Suffragan Bishops. This paper dealing only with the Missions for the Aborigines, the actual state of the Maori Mission alone, is summarised here.

For several years after Bishop Pompallier's landing, the progress of the Catholic Mission was rather slow, owing to the small number of priests and the extent of the Bishop's jurisdiction. However, in 1857 the Governor, Sir George Grey, in his Official Report to Parliament, gives high praise to the Catholic Schools among the Maoris. In 1860 the Maori Mission, then most flourishing, was sorely tried by the insurrection of the natives, who for many years kept their territory closed against all white men. Little by little, however, the Mission work was resumed. The Marist Fathers in the Archdiocese and the Fathers of St. Joseph, Mill Hill, in the Diocese of Auckland, have within the last 15 years carried on the good work in many stations, as may be seen by the following summary:—

(*a.*) Dioceses of Wellington and Christchurch. — Districts: Okato, Otaki, Kiruhama, Wairoa; with eight resident Priests and one Brother, serving many chapels. One Orphanage, under the Sisters of Our Lady of Compassion. Number of Religious, 18.

(*b.*) Diocese of Auckland:—Districts: Whangaroa, Hokianga, Ohinemutu, Matata Taupo, with eight Priests serving 21 churches.

2. Vicariate Apostolic of Central Oceania.*

This Vicariate, erected in 1842, originally comprised Tonga, Samoa, New Caledonia and Fiji, which have been since erected into so many separate Vicariates.

**Vide* Cardinal Moran, "Australasian Catholic Record," October, 1899.

In its present state, the Vicariate of Central Oceania comprises the Islands of Wallis, Futuna, Vavau, Haabai, Niuafoou, Niuatabu and Tongatabu, all, with the exception of Wallis and Futuna, belonging to the kingdom of Tonga.

WALLIS AND FUTUNA.

These two Islands have always been, and are still, the joy and glory of the mission. On one occasion only, in 1850, Protestants, taking advantage of the rivalry of two chiefs, attempted to break the religious unity; but they failed, and no disturbance has since taken place.

The population of Wallis, which wars and cannibalism had reduced to 2000, is now more than 4000. That of Futuna, reduced in 1836 to 950 through the same causes, is now over 1500.

SUMMARY.

Wallis: Five European Priests and one native Priest of the Society of Mary, one native secular Priest, five European and twelve native Sisters of the Third Order of Mary, four parishes with stone churches, one seminary for ecclesiastical students and catechists, primary schools in every parish. All the population—4000—is Catholic.

FUTUNA.

Two parishes with stone churches; two chapels (Our Lady of Lourdes and Blessed Peter Chanel), stone buildings; three Priests of the Society of Mary; five Sisters of the Third Order of Mary.

VAVAU, HAABAI, AND NIUA.

For a long time the opposition of the Wesleyans prevented the establishment of Missions in those islands. There are, however, actually resident Priests and substantial churches in every one.

TONGATABU.

Tonga is the centre of the sphere of influence of the Wesleyans in that portion of the Pacific. King George I., who had embraced their faith, imposed it *vi et armis* upon all his subjects, and for a long time refused to recognise any other religion in his dominions; the Catholics being, therefore, the objects of hatred and persecution. Under the cloak of the King's authority, the well-known Minister, Shirley Baker, endowed the nation with a miniature copy of the British Constitution, established divorce and compulsory education, caused a schism in the Wesleyan Church, promoted trade, imposed heavy fines for trifling offences without enriching the public exchequer, had an attempt upon his life, followed by the execution of six natives and his own expulsion. After several years' absence he returned to Tonga, first as a physician, next as a Minister of the Church of England.

The Catholics, for a long time persecuted and despised, hold now an honourable position. Both the white and the native population esteem and respect them.

Even old King George had become less hostile, and his successor has allowed the establishment of a mission in his Capital, a permission that had been refused from the beginning. Tongatabu is the residence of the Vicar-Apostolic. The Island is divided into four parishes, with six resident Priests, who visit a large number of chapels. An English school at Maofaga, and the primary schools in every parish, are under the Sisters of the Third Order of Mary, assisted by a certificated English mistress.

SUMMARY OF VICARIATE.

One Vicar-Apostolic; 20 Priests; two Brothers, Society of Mary; four native secular priests; 15 European and 30 native Sisters of the Third Order of Mary, in 12 Communities; 37 churches; 41 schools, with 1850 pupils; two colleges, with 70 students.

Population: Catholics, 8460.

Present Prelate: Monseigneur Lamaze, S.M.

3. Vicariate Apostolic of New Caledonia.*

This Vicariate comprises New Caledonia, the Isle of Pines, the Loyalty, Belep, and New Hebrides Islands.

The Mission was begun in 1843 by Monseigneur Douarre, Coadjutor of Bishop Bataillon. Holy Mass was celebrated for the first time on Christmas Day, 1843.

The beginnings of this Mission were most difficult, and on more than one occasion the Missionaries were blockaded to starvation by the natives. For several years their lives were night and day in danger, and one Lay-brother was massacred. Little by little, however, some progress was made, and in 1847 New Caledonia was erected into a separate Vicariate.

The history of this Mission is for many years that of an uninterrupted series of petty annoyances and persecutions on the part of the French Colonial Administration. After the fall of Napoleon III., some respite was granted; but the progress had been seriously checked, and at that time there were only 16 stations, with 8050 Catholics out of a population of 60,000.

The transportation of Communists and convicts and the white immigration have completely altered the character of this Mission. The native race, decimated by poverty and vice and the wholesale resumption of their lands and plantations, are rapidly declining. However, several tribes, until recently refractory, have spontaneously asked for resident Missionaries, so that, even among natives, good progress is being made.

LOYALTY ISLANDS.

Nowhere, perhaps, in the Pacific has religious strife raged with greater violence. On several occasions the Protestants, taking advantage of their numerical superiority, have massacred or expelled the Catholics. As late as 1880, at Maré, they killed 23

Vide "Australasian Catholic Record," January, 1895.

persons, burned down six villages, and profaned and plundered two churches and presbyteries. Even at the present day, they openly boast that the time is at hand when they will exterminate the Catholics to the last; and in the early months of this very year, only for the influence of the local magistrate, they would have declared war against them.

SUMMARY OF THE VICARIATE OF NEW CALEDONIA.

One Vicar-Apostolic, 62 Priests of the Society of Mary, six Lay-brothers Society of Marists, 35 Little Brothers of Mary, 24 Sisters of the Third Order of Mary (out of whom eight are natives), 27 native postulants or novices, 27 catechists, 78 Sisters of St. Joseph of Cluny, six Little Sisters of the Poor; 21 stations with resident Priests, 38 churches, 43 chapels, four high schools, parochial schools in every station, two orphanages, four industrial schools; children in schools—white 907, natives 1500, in 40 schools.

Charitable Institutions: Three hospitals, two asylums, one leper hospital.

Population: White, 11,000; natives, 35,000 (35,000 Catholics). Number of natives baptized since the beginning, 22,500.

Present Prelate: Monseigneur Fraysse, S.M.

New Hebrides.

The New Hebrides require a special notice. In 1850, two Marist Fathers sailed from New Caledonia for the New Hebrides. They have never since been heard of. Some natives engaged as servants at Noumea reported that they had heard it said they were massacred and devoured by the natives of Malikula. The scarcity of Priests and the pressure of work on the main Island not permitting new foundations, an attempt was made to educate the numerous natives who were engaged as labourers or servants in New Caledonia. This was only a partial success, owing mainly to the indifference or unwillingness of their employers.

In 1886 the Marist Fathers made a new attempt. Protestants of various denominations were already in possession at many points; but vacant places remained, and on several of those, Catholic Missions were founded. Actually, there are resident Priests at Port Vila, Port Sandwich, Ambrym, and Pentecost Islands. A good start has been made with schools under the care of Catechists and Sisters of the Third Order. More Missionaries are on their way, at the special request of colonists and natives. The Catholic flock is still the very *pusillus grex*; but although it cannot boast of such comfortable-looking establishments as those of the Protestants, there is every hope that the prosperous work may last as long, at least, as the fast decreasing population itself.

SUMMARY.

Ten Priests of the Society of Mary, two Lay-brothers of the Society of Mary, two European and two native Sisters, eight residential stations with schools under the care of Catechists or Sisters of the Third Order.

4. Vicariate-Apostolic of the Navigators' Islands.*

This Vicariate, erected in 1851, and comprising the Samoa and Tokelau groups remained under the jurisdiction of the Vicar-Apostolic of Central Oceania until 1896, when the present Vicar-Apostolic was appointed and consecrated as the Vicar-Apostolic of the Navigators' Islands.

The first Catholic Missionaries landed at Samoa in 1845. The Protestants, who had come ten years before, do not seem to have acquired the same influence here as elsewhere. According to Rev. G. Turner, nine years in Polynesia, only 645 out of a population of 65,500 could in 1861 be considered as true adherents of the Protestant Church. The rest of the population numbered about 45,700 pagans and 7000 fanatics who had adopted the one Protestant dogma, "full liberty of opinions with the right of interpreting the Bible according to one's fancies." Imagine the beautiful college of commentators the native teachers must have formed. They, indeed, took liberties with opinions, with one exception, however, which is common to all sects: "Be anything—or nothing—as long as you are not a Papist." The natives had been taught this lesson, the only one they understood. Hence the first Catholic Missionaries met with a very chilling reception. However, here as elsewhere, Catholic stations were founded. Civil wars have done much to check their progress: the more so as the well-known, though not officially acknowledged motive of those wars, was the opposition made by the Protestants to the Catholic chiefs, especially to the heroic Mataafa, the forgiving conduct and self-abnegation of whom have been admired even by his enemies.

The number of substantial stone churches, schools, convents and presbyteries tell, however, of a Church that has come to stay. And indeed, the Catholic Church, though numerically the weaker, has out-lived the opposition of its beginnings. To break down this opposition the more effectually, Bishop Elloy opened in 1875 a teachers' college at Vaea, near Apia, the object of which was to supply the mission with well-trained catechists. This college, after sending over 100 catechists to the different villages where there are Catholics, has actually about 150 students, mostly married men, under the care of one Priest and six teachers, the wives and children being taught by four Sisters of the Third Order of Mary.

North of Samoa is the Tokelau or Union group, consisting of numerous islands, a few of which are inhabited. In 1863 some natives of one of those islands, Nokunonu, who had been taught by a catechist from Wallis, undertook with their canoes a voyage of 350 miles to meet the Priests at Samoa and receive the Sacraments. Their faith was rewarded, they reached Samoa safely, and after receiving Holy Baptism, and being provided with a less risky fleet, they returned home, accompanied by a few catechists. In 1875 the natives of another island came on a similar skiff, a distance of 600 miles, to receive Baptism. Such earnestness deserved a reward,

Vide Cardinal Moran, "Australasian Catholic Record," July, 1899.

and in 1887 a missionary was sent to prepare those good people for their first Communion. Since that time they are periodically visited several times a year. They have erected two beautiful coral-stone churches, where they meet morning and night for prayer.

SUMMARY OF THE VICARIATE OF THE NAVIGATOR'S ISLANDS.

One Vicar-Apostolic, 21 Priests of the Society of Marists, two native secular priests, 15 districts, 92 stations, 25 churches and many chapels, six Little Brothers of Mary, 30 Sisters, two colleges, one industrial school, six boarding and 82 primary schools.

Population: Catholic, about 7200.

Present Prelate: Monseigneur Broyer, S.M.

5. Vicariate-Apostolic of Fiji.*

This vicariate comprises the Fiji group, including Rotumah, which was detached from Central Oceania in 1887.

In 1844 Bishop Bataillon tried to establish a Mission in Fiji. He was refused by King Thakombau, a ferocious cannibal, who called his subjects "his sheep and oxen," and is said to have fed upon 800 of them. The Wesleyans having won him over to their "Lotu" in 1853, he imposed the same on all his subjects, and persecuted the Catholics, who, in spite of his opposition, had in 1863 reached the number of 1700, at which time the Mission was erected into a Prefecture-Apostolic.

In 1887 it became a Vicariate, of which Bishop Vidal is the first titular. Rapid progress has been made since that time, in spite of open and underhand opposition. A substantial stone cathedral, in course of erection at Suva, and several stone presbyteries and schools, show that here, also, the Church means to stay.

ROTUMAH.

In 1854, Bishop Bataillon, being short of Priests, recalled the Missionary of Rotumah. About 30 neophytes followed him to Futuna and Wallis. The others who remained in the Island, although for 15 years deprived of the help of a resident Missionary, persevered steadfast in their Faith, in spite of persecution: meeting every day in their little chapel, where a lamp was kept burning. In 1859 a catechist was sent, who found about 100 Catholics. In 1865, there were six chapels and 600 Catholics. In 1868, two priests came from Wallis to reside in the Island, where they found 800 Catholics out of a total population of 2400. At that time began a serious struggle with the Wesleyans, who, in spite of a treaty signed by them before the French Commandant, Pontret, whereby full liberty of worship was guaranteed to all, deposed two Catholic chiefs, and finding it impossible to agree among themselves, surrendered their Island to the British Government. Religious liberty was then granted, and has not been troubled since.

**Vide* Father Battle, "Australasian Catholic Record," April and July, 1899.

SUMMARY.

One Vicar-Apostolic, 29 Priests of the Society of Mary, eight Little Brothers of Mary; 13 European and 18 native Sisters, 178 catechists, 16 central stations, and 273 villages.

Schools: Forty-six primary, with 986 children; three high, for Europeans, with 190 pupils; one Indian, with 35 pupils.

Population:—Catholics: Europeans, about 350; natives, 10,220.

Present Prelate: Monseigneur Vidal, S.M.

6. Solomon Islands.

In 1844 Gregory XVI., having detached the two Vicariates of Melanesia and Micronesia from Western Oceania, placed them under the jurisdiction of Bishop Epalle, S.M. The Vicariate of Melanesia comprised New Guinea, New Britain, New Ireland, the Solomon, and Admiralty Groups.

The Vicariate of Micronesia was formed by the Carolines, the Marshall, and Gilbert Groups.

After his consecration in Rome in 1844, Bishop Epalle sailed for his Mission with seven Priests and six Brothers. The Bishop was massacred by the natives on the very day of his landing at St. Ysabel, and shortly afterwards nearly all his Priests either died of the fever or were massacred. His successor, Bishop Collomb, lived only one year after his consecration. He and one of his few Priests died of fever at Rook Island.

The Society of Mary, which was then only two years old, and had to supply with Priests a territory which has since been divided into 13 Bishoprics or Vicariates and eight prefectures or centres was then commanded by the Holy See to concentrate its forces on the already established Missions, and the Fathers of the Foreign Missions of Milan took charge of the Vicariate of Melanesia; where, in 1852, they sent five Priests and two Brothers. But like the Marist Fathers, they were the victims of the savagery of the natives and the insalubrity of the climate, and the hopeless task had to be given up for a time.

In 1881 it was undertaken again by the Fathers of the Sacred Heart of Issoudun, who sent Missionaries to New Guinea, New Britain and the Gilbert and Marshall groups. The Carolines were subsequently provided for by the Spanish Franciscans, and German New Guinea by the German Society of Steyl.

The Solomon Islands alone remaining without Missionaries, the Holy See entrusted them again to the Society of Mary in 1898.

For the present, they have been divided into two Prefectures-Apostolic; the British Solomons including the Southern and Eastern Islands, and the German Solomons including the German Protectorate. They are under the jurisdiction of the Vicars-Apostolic of Fiji and Samoa respectively, and, although in their infancy, give cheering hopes for the future.

7. Vicariate-Apostolic of New Guinea.

The Mission of Melanesia remained without Priests until 1881. In that year it was resumed by order of His Holiness Leo XIII., and entrusted to the Fathers of the Society of the Sacred Heart, which had been founded about 20 years before at Issoudun. If circumstances were more favourable in some respects—as, more frequent communication with the civilised world—the insalubrity of the climate was the same, and the presence of Protestants who had settled in 1872 in New Guinea and New Britain opposed, to the progress of the Mission, an obstacle even worse than cannibalism. The Fathers were not long in finding that out, for, a few months after their arrival in New Britain, where a native chief had received them, a destructive fire, the act of a European resident, reduced them to destitution, and they had to return to Sydney.

In March, 1884, Father Navarre the Superior of the Mission, returned to New Britain with four Missionaries and took up a new residence. The Fathers began again their work at once by gathering around them the children of the natives. They soon had the joy to see on Sundays their little chapel filled with adults, and they were allowed to give Baptism to several on point of death. These were the first fruits of this so long barren soil.

New Britain, with the Marshall group, forms at present the Vicariate of New Pomerania, under the jurisdiction of the Right Rev. L. Couppé, M.S.H., Titular Bishop of Lero. The following summary of the Vicariate shows the consoling results of 25 years' hard work.

SUMMARY OF THE VICARIATE OF NEW POMERANIA.

One Vicariate-Apostolic, eight central stations, 13 priests of the Mission of the Sacred Heart, 19 Lay-brothers, 15 Sisters of Our Lady of the Sacred Heart, 12 churches, six chapels, eight schools, three orphanages, one high school.

Present Prelate: Monseigneur Couppé, M.S.H.

It may be mentioned that the climate has already claimed 18 victims in 15 years, viz.: six Priests, seven Lay-brothers, and five Sisters.

8. Vicariate Apostolic of New Britain and New Guinea.

As soon as the work was fairly started in New Britain, the Fathers turned their attention to New Guinea, to every village of which the Protestants were quickly sending their teachers in order to forestall the Catholic Missionaries, whose arrival was expected.

Leaving two of his *confrères* in New Britain, Father Navarre sailed for Thursday Island, on his way to Port Moresby, where it had been decided the first Mission was to be founded.

But unforeseen difficulties arose on the part of the civil authorities. The insalubrity of the climate, and the ferocity of the natives, were first alleged to

upset the Fathers' plans. When it was understood that such fears were of no avail, more efficacious means were taken, and sea captains were forbidden to receive the Fathers on their boats.

Unable for the present to carry out their plans, the Fathers spent their leisure time in founding a Mission at Thursday Island. Father Navarre bought, at an exorbitant price, a piece of land on which he erected a chapel, with a residence for the missionaries. Soon after he brought from home the Sisters of Our Lady of the Sacred Heart for the schools; and at the present time the station of Thursday Island is the most flourishing of the Mission. This lasted until April, 1885, when a Protestant sea captain, out of gratitude for services rendered by the Fathers during a serious sickness, volunteered to carry Father Navarre and his *confrères* to New Guinea. The offer, it need not be said, was accepted with joy, and on June 18, 1885, they were ready. The authorities tried again to stop them; but they paid no attention to the injunction, and no one dared prosecute them. On June 20 they landed at Yule; at last they had reached New Guinea.

But they were not at the end of their troubles. Three months later, through the intrigues of the Protestants, they were expelled by order of the British Governor of New Guinea. They returned to Thursday Island, pleaded for their rights, and in February, 1886, returned to their post in which they were no longer disturbed. The Mission was now founded in earnest, and in 1887, Father Navarre was appointed Vicar-Apostolic of Melanesia and Administrator-Apostolic of Micronesia. He thus re-united the chain broken in 1848 by the death of Bishop Collomb.

The golden age, however, has not begun yet for this Mission. Owing to the jealousy of the Protestant teachers scattered everywhere to counteract their action, the civil authorities have limited the sphere of influence of the Catholics to villages and districts where no Protestants are settled, which means that Catholics are practically compelled to live in the fever-breathing, swampy districts where the Protestant ministers and teachers have "prudently" abstained from settling.

In 1889 the Holy See divided Melanesia into the Vicariates of New Guinea and New Britain, the name of the latter being at the request of Germany changed into that of New Pomerania in 1890.

SUMMARY OF NEW GUINEA.

One Vicar-Apostolic, 17 Priests and 21 Lay-brothers of the Society of the Sacred Heart, 15 Sisters of Our Lady of the Sacred Heart, 12 churches and six chapels, three orphanages, and one high school.

Present Prelate: Monseigneur Navarre; Coadjutor, Monseigneur A. de Boismenu.

9. Vicariate Apostolic of the Gilbert Islands.

Previous to the arrival of the Missionaries of the Sacred Heart in the group in 1888, the first seeds of Christianity had been sown by some Gilbert Islanders who, whilst engaged as labourers at Honolulu, Tahiti or Samoa, had received the Catholic

Faith at the hands of the Fathers of Picpus or the Marist Fathers. On their return to their native country, they not only preserved the light of Faith, but spread it round them. No less than eight chapels had been erected by the catechumens, and when, at the repeated request of the natives and of an old stranded Breton sailor, who, "for God's love," asked that a priest should be sent to those Islands, the Missionaries of the Sacred Heart landed at Nonoutu in 1888, they were agreeably surprised to find many of the natives wearing a medal or a crucifix round their necks, and all things ready in the local native church for the Holy Sacrifice, an altar with a crucifix and white linen.

In 1897 the two groups of the Gilbert and Ellice Islands were detached from the Vicariate of Micronesia and erected into a Vicariate-Apostolic. The Rev. J. Leray, M.S.H., was appointed the first Bishop, and was consecrated in June, 1898.

SUMMARY IN 1900.

Staff: One Vicar-Apostolic, 10 Priests, and 11 Lay-brothers of the Mission of the Sacred Heart.

Foundations: Nine central stations, 40 churches or chapels, 67 schools with 1960 pupils.

Population: Catholic, 10,000. Total population, 30,000.

10. THE CAROLINES.

When a few years ago his Holiness Leo XIII. decided in favour of Spain the question as to the rights over the Carolines, the Spanish Government was requested by the Holy See to send Missionaries as well as officials and soldiers. The Carolines were then detached from the Vicariate of Micronesia, and divided into the two Prefectures of Eastern and Western Carolines, both entrusted to the Capuchin Fathers of the Province of Spain. In 1890 there were 12 Missionaries, four churches, and four schools.

SUMMARY OF THE MISSIONS IN THE SOUTH SEA ISLANDS.

Ten Vicariates-Apostolic, eight Prefectures or Centres of Native Missions, 274 Priests (including 58 Fathers of Picpus, 156 Marist Fathers, 40 Fathers of the Sacred Heart, 12 Capuchin Fathers, five Secular Natives, three Fathers of Steyl), 146 Brothers, 368 Sisters, 447 primary schools, 15 high schools, eight colleges, 464 churches or chapels, 20 charitable institutions.

Population: Catholics, 84,600 (not including the Carolines and the German Missions).

COMPARED STATISTICS.

A.D. 1830: -One Prefecture-Apostolic, including the South Pacific. Out of that immense territory the following actually existing Episcopal Sees, Vicariates, or Prefectures have been erected:—

1. Episcopal Sees or Vicariates.—A.D. 1844 : Sandwich. 1847 : New Caledonia. 1848 : Tahiti, Marquesas, Auckland, Wellington. 1850 : Navigators. 1869 : Dunedin. 1881 : New Pomerania. 1884 : New Britain, and New Guinea. 1887 : Christchurch and Fiji. 1898 : Gilbert Islands.

2. Prefectures or Centres of Mission.—Maori Mission (Dioceses of Wellington, Auckland, and Christchurch) ; German New Guinea ; Carolines (Eastern and Western) ; British and German Solomons, and New Hebrides.

"Praise ye
The Name of the Lord God of Israel
in the Islands of the Sea."

VI.—Missionary Attitude of the Catholic Church in America.

[Very Rev. W. Elliott, Superior of the Paulists, New York.]

We trust that our title adequately expresses the requirements of the article assigned us, viz., "Christian Charity towards those around us." Perfect Charity makes common property of all spiritual and temporal goods. Our highest good is the True Faith. This paper will sketch the present efforts of Catholics to make non-Catholic Americans sharers in this priceless heritage.

It is not a little singular that for the remnants of the savage tribes of Indians and for the black people among us stated Missionary provision has long been made. Some of the best Missionaries Holy Church possesses are now hard at work among the red men in this country, priests who are worthy successors of the generations of martyrs and apostles devoted to the native tribes ever since America was discovered. For the negroes we have a flourishing Missionary establishment, originally founded by his Eminence Cardinal Vaughan, now independent of the Mill Hill Seminary, but actuated by the apostolic spirit of that institution. Under the leadership of Very Rev. John R. Slattery, St. Joseph's Society has built and equipped a Seminary in Baltimore, which now has thirty divinity students, and a preparatory College with fifty students. There are a score of Josephites, all zealous Missionary priests, actively at work in different parts of the South, making many converts, and training up many hundreds of the children of Protestant blacks in the Catholic Faith. In this latter work the Josephites are efficiently helped by Sisters of different Orders, mainly by Franciscans.

It thus appears that the most necessitous in spiritual matters of our non-Catholic population have received our first attention, as is natural in the case of the Church, whose Divine Founder loves best those whose misery of soul or body is most deplorable. And there is not the slightest doubt that the negroes of every part of the South will be fully evangelised in the course of time, and, we trust, finally brought into the Church.

Among the white non-Catholic population of America, numbering between fifty and sixty millions, the outlook for the True Religion is extremely hopeful. Taken as a body, Americans are religious; vast multitudes of them are deeply so. Although scepticism has its votaries, and error of all sorts is rampant, yet our Divine Saviour is the Master here in nearly all religious organisations; and, however vaguely understood, His Divinity is commonly and gladly acknowledged. Holy Scripture has suffered much in the minds of the educated, but it is still God's own

Book to the millions. The more earnest souls are disgusted with the fierce religious antipathies of the past, and are yearning with anxious hearts for the coming of Christian unity. Meantime, the Catholic Missionary can get an audience easily. The most thoughtful, and often the most prominent, persons in nearly every American community can be relied on to attend public lectures on Catholic doctrine, if they are invited with kindliness, and are assured that they will not be uncivilly treated.

Many instances might be given to show the ripeness of the Lord's harvest in the American field. One priest reports: "Seven hundred people were nightly packed into a space intended for six, nearly half being non-Catholics, including the best people of the place. They listened; they filled the question-box; they gladly accepted our missionary leaflets. There is no bigotry in this town, though many of the Protestant people are Church members."

Another priest, writing from the State of North Carolina, the most densely non-Catholic State of the Union: "At Smithfield, Dunn, and Littleton the whole town at times seemed to turn out. As encouraging as this, however, was the apparent earnestness and attention. I knew many to come ten and twelve miles to be present at the lectures, and nearly all that came asked for books about the claims of the Church. Several converts were made. The object, however, was not present converts, but to lay a foundation for future work and to sow seed. In most of the towns where I lectured the people were in absolute ignorance of the Church."

At Fort Scott, in the State of Kansas, the county court-house was given for the Missionary's lectures, which were addressed to audiences almost exclusively non-Catholic for eleven nights. The presiding judge paid the lecturer a compliment from the Bench. Three converts were immediately placed under instruction, and doubtless, besides these, not a few earnest souls will be found later on knocking at the door of Holy Church.

One more instance, taken from a country neighbourhood in the Diocese of New York, Walden, in Orange County: "There are three thousand people in Walden," reports the Missionary, "only one hundred of whom are Catholics. Five years ago, when it was determined to build a chapel for Catholics in this town, non-Catholics protested. They came to the pastor and informed him that the village charter forbade the erection of such a chapel. The pastor informed them that the Constitution guaranteed liberty of worship, and he went ahead and built his church. Before our Mission closed, a petition, headed and circulated by a prominent non-Catholic, and signed by many of the best non-Catholics of the place, invited the Missionaries to remain another week. Three hundred of our separated brethren packed the church every night. They came to the hotel betimes and interviewed the Fathers; they waylaid them in the streets, asking them questions, and showed such earnestness that we have no doubt the pastor will reap many converts during the year."

And, as a matter of fact, in every part of the country we hear of converts in increased numbers being placed under instruction and being received into the Church. Of the English-speaking parish priests, scarcely one but receives at least a few every year, and some parishes have as high as a hundred yearly; two in New York City are reaping over one hundred and fifty. The laity are co-operating as they never did before, bringing non-Catholic friends to church and to the priest, talking of their religion earnestly and intelligently, and spreading good reading. A little stream of converts flows into every church, and in some cases a big stream. A Sulpician priest, Rev. Martin O'Callaghan, of St. Patrick's, Montreal (the Missionary conditions in Canada being practically the same as in the States), instructed and baptized twelve hundred adult converts in the course of seven years. There is no pretence that this is an average case, but there are not a few parishes that can approach this magnificent record, and a multitude of them in which systematic efforts are being made for attracting and securing converts, and with unvarying success.

Systematic efforts, in fact, are now being made to convert all America. In 1896 the Catholic Missionary Union was started. This is an incorporated body acting under State laws, the board of directors being the Archbishops of New York and Philadelphia, and five priests, some Secular and some Religious. It was incorporated with the object of gathering funds for the carrying on of non-Catholic Missionary work, the subscribers paying a dollar a year, receiving in return every quarter a copy of *The Missionary*, which is a public record of the progress of Holy Church among the non-Catholic people. Like the Society for the Propagation of the Faith in France, our Missionary Union pays the expenses of Missionaries, and it also furnishes Missionary literature of every kind, either *gratis* or at first cost. Already the Union, though in existence but three years, and as yet hardly known to Catholics generally, supports several efficient Missionary priests in that section of the country in which Catholics are fewest in number, namely, the South. These priests are wholly engaged with non-Catholics, never fail of an audience, are constantly making converts, and distribute an immense amount of convert-making literature, books, pamphlets and leaflets. The Missionary Union hopes, within a few years, to have the entire Southern country supplied with priests, whose whole duty shall be the non-Catholic Missions. It is hardly necessary to say that all this work is under the immediate direction of the Bishops of the various localities. It may be added that most of the priests engaged in non-Catholic Missions, North and South, are members of the diocesan clergy, though the Religious Communities, especially the Passionists and the Paulists, are well represented.

What has been said already of making converts in parishes should be supplemented by the fact that non-Catholic missions almost always result in some converts being placed immediately under instruction. But it is in the remote preparation of many accessions to the Church that these public Missionary efforts have their best

praise. For, although only five or six years have passed since systematic efforts of the kind began, we are constantly hearing of men and women of intelligence received into the Church after years of thought and study, all started at these lectures or by the reading matter there distributed. Meantime, the immediate results are often quite remarkable. In New York City as many as a hundred conversions were traceable within a year to one non-Catholic Mission, half as many to each of two others. Results equally as good have been obtained in other parts of America.

A word or two of explanation is needed as to our American Diocesan Missionary Bands. These are composed of Secular priests, relieved of parish duty, and engaged in evangelising non-Catholics. They are organised and are in full activity in the Diocese of New York, in Connecticut, in Northern Ohio, in several Western Dioceses, and are about beginning their work in two or three others. The largest of these bands, that of New York, comprises five members having their headquarters in St. Teresa's Parish, which gives the Fathers a home during their short intervals of rest. A similar arrangement provides for the bands in other dioceses. These priests are all diocesan, volunteering to work as Missionaries for a term of years in their own diocese, the leading members being clergymen of prominence, who, in several cases, have given up good parishes to engage in this Divine Apostolate. Salaries are provided for by the stipends received from Catholic Missions, enough being thus obtained to supply the requisite funds, which are often increased by contributions from both the clergy and the laity. In fact, no difficulty has thus far been experienced on the score of financial support. Nor has any difficulty been found in obtaining missions of every sort, special favour, however, being shown to non-Catholic Missions and to a sort of mixed Missions to little Catholic communities remote from a church and rarely visited by a priest; the very places where the Barque of Peter suffers most from "leakage."

No better Missionaries are known in America than these zealous members of the ordinary and standard clergy of the Church of Christ. Their success in every department of Mission labour has been unsurpassed, including that of making converts. The advantage of having this kind of *personnel* in the work is obvious: it roots the convert-making zeal of Catholics among their regular pastors; it generates a peculiarly fraternal interest among the parish clergy in the success of apostolic zeal; it adds a new kind of men to the Missionary ranks, arousing the emulation of the Religious Orders; it places Missionary enterprise in the list of regular diocesan works, giving the Bishop a staff of preachers and lecturers peculiarly his own.

The first of these bands was organised in 1894, and since then they have succeeded so well as to have passed out of the experimental stage. Many signs indicate that all of our dioceses will soon be provided with bands of Secular Missionaries. What, among other things, favours this department of Missionary endeavour, is the full, often over-full, supply in America of vocations to the holy

priesthood, giving the Bishops an abundance and sometimes a surplus of priests, and enabling them to extend the time of clerical training as well as to offer facilities to the more clever young priests to make extra courses of study.

Another matter of encouragement is the increase of missionary literature and its wider circulation; books, pamphlets, leaflets, all telling about some glorious Catholic truth, are in greater demand in all parts of America and Canada than at any previous time. What is quite as gratifying is that the supply is equal to the demand, for printing has become so cheap that a small sum of money purchases a large amount of printed matter. Prices which a few years ago would have been deemed fabulously low, are now the rule for a considerable number of valuable missionary publications. Such standard books as Father Bruno's "Catholic Truth" can be purchased for ten cents each, if ordered by the hundred; and several hundred thousand copies of Father Searl's "Plain Facts for Fair Minds," a volume of 360 pages, have been sold without pecuniary loss at five cents a copy. This condition, brought about by the public spirit of some members of our Catholic book trade and the zeal of private individuals among the clergy and laity, has resulted in the extension of that mighty influence for good, the Apostolate of the Press. And this is but the faint promise of a vast and universal development of the Catholic literary propaganda which will soon be undertaken by the Church in the United States.

It must also be noted that everything here mentioned is but the beginning of concerted, organised, systematic effort on the part of our Bishops, Religious Orders, Diocesan Priesthood and people to convert the Great Republic and its whole population to the Faith of Jesus Christ. God is certainly furthering this work, as He alone inspired it. Every sign indicates that our time and country have been selected for Missionary enterprises of the first order. Among clergy and laity no topic is of such absorbing interest as that of non-Catholic missions and convert-making. The finger of God is pointing all devout souls towards our separated brethren. The brightest minds and those most enlightened by Divine Grace are being stirred with Missionary zeal. Two classes are especially eager to begin, or to carry to perfection Missionary work already begun. These are the Bishops and the younger members of the clergy. Among the latter, and above all among our Seminarians, there are very many choice spirits constantly studying or taking counsel with a practical view to the glorious vocation of winning back the sheep of Christ who are astray in the wilderness of error. Every Catholic periodical gladly prints what all Catholics gladly read: news of non-Catholic missions and stories of conversions.

All this zeal, we sincerely believe, is inspired by the Holy Spirit, and it has received the explicit approval of the Vicar of Christ. It will be served by the vigor and persistence for which our countrymen are noted. To a fervent Catholic American every relation to his countrymen is absorbed in the longing to make them

Catholic, to convert the American people to the True Faith. "*God and Country*" is a motto often seen at the head of Catholic journals and in the corner-stone of Catholic schools, or inscribed over the doors of Catholic club-houses. The bringing of our country into God's One True Fold, His Catholic Christian Church, is daily becoming more and more the conscious longing of all intelligent Catholics in the United States.

VII.—The Latin Mission in Jerusalem.

[Very Rev. P. A. Slattery, O.F.M., Sydney.]

The title of this Paper owes its origin to the necessity of using the distinctive name given to the Missions of our Holy Church in Palestine, and especially to those in the City of Jerusalem. For thus it is, that the Catholic Missions are called throughout the Holy Land, to indicate the difference between them and the various forms of Christianity introduced during later years by the Greeks, Armenians, Copts, and other sects.

Since the descent of the Spirit of Truth on the Apostles in "that upper room in Jerusalem," its manifestation from the lips of St. Peter, and confirmation by the restoration of sight to the one born blind, who begged at the gate of the Temple,—never did the Christians even in the darkest days of trial and persecution totally abandon the city or sites, so hallowed once by the presence, and consecrated by the sacrifice of the Founder of the Christian Church.

In the thirty-fifth year of the Christian era, St. Peter entrusted the care of the rising Church in Jerusalem to the Apostle St. James the Less. Then, leaving the Holy City, he passed through Syria, strengthening by his preaching the Faith of the early Christians, and by his presence the faithful who had greatly increased in the City of Antioch.

Fourteen years later, and for the last time, St. Peter is mentioned in Holy Writ as having presided at the first Council of the Apostles in the City of Jerusalem defining the discipline of the Christian Church, and confirming the decrees exempting the early converts from the Jewish legal ceremonies.

Though blessed by the ministration of many martyred pastors, the history of the Christian Church in Jerusalem records sad scenes of dissension amongst her enemies within, and long days of persecution from those outside her Fold. Peace, no doubt, dwelt for a time in her sanctuaries, but only to be again broken by still greater trial and suffering, which even seemed to forshadow the nigh extermination of the Christian Faith. Little more than the mere record of the lives of some of her saintly Prelates, her austere Monks and venerated Religious can now be traced in the historic pages of her eventful career. But of the churches wherein they once presided, the monasteries where the recluses dwelt, or the convents, the loved homes of many a holy soul, of these there remains nothing to tell of their past, not even a crumbling wall to mark their decay, or grass covered mound to hide their ruins.

However, it seemed as a presage of better times, when Christian emblems were seen floating everywhere on high, and Christian greetings were exchanged throughout the city;—hopes then revived in the hearts of the faithful, when from the year 1099 to 1187, the banner of the victorious Crusaders waved in triumph over the city they came to free, and won by their valour. And yet eighty-eight years had scarce elapsed when in that fatal year of 1187, the city again fell into the hands of their enemies, and the Christian cause seemed nigh lost. Then for three hundred years the Crescent was seen usurping the place of the Cross, and with the unbelieving Saracen in her midst, the Holy City was made desolate, her Sanctuaries desecrated, and her Shrines left to decay.

Whether the Seraphic Founder of the Franciscan Order, the humble Francis, ever stood within the precincts of the Temple, or worshipped at its sacred shrine, is not clearly shown by historic evidence, or warranted by any contemporaneous writer. The illustrious compiler of the annals of his Order, one of Ireland's many learned and patriotic sons, Father Luke Wadding, gives the year 1219 as the date of the departure of St. Francis and his companions from Ancona, on their Mission to the unbelieving in Syria and Egypt. He also mentions his having landed in the Island of Cyprus, and thence sailing for Tripoli, on the Coast of Palestine.

The same chronologist, and other writers, record the Saint's interview with the Sultan, Melek-el-Kamel, in 1219 ; and the impression he then made on that fierce and victorious warrior, under whose leadership the Saracens completely shattered the then fast waning power of the army of the Crusaders. Such, they state, was the admiration of the Sultan at the courageous and fearless preaching of Francis, that, as a pledge of his friendship, he gave him a written permission, or "firman," enabling him and his followers to continue their Mission throughout his dominions.

However, in their laudable efforts to winnow the truth from the legendary lore which seems to have accumulated around the origin of the present Latin Missions in Palestine, many recent and eminent French and German essayists give, as the result of much research, their unhesitating testimony in verification of the statements of Cardinal de Vitry, who, in the same year (1219) wrote to the Bishop of Acre regarding "the increase of the Franciscans in Syria, and the aid they were giving to the progress of the Christian Faith." Similar evidence may have also influenced the Bollandists in the like statement, that very great *(ingentem)* must have been the number who then, in 1219, had joined the Franciscan Order in Palestine.

When in 1187 the Holy City fell again under the sway of the Saracens, and the victorious Saladin once more raised the Crescent above the Christian shrines, some members of the Franciscan Order are mentioned as having remained with the few and scattered Christians, who were still found clinging round the Holy Places, and in the year 1244 were massacred with their faithful flock within the precincts of the Temple, where they had fled for refuge and protection. In a Brief from Pope Alexander IV. in 1257, some allusion is made to the heroism of their sacrifice.

In his letter dated the 13th February, 1233, Pope Gregory commissioned some of the Franciscan Missioners to seek the conversion of the Sultan of Damascus, brother of the well-known former friend of St. Francis, the Sultan Melek-el-Kamel. By letters of the 24th of May similar Missionaries were sent to the Sultan of Bagdad. In the year 1246 the Sultan of Egypt, within whose dominions was then also comprised the Holy Land, sent one of the Franciscan Missioners with letters to Pope Innocent IV. acknowledging the grateful reception of the letters of the Pope, and how he valued the presence of the Franciscan envoy. It is also recorded how the Blessed James of Puy and his companions, in 1266, received martyrdom at the hands of the Berbers. At a still later date, 1269, seven Franciscans, together with their Superior, Father Conrad de Halles gave their lives in testimony of their Faith, and were slain by the Saracens.

Though historical testimony may be thus cited which clearly records the presence of Missionaries of the Franciscan Order in Jerusalem shortly after the initiation of their Mission in 1219 in Syria and Egypt, still no evidence exists of the Franciscan Missions having any legal foundation, or recognised residency till about the years 1333-6, or the middle of the fourteenth century. True it is, that the originals of the grants or firmans from the Sultans of Egypt up to 1309, have not been discovered amidst the numerous documents in the Archives of the Convent of St. Saviour in Jerusalem. Still the repeated allusions, in the authentic firmans existing, to the contents and privileges granted to Franciscans in former firmans, yield ample evidence of their having once existed. Thus in one of the existing firmans of grants received from the Sultan in the fifteenth century, there are found the names mentioned of the three Sultans who in the thirteenth century first issued orders to guarantee the safety of the Franciscans (or Brothers of the Cord), and the protection of their foundations and Sanctuaries in Jerusalem.

The legal acquisition of the Sanctuaries in the Holy Land traces its origin from sites purchased in 1333-6, the granting of which is contained in the firmans thus obtained from the Sultan, who at that period claimed their possession. Thus Father Roger Guarini, of the Franciscan province of Aquitaine, received in 1333 from Naser Mohammed, the Sultan of Egypt, possession of the Sanctuary on Mount Sion, where tradition states that the Last Supper was held; and also of another room held sacred as the site of the Descent of the Holy Ghost on the Apostles on the Day of Pentecost.

It was through the intercession of Robert of Anjou, the King of Naples (Nephew of St. Louis, King of France), and his Queen Sanche, that those grants were obtained through firmans from the Sultan. In their piety they ransomed with large sums the traditional sites of those sacred events, and generously bestowed them on the Franciscan Missionaries, who already had residences near those Holy places, as well as nigh the Temple of the Sepulchre in Jerusalem.

Hence in the itinerary of his travelling in Palestine in 1336, Ludolf de Sudheim, mentioning all the memorable sites he found within the precincts of the old convent of the Canons Regular, states that "all these had now passed into the possession of the Friars minor, who, though prohibited from preaching to the Saracens, yet offered the Holy Sacrifice in public, and were praiseworthy men, who gained the respect aud esteem of the Saracen merchants through their kindness and generosity."

Whilst accepting the gift of the sanctuaries from the King of Naples, Pope Clement VI., in a Bull dated from Avignon, on the 21st of November, 1342, confirms the Franciscan Missionaries in their rights to the possession of the Holy Places, and by his supreme authority entrusts them with the care of the sanctuaries in Jerusalem.

That so high and sacred a trust did not cease to be a source of continued danger to the Fathers of the Mission, was fully realised when in 1551 the Turks having violated the pledge of the concession, cruelly dispossessed them of the sites of these same sanctuaries, and their Convent on Mount Sion. Anxious still to retain their trust, and in fidelity to their time-honoured charge, clinging still in weal and woe round the sacred shrines;—their faith and courage were at length rewarded, when in 1559 they obtained by purchase, and with the necessary guarantee of a firman –an ancient convent once thought to have belonged to the Georgians, but now constituting with its parochial church and the adjoining buildings, the well-known and venerable Convent of St. Salvatore, the head house of the Fathers whose privilege it is still to remain in care of the Holy Places, and watch over the shrine where Christ was cradled, and guard the Sepulchre where they laid Him, the Victim in the sacrifice for man's redemption.

A Decree of the Sacred Congregation of the Propaganda in Rome, dated the 22nd of February, 1627, places the holy cities of Bethlehem, Nazareth and all the places in Palestine, Syria and Egypt, where the Fathers had Sanctuaries, Convents or Missions, under the spiritual jurisdiction of the most Rev. Father Custos of the Holy Land. But by a Brief from Pope Gregory XVI., in 1829, such an extensive jurisdiction was restricted and now comprises only the Sanctuaries and Convents existing in Palestine, and in the Island of Cyprus.

The Latin Missions in the Holy Land are now under the jurisdiction of the two hundred and thirty-fourth Custos since their origin. He is chosen for this office, from one of the many Italian provinces, whilst his Vicar, and the administrator of the finances, are both respectively selected from some of the Franciscan provinces in France and Spain.

The official statistics for the year 1895-96 give the number of Religious as 443, living in 51 convents, and engaged on the Missions administering to the spiritual wants of 62,239 Christians. The Sanctuaries under their care are 53, and the Parochial Missions and churches number 46. The total number of children receiving

their education in 54 schools were 4224; whilst the orphanages contained 505 more, all maintained by the Missions. Poor families composed of 15,284 members were receiving aid. During the afore-mentioned year, 6850 pilgrims passed through the nine hospices provided to supply their wants whilst visiting the Holy Places. The total amount of sums expended in all their works of charity and benevolence during the year (including the sum of 110,000 francs, given in alleviation of the pressing wants of the suffering Christians in Armenia) reached the sum of 620,426.21 francs.

I feel that this sketch of the Latin Missions in the Holy Land would be imperfect were I not to include in this paper a cursory note on the Latin Patriarchate in Jerusalem; claiming its existence from the Episcopate of the Apostle St. James the Less, to its restoration during the nineteenth century. From the time of Juvenal, the first patriarch in the year of our Lord, 32, a series of Bishops occupied the Patriarchate during the many eventful years in the history of Jerusalem up to the year 1187, that epoch so disastrous to the Christian cause in Palestine. From this year, which marks the era of the re-capture of Jerusalem, and the ending of the Crusaders' occupation of the city and its shrines, the Patriarch transferred his See to the Island of Cyprus. The title then becoming more honorary than real, it ceased altogether with the Patriarch Nicholas de Anapiis in 1369. During the interval, the Franciscan Missionaries being the sole representatives then of the Latin Church in Jerusalem, the Most Rev. Custos, of the Holy Sepulchre, who was invested with high privileges and almost episcopal dignity, discharged the duties of the Patriarchate till its restoration in 1847 by Pope Pius IX. in the person of Monsignor Valerga.

The new Patriarch was a native of the City of Genoa, and an ecclesiastic already much distinguished by his knowledge of the Oriental languages as well as a successful Missionary in Syria, Mesopotamia, and Persia. Passing to his reward on the 2nd of December, 1872, he was succeeded by Monsignor Bracco, born in Italy, at Iorazza. During the 17 years of his Patriarchate he promoted by his conciliating manner the spirit of harmony and good-will throughout the entire Latin Missions. Owing to his ability and zeal, no less than 13,000 were gathered into the Fold of the True Church during the peaceful and fruitful years of his administration. In the month of August, 1890, the present Supreme Pontiff, Leo XIII., elevated Monsignor D. Ludovico Piava, O.F.M., of the Franciscan Province of Bononia, to their Patriarchate of Jerusalem.

His See comprises the patriarchal palace and its adjoining Cathedral in Jerusalem; an ecclesiastical seminary at Beit-Djallah, about eight miles from the city; 20 missions with their resident pastors; 23 parochial schools, and 19 other schools either under the charge of the Congregation of the Sisters of St. Joseph, or the Sisters of the Rosary.

In conclusion, the Catholic Missions in Jerusalem are aided, by the zealous co-operation in their various avocations and in the interests of our Holy Faith, by the

Missioners of Algiers, in the recently-restored Sanctuary of St. Anne; the Dominican Fathers, in their new convent on the traditional site of the martyrdom of St. Stephen; the Brothers of the Christian Schools, who have erected a large monastery on the site of one of the most historic towers of the ancient city; the Sisters of St. Joseph, who are in charge of the hospitals; the *Dames de Sion*, in charge of the orphanages; the Carmelite Religious, on Mount Olivet; the Sisters of the Rosary; the Religious of St. Clare, and the Sisters of the Perpetual Adoration.

Whilst some of these Religious are natives of Syria and Palestine, devoting themselves to the early training and education of the aborigines, the great majority of them are some of those noble souls who cheerfully leave their homes and friends in distant lands, in their ardent zeal for the progress of our Holy Faith, and their willing service of "Our Father who is in Heaven."

VIII.—The Christian Era.

[Mr. F. Kenneth McDonall, Sydney.]

MUCH interest has of late been excited in the popular mind on account of a controversy as to whether the year 1900 was the last year of the nineteenth, or the first of the twentieth century.

The opinions of many authorities were advanced in support of either contention, and, generally, the discussion resulted in a deal of information of an interesting nature, bearing upon Chronology, Eras, Epochs, and Cycles, being placed before the public, very many of whom, perhaps, had not had their attention drawn to such matters before.

The only word which we have to say with regard to this discussion is "Rome has spoken, the cause is finished."

The disputants, though seeming to seek in all directions for authorities to endorse their various opinions, appear, nevertheless, to have carefully avoided all reference to what is acknowledged as the greatest authority on matters affecting the construction or interpretation of the Calendar. We refer to the Decrees of Pope Gregory XIII., who, in reforming the Calendar in the year 1582, directed, in connection with the Intercalary years, that of the years closing certain centuries, some were to be observed as Intercalary or leap years, and others not—and amongst these latter years 1900 finds a place.

Yet through the whole of this discussion comparatively little attention appears to have been directed, to what was of more interest ; *viz.*, the correctness of the *Anno Domini* itself.

ERAS AND CYCLES.

As there are certain fixed points in the heavens and upon the earth's surface, which serve as a base for the observations of the astronomer, or the fixing of terrestrial positions by the geographer and navigator ; so, there are points in Time, from which historians and chronologists record their periods, and these periods are called Eras or Epochs. From the dates of the initiation of these Eras are reckoned all events in the history of the world.

The fixing with absolute certainty of the year One of the Christian Era, has been a matter upon which most chronologists disagree ; and, notwithstanding the painstaking research of those who were foremost and most eminent in affairs of history and chronology, the results of their labours left the question not much the further removed from the realm of doubt, as far as absolute certainty was concerned.

This failure is to be attributed mainly to the following reasons :—

1. The silence of those historical records which were contemporaneous with the Sacred Histories of the Evangelists.

2. The disregard to the fixing of dates by constituted Eras ; or, if this were done, the comparison and foundation of dates, upon Eras or Epochs, which clashed with others seemingly as authentic or trustworthy.

3. Foundation upon Eras whose initiations were involved in more or less uncertainty.

4. The diversity of dates according to the various Hebrew chronologers upon which, in early Christian times, were founded those events important in the eyes of Christians.

A reference to any Almanac will show certain of these Eras, which agree in the main with our dates and mode of computation. For example, the Almanac for the current year (1900) exhibits the following :—

Jewish Period (Vulgar), or A.M.	5660
Roman Period	2653
Era of Nabonassar	2647
Indiction	13
Julian Period	6613
Dominical Letter	G
Golden Number	1
Solar Cycle	5

The Jewish Period, of course, represents the age of the world, and there seems to have been as much diversity of opinion amongst Jewish chronologists regarding this period as amongst Christians in regard to the Christian Era. The Jewish year 5660 is, by our mode of computation, some 244 years behind. The Roman Period counts from the foundation of Rome, about April 21st, B.C. 753. The Era of Nabonassar had its beginning February 26th, B.C. 747. The Cycle of the Indiction, comprising a period of 15 years, was peculiarly Roman, and was used by that nation in the assessment of the taxes. It was established by Constantine in A.D. 312. The Dominical or Sunday Letter is for the purpose of computing on what days of the week the days of the month fall throughout the year.

Unfortunately, however, a deal of doubt appears to have existed as to the correctness of the times assigned to the commencement of the Eras. Therefore, any date fixed by either of them was open to question, unless the given year was also shown in conjunction with that of another Era. For it was seldom that writers made certain, by affixing to the dates of events which they were chronicling, the current year of two or more Eras. Hence we more often than not find the word "about" prefixed to dates of events of importance, and the resultant confusion is prolific of other errors in Chronology.

The need of an arbitrary Cycle or Period was often noted ; but nothing useful, for all times, seems to have been produced till the year 1580, when Joseph Scaliger

invented the Julian Period. This Period or Cycle is obtained by the multiplication of the Solar Cycle of 28 years into the Lunar Cycle of 19 years, and the Cycle of the Indiction of 15 years. The resultant period of 7980 years then necessarily contains all other Cycles, Chronological Eras and Epochs.

The recurrence of the Solar Cycle each 28 years brings anew the position of the sun to approximately the same place on the Ecliptic; and the days of the months return to the same days of the weeks with which they coincided at the previous cycle.

The Cycle of the Moon, which is expressed by the Golden Number, comprises a revolution of 19 years, at the end of which time, the conjunctions, oppositions and Lunar phases generally are coincident.

Hence on the opening of the second Julian Period, which will occur in A.D. 5266, the dates, days of the week, position and aspects of the sun and moon, will be very nearly as they occurred on the first of the present period.

Had historians and chronologists made use of this or a somewhat similar period, by which to fix their dates; we should not be in any doubt with regard to questions of time, and the labours of scholars in the past might have been employed in other uses than the vain attempt to reconcile the conflicting dates given of events, which it was considered necessary or advisable to have fixed with absolute certainty.

The best services on the idea of attempting to fix a cycle, were rendered by the eminent Dionysius Exiguus, a Roman Abbot; who, by multiplying the Solar and Lunar Cycles, produced the Cycle known as the Dionysian Period or Easter Cycle, comprising a space of 532 years. This was, however, too short a period to embody all other Epochs, and was, besides, incorrect in other ways. Yet had even this period of 532 years, founded upon the astronomical data which were well known to the ancients, been used, we might have been spared much trouble in the elucidation of very many chronological puzzles.

The Date of the Birth of Our Saviour.

There seems to have always existed a great uncertainty as to the exact date of the birth of our Saviour, and consequently the beginning of the Christian Era. The chronologist and historian of the past have again and again endeavoured to solve the problem; but, so far from being successful, it seemed as though the confusion resulting rendered the question more difficult of solution. For, on account of the greater divergence of dates apportioned to the Nativity which resulted, it appeared as if the task of finding a date that would harmonise with the varying contentions was utterly impossible.

The dispute was limited to a period varying four or five years on either side of the year commonly accepted as a starting point for our Era. The more important authorities gave the date of our Saviour's birth as follows:—

Tillemont, Mann, Priestly	B.C.	7
Kepler, Capellus, Pagi	,,	6
St. Chrysostom, Petavius, Dr. Prideaux	,,	5
Sulpitius, Severus, Usher	,,	4
Irenaeus, Tertullian, Clement Alex., Eusebius, Baronius, Calvisius	,,	3
Epiphanius, Jerome, Scaliger	,,	7
Chronicon Alex., Dionysius, Labbæus	A.D.	1
Lydiat	,,	3

Dionysius, to whom we have already alluded, was probably the first Christian to endeavour to scientifically settle the era of the birth of Christ. He, in the year 527, fixed it in the end of the 4713th year of the Julian Period, and the year of the world 4004. This, the Dionysian, is known as the Vulgar Era.

This Era, of course, fixes the date of the Creation, or, as we understand it, the beginning of the period from which time was first counted—at 4004 years before the birth of Our Saviour.

It is interesting to note here the great diversity of opinions held upon the Era of the Creation or *Anno Mundi*. The following list gives the dates of the Creation according to the most eminent authorities of the times,—shown in terms of years before Christ :—

Alphonsus of Castille	B.C.	6984
Suidas	,,	6000
Nicephorus	,,	5700
Clement Alex.	,,	5624
Septuagint	,,	5586
,, Alexandrine (Russian)	,,	5508
Maximus Martyr, Eutychius	,,	5500
Josephus (according to varying interpretations) from 5555 to	,,	4698
Theophilus of Antioch	,,	5626
St. Augustine	,,	5351
The Talmudists	,,	5344
Isidore	,,	5336
Vatican Septuagint	,,	5270
Eusebius	,,	5200
Bede	,,	5199
Sigibertus	,,	5196
Justin Martyr	,,	5000
Marianus Scotus	,,	4192
Ricciolus	,,	4062
Strauchius, Dionysius	,,	4004
Playfair	,,	4008
Kepler	,,	3961
Jerome	,,	3941
Helvigius	,,	3896
David Ganz	,,	3761
Jewish Vulgar	,,	3760
Rabbi Hillel	,,	3700

The Rabbi Hillel arranged, in A.D. 352, the Jewish Calendar and founded the basis of computation upon which the Jewish Festivals are now fixed. Previously to his time these, and other Calendar matters, were established upon the testimony of eye-witnesses, who were examined upon oath as to the times of the new moons. The discussion of these observations enabled a mean time to be fixed for the new moon, and thus the proper observance of the Pasch and other Festivals was directed.

As will be seen, the above list embraces the names of men of powerful thought and great intellectual attainment. Hence it may easily be understood that the task of verifying dates upon comparison of Epochs is not one to be lightly approached. It would also seem impossible to accurately fix the date of any important event when so many master minds could not agree.

On account of the dissatisfaction which such disagreements occasioned, the question was approached from the astronomical and mathematical standpoint, with the result that upon data which was overlooked by or not at the disposal of the chronologists, we are enabled to fix the dates of our Saviour's Birth and Crucifixion with some degree of certainty.

As before stated, Dionysius fixed the first year of the Christian Era to what is known to us as the 4713th year of the Julian Period. But the Julian Period year 4713 will not apply itself to A.M. 4004; with 4007 only will it coincide. On this basis it will be shewn that the Christian Era was fixed four years too late. So that the current year, 1900, should, in all correctness, be counted as 1904.

Most of the authorities to whom we have alluded seem to have neglected the opportunity presented by the comparison and reduction of such important astronomical events as eclipses and the use of the resultant information as a guide to the fixing of dates; or, if they did so, there was the great error in the difference between dates by the Julian and Gregorian Calendars, commonly known as the Old and New styles.

The actual discrepancy in point of time, of course, could not be very great, but the error could easily be multiplied when used as a foundatian of calculation. This error, accumulating from the time of Julius Cæsar till the year 1582, when Gregory XIII. reformed the calendar, amounted to 11 days.

Perhaps the most precise and the most important foundation upon which the correctness of chronology may be based, is the observation of the astronomer, especially as regards those matters with reference to the eclipses of the sun or moon, or the aspects of the planets. The reduction of these observations by the mathematician, affords infallible proofs of the correctness of Epochs, or the dates of signal events which were noted as being concurrent with these phenomena. In many chronological records we find examples of such, and in the task of fixing dates to these, if we make use of the astronomical tables and calculation of eclipses, we may hope for success in the solving of the problem.

The 4714th year of the Julian Period (January 1, 1) opened with the cycle of the sun 10, of the moon 2, of the Indiction 4, and the Dominical Letter was B. The knowledge of these facts gives us the places of the sun and moon in the heavens, and consequent data upon which to proceed to prove the correctness of events by whatever astronomical test we may wish to apply.

Very many ancient writers record eclipses as having occurred in conjunction with some important event, mostly calamitous, which they were chronicling. The general belief seems to have been held that such marvels were portentous of evil or warning.

Josephus, the great Jewish historian, records in his "History of the Jews," Book XVII., chap. viii., that at the time of Herod's last illness there was an eclipse of the moon. This seemingly unimportant item has proved to be of the greatest possible value in the hands of the modern astronomers, for, upon this evidence has been calculated the time of the birth of Our Saviour. The calculation of the time of this particular eclipse shows that it took place upon the 13th March, at 45 minutes past 2 in the morning, as observed at Jerusalem, and it is fixed to the 4710th year of the Julian Period.

At the very least Our Saviour must have been some months old at the time of Herod's death, according to the wording of the 16th and 19th verses of Chapter II. of St. Matthew's Gospel. For Herod caused to be killed all the male children of "two years and under according to the time which he had diligently inquired of the wise men"—and in the interval the Holy Family had sojourned in Egypt.

Hence, upon the testimonies of St. Matthew and Josephus, we cannot fix the date of His birth later than the end of the 4709th year of the Julian Period. As has been shown, Dionysius fixed it at the end of of the 4713th year, or four years too late. Accordingly the vulgar era of the date of the Crucifixion must also be altered, and the generally accepted age of Our Saviour, viz., 33 years, must be increased to 37.

The Prophecy of Daniel respecting the Messiah and the destruction of Jerusalem has also been made use of to verify the dates of the Birth and Crucifixion of Our Saviour; but upon the correct manner of reading and interpreting this remarkable Prophecy, the result of the calculations thereon and their proper application, there seems to have been as much diversity of opinion as upon the date of the Creation itself. The passages from the Book of Daniel are:—

Verse 24: "Seventy weeks are shortened upon thy people, and upon thy Holy City, that transgression may be finished, and sin may have an end, and iniquity be abolished; and everlasting justice may be brought, and vision and prophecy may be fulfilled; and the Saint of Saints may be anointed.'

Verse 25: "Know thou, therefore, and take notice, that from the going forth of the Word to build up Jerusalem again unto Christ the Prince, there shall be seven weeks and sixty-two weeks; and the street shall be built again, and the walls in straitness of times.'

Verse 26: "And after sixty-two weeks Christ shall be slain, and the people that shall deny Him shall not be His; and a people with their leader that shall come shall destroy the city and the sanctuary, and the end thereof shall be waste, and after the end of the war the appointed desolation."

Verse 27: "And He shall confirm the Covenant with many in one week, and in the half of the week; the victim and the sacrifice shall fail; and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end."

The difficulty presented in this Prophecy seems to be mainly in the fixing of the date of "the going forth of the Word" (v. 25), and the correct way of interpreting the term "half of the week" (v. 27).

According to the Second Book of Esdras (chap. ii.), the Word, or Commandment, went forth in the twentieth year of the King. In this year, evidently, Nehemiah began to work upon the re-building of the walls of Jerusalem.

The First Book of Esdras, however, records in Chapter viii., a copy of the Command itself, and in verse 7, it is expressly stated that the giving of the Command, and the going up to Jerusalem, occurred in the seventh year of the King Artaxerxes. Many commentators are of the opinion that the Messiah suffered in the "half-part," or middle of the prophetic week.

It has, however, been contended, in this connection, that, in accordance with the prophecy, the Messiah was to "confirm the Covenant," in, or *during*, one week, and that consequently if He was "cut off," or "failed," in the middle of it, the prophecy was contradictory—which, of course, cannot be entertained. Happily, however, this matter is possible of settlement, without intruding into the domain of Theology.

It is considered conclusive, both by the accepted Canon of Ptolemy, and the Era of Nabonassar, that the beginning of the seventh year of the reign of Artaxerxes Longimanus, King of Persia, is fixed within the limits of the 4256th year of the Julian Period. In that year, Artaxerxes gave to Esdras the Commandment with reference to the rebuilding of Jerusalem. From this 4256th year, count 490 years (the seventy weeks of years of the prophecy) to the Crucifixion, and this brings us to the year 4746 of the period. From this subtract 4709, the year of our Saviour's Birth, as astronomically computed upon the basis of the Herodian eclipse, and we have 37, or the true age of our Saviour. Apart from the proofs which we have been considering, we are enabled to independently arrive at the same conclusion.

The Jewish Sabbath corresponds to our Saturday, and there is no doubt whatever that our Saviour suffered upon a Friday. The testimony of the Evangelists—*e.g.*, St. John, chapter XVIII., verse 28,—shews conclusively that it was so, and also that it was the day of the Pasch.

The Jews always reckoned their months by the moon, and their year by the apparent revolution of the sun. They ate the Passover on the fourteenth of the month of Nisan, which was then the first month of their year, reckoning from the

first appearance of the new moon, which at that time of the year might be visible on the evening of the second day after the change. As before stated, the times of the new moon were not computed, but depended upon the evidence of eye-witnesses. Hence, the fourteenth of their month would agree with the fifteenth day of our moon, on which day she is full. Consequently the Pasch was always celebrated on the day of the full moon, and the full moon, at which the festival was observed, was that which happened next after the Vernal Equinox. The testimony of Josephus is explicit upon this point, for he says, Book III., chap. x. :—"The Passover was kept on the fourteenth day of the month of Nisan, according to the moon, when the sun was in Aries."

The sun always enters Aries at the instant of the Vernal equinox, which is shown in our Saviour's time to be the 22nd of March.

As has been admitted, the Crucifixion took place upon the day of the Paschal full moon, and upon a Friday, so that the problem resolves itself into the finding of an answer to the query, "In what year was there a Paschal full moon upon a Friday?"

It has been generally accepted by those who admit of an error of four years in the Christian Era that the Crucifixion took place on the 7th of April, A.D. 30. This, upon the supposition that a full moon occurred upon that date, but the full moon for April, A.D. 30, occurred upon Thursday, 6th. Hence, the date is incorrect. The only year, within a compass of several before or after the disputed date in which a full moon fell upon a Friday, was Friday, 3rd of April, A.D. 33, or, more correctly, A.D. 37, in the 4746th year of the Julian Period—the year which we have shown above as being deducible from the elements of the Herodian eclipse, and as being the 490th year from the seventh year of the reign of Artaxerxes.

This year, 4746, of the Julian Period, which we have proved to have been the year of the Crucifixion, was the fourth year of the 202nd Olympiad.

A Greek historian, named Phlegon, recorded that in this month and year "there was the most extraordinary eclipse of the sun that was ever seen." In that year, however, computation shows that no eclipse of the sun was visible at Jerusalem or adjacent countries, so that the phenomenon here described by Phlegon was, beyond all doubt, the supernatural darkness which happened at the time of our Saviour's Crucifixion.

If further proof were wanting to substantiate those arrived at by astronomical calculations, we thus have it upon the testimony of a heathen writer, bearing witness no less to the date of our Saviour's Crucifixion, than to the darkness which, according to the Evangelists, overspread the earth for the space of three hours.

It has often been contended by the infidel and agnostic, that the darkness at the time of our Saviour's death was but a natural phenomenon in the shape of an eclipse of the sun. The futility of such a contention is apparent upon the facts, that the

Crucifixion took place upon the day of the full moon, and the greatest period of totality possible during a total Solar eclipse cannot exceed four minutes.

Many problems of a nature somewhat akin to that which we have been discussing in this paper, appeal for elucidation and delivery from the uncertainty which surrounds them, embodying, in a sense, points of great scientific interest and truth, which, to the non-Christian, seem incompatible with an intelligent being, admitting the truth of Scriptural record, and the Divinity of Religious teaching. These, however, in the fulness of time, under the direction of Divine Providence, may be revealed to us in research, and will be found to harmonise perfectly with revealed truth, detracting no more from the Word of God, or the Divine Inspiration of Scripture, or the Christian Religion, than the fact that the year 1900 should be properly counted as A.D. 1904, and that our Saviour suffered upon the Cross, on Friday, 3rd April, A.D. 37, in the 37th year of His age.

IX.—Difficulties that Beset Missionary Enterprise in a New Continent.

[Very Rev. Dr. Byrne, V.G., Adelaide.]

THIS Paper, which I have written for the representatives of the Catholics of Australia who are assembled in Congress, treats of the difficulties which hindered the development of the Church and delayed its growth during the first years of Australian colonisation.

Those difficulties, for the sake of brevity, may be reduced to two: the one was the absence of priests from each colony even for years after its occupation; the other arose from the prejudice and hatred of those in authority, and of some others against the Catholic Church.

In the absence of priests Catholics were deprived of instruction in the dogmas of their Faith and in the duties of their religion, of the Adorable Sacrifice of the Mass, the first and most essential act of worship, and of the Holy Sacraments. Deprived of these means of grace, some became careless, others despondent, and all an easier prey to the false prophets, who, like ravening wolves, did their best to rob the simple immigrants of the treasurse of Faith. The existence of these two causes hindering the development of the Church and delaying its growth will be quite evident from a review of the history of those times.

I will begin with South Australia, in which I have lived many years, and with the history of which I am fairly well acquainted. The first immigrants, among whom were some Catholics, landed at Holdfast Bay, now Glenelg, on the 28th of December, 1836. These Catholics and those who came in later vessels, were unable to receive the consolations of religion till July, 1840. They were, however, during those three and a half years, more fortunate than the first Catholics who settled in the other parts of Australia; for, if they had not a priest, they had the next best thing, a good layman, well instructed in his religion, edifying in his conduct, and devoted to their interests. This gentleman, by name, Phillips, invited them to his house on Sundays, said the Holy Rosary, read a chapter or two of a good book, and did all he could for their spiritual welfare. I may say for the encouragement of lay gentlemen, that the position taken by Mr. Phillips was not any disadvantage to him; on the contrary, it raised him in the estimation of the colonists of other denominations, who looked to him as the representative of a body that was day by day becoming more numerous and influential.

In those circumstances, favourable though they were to the preservation of the Faith of the first Catholics of South Australia, I have met families that lost their belief, and fell away from the Church. They went into the interior of the country either to obtain employment or to take up land. When separated from their fellow Catholics, and deprived of their society, example, and influence, they neglected prayer, and by little and little became careless; their children grew up without Catholic instruction, ignorant of the Christian doctrine, surrounded by influences dangerous to their Faith; mixed with non-Catholic companions, with whom they afterwards contracted marriages; and finally became members of one or other sect of Protestantism. It is reasonable to say that what happened under less favourable conditions to some of the first Catholics of South Australia happened also to some of the first Catholics of the other Colonies.

When there is no priest, the people are deprived of the principal means of Grace, for the priest is Christ's ambassador, who announces His Divine Will; he is the Evangelist who expounds His Divine revelation; and he is the herald who publishes the Divine Law. When there is no priest there is no Sacrifice, the greatest act of religion; there are no Sacraments—at least no Eucharist, no Penance, no Extreme Unction—for he is the dispenser of the mysteries of God. He is the salt that preserves men from the corruption of sin; he is the light that guides them to heaven; and he is the centre around which the faithful are drawn.

The few priests who first came to Australia were unable in many cases to visit the remote and inland districts, in consequence of which Catholics were for years in a state of great spiritual want.

During a missionary journey in the extensive country lying west of Spencer's Gulf reaching to the eastern boundary of West Australia I met persons who had not had the privilege of assisting at Mass for fourteen years. I reached Streaky Bay on a Sunday afternoon, and shortly after my arrival an unusual thing, which showed the desire of the settling for religious instruction, happened. A deputation, composed of persons of different religious opinions, waited on me and asked me to hold evening devotions. At the moment I did not know what to say to the gentlemen, who were all non-Catholics. However, on a little reflection, I said that it would give me much pleasure to comply with their request. At 6 p.m. thirty persons assembled in a room of the public-house, and I began the devotions by reading the Universal Prayer, after which I addressed them on the necessity of prayer by which is obtained grace that enables every man to keep the Commandments of God. I exhorted them to be instant in prayer, especially as they were so shut off from all ordinary religious aid. I concluded the devotions by reading the Litany of the Holy Name. All were pleased, and thanked me. In the morning I said Mass for the few Catholics, and continued my journey.

Passing from South Australia to the other Colonies, and taking a short review of their religious history, it will be evident that the first cause which hindered the

development of the Church in those parts, too, was the absence of priests. In 1788 the first ships reached Sydney, and the colonisation of New South Wales was begun. For a period of 32 years the Catholics were deprived of the ministrations of religion, if we except eleven months in 1803, when Father Dixon was permitted, under humiliating conditions, to celebrate Mass, and to administer Sacraments, and if we except, also, the few months in 1817, before the illegal arrest and deportation of Archpriest Flynn. It is difficult to realise the spiritual destitution of the Catholics of New South Wales during these years. The wonder is that they kept the Faith at all.

If we pass from New South Wales to Tasmania, we see that the Church was hampered in its growth, by the same cause, the absence of priests. Though it was occupied from about 1803, yet the Catholic population were without a priest till 1820, a space of 17 years. Soon after the arrival of Fathers Therry and Connolly in Sydney, they deemed it necessary—no doubt on account of the number of Catholics on the Island—that one of them should visit it.

If we cross Bass' Straits to the present Victoria, we find that Catholics had been for years settled upon the shores of Hobson's Bay and the banks of the Yarra. Dr. Polding, however, on account of the fewness of priests at his command, was unable to provide for the spiritual wants of the Colony till 1840, when he sent to it the Rev. Patrick Bonaventure Geoghegan, O.S.F, who was afterwards Bishop of Adelaide.

If we now turn our attention to Western Australia, the same void of priests for years presents itself to our notice. Though it had been occupied for some time previous to its proclamation as a colony in 1834, yet a priest did not visit it till 1843, nine years after its proclamation. In that year, Dr. Polding sent to the Catholics of Western Australia the Rev. John Brady, who became afterwards the first Bishop of Perth.

From the facts narrated, it is evident that the first and most formidable obstacle to the spread of religion was the want of priests in each Colony in the early days of settlement.

I come now to what in my opinion was the second cause, which interfered with the growth of the Church in the beginning of Australian colonisation. It lay in the hatred and intolerance of those in authority, as well as of the heads of the Anglican Church, against the Catholics. This can be proved by many well known facts. I will begin with South Australia.

Dr. Ullathorne, Vicar-General of Sydney, was sent by Dr. Polding to visit the Catholics of Adelaide in June, 1840. He celebrated Mass on the Sunday after his arrival, in the house of Mr. Phillips, which being small, as the houses of the first colonists generally were, could not contain the people who assembled from all parts to assist at Mass. The bulk of the congregation, with heads uncovered, and on bended knees, unmindful of everything, but the great Sacrifice which was being offered, was a most edifying sight.

Dr. Ullathorne made up his mind to procure, if possible, better accommodation for his people; and he was informed that the Government School, which was used by different denominations for religious purposes, was not required by any of them for the following Sunday. The power of granting the use of the school was in the hands of the Governor, Colonel Gawler.

Dr. Ullathorne went to Government House and sent in his card to his Excellency, who returned it with the message that he would not see him. Dr. Ullathorne then requested the servant to inform his Excellency of his business, which was to obtain permission for the use of the Government School for religious purposes on the following Sunday. To this request Governor Gawler sent back this bigoted and insulting answer: "He would not give the school to the Popish priest to go through his Mass, or to the ignorant Catholics to be present at it."

The Governor's answer was very soon known in Adelaide, and was for days the topic of conversation among the people. Very many censured the rude and insulting act of his Excellency, and called on Dr. Ullathorne to tender him their sympathy.

Some of the early Governors of the Australian Colonies were very prejudiced against the Catholic Church, and were, I fear I must add, unfit by their previous training to represent Royalty. Transferred from the quarter-deck or barracks to the Vice-Regal residence, they imagined they could rule the colonists on lines similar to those by which they had ruled their crew or company.

Dr. Ullathorne wrote to the Governor, and complained of his conduct in having sent back his card, in having refused to see him—a priest and a gentleman—and in having denied the use of the school given to other religious bodies. He, moreover, informed his Excellency that, being a Colonial Chaplain, he had a right to the use of the school in order to discharge the duties he owed to her Majesty's Catholic subjects, and that on his return to Sydney he would forward a report of the affair to the Secretary of State for the Colonies.

The Governor, knowing that his action was disapproved by the public, and fearing that a rebuke would be given him by his masters at Home, wrote to Dr. Ullathorne, and invited him to Government House. This invitation Dr. Ullathorne, needless to say, thought well to decline.

The Bishops and Chaplains of the Church of England who first came to Australia considered that their Church had in the Colonies the same status which it had at Home, and were very intolerant towards the Catholic body.

An exhibition of this intolerance was given by Dr. Short, the first Bishop of Adelaide, who soon after his arrival wrote to the papers complaining of Dr. Murphy, the Catholic Bishop, calling himself Bishop of Adelaide, and making a collection of Peter's Pence. This collection, I may say, reached in those days to the modest sum of £42 12s. 10d.

At that time England was in a religious ferment, caused by the letter of Lord John Russell to the Bishop of Durham, and by the passing of the Ecclesiastical Titles Act. Dr. Short thought the time opportune to introduce into peaceful South Australia the bigotry, hatred and rage then inflaming the Protestants of England. But he failed—he more than failed—for he was severely rebuked by the dissenting Protestants of the Colony—always a large number in South Australia—for having called himself Bishop of Adelaide, and for having assumed a title in a Colony the Government of which recognised no religion and professed to regard all denominations as being on a level.

Having failed to accomplish his end with the public, he made himself ridiculous by causing to be read by the Dean of Adelaide the following protest during Divine Service in his Cathedral:—

"Augustus, by Divine permission Bishop of Adelaide, and pursuant to Letters Patent of her Gracious Majesty Queen Victoria, bearing date at Westminster, June 25, 1847, ordinary Pastor of the Diocese of Adelaide, to the clergy and all the faithful of this Diocese grace and peace be multiplied.

"Dearly beloved Brethren,—Whereas it hath been brought to our notice that alms have been solicited for the purpose of supporting the Bishop of Rome in his pretended claim to carry on the government of the Universal Church: Such claim being contrary to the Word of God, the primitive order of the Catholic Church, and the law of England affirming the Queen's Majesty to be under God within her own dominions supreme in all causes and over all persons ecclesiastical and civil.

"And whereas such claim and all jurisdiction, superiority, or pre-eminence emanating therefrom under any such title or style as Bishop of Adelaide has been by solemn protest, bearing date of 25th of March, 1843, dissented from and contradicted by the Right Rev. William Grant, Bishop of Sydney, our predecessor, now Metropolitan of Australia, Tasmania, and New Zealand.

"We feel in duty bound to maintain the lawful supremacy of Our Lady the Queen, the Canonical Order of the Catholic Church publicly wounded at this time by the pretended universal jurisdiction of the See of Rome; the right of it by law established in England and Ireland, as well as those of ourselves and successors, Bishops of Adelaide, do hereby publicly protest against any and every act of episcopal authority done, or to be done, at any time by any person whatever by virtue of any right or title derived from the assumed claim of the said Bishop of Rome to ecclesiastical sovereignty.

"Fare ye well,

"Augustus.

"By Divine permission and favour of our Sovereign Lady the Queen, Bishop of Adelaide.

"Given at Adelaide the 3rd day of June, 1849."

Dr. Short had the above protest examined and sanctioned by the clergymen composing his Chapter. Their sanction, which was, of course, granted, ran as follows:—

"We, the undersigned Presbyters, duly licensed within the Diocese and jurisdiction of the See of Adelaide, having been summoned by the Lord Bishop of Adelaide to advise with him concerning the matter referred to in the above-named protest, and having maturely considered the same in Chapter assembled, do hereby concur in the said protest, and recommend its being read in the Cathedral Church on Sunday, the 4th day of July, at Morning Prayer, after the Nicene Creed.

"James Farrell, Dean.

"W. J. Woodcock, Canon.

"T. W. Wilson, Canon."

Dr. Short attested, moreover, to the execution of this protest before the Notary Public and Registrar of the Diocese as follows:—

"I, William Bartley, of Adelaide, in the Province of South Australia, Notary Public and Registrar of the Diocese, duly authorised and appointed, do hereby assert and attest that the foregoing protest was duly made, signed and sealed by the Right Rev. Augustus, by Divine Providence, Bishop of Adelaide, in my presence, on the 3rd day of July, 1849, and testify to the due execution thereof.

"I have granted these presents under my Notarial form and Seal of Office.

"Done and passed aforesaid this 3rd day of July, in the year of our Lord 1849.

"William Bartley, Notary Public."

This foolish protest, couched in such high-sounding terms, maturely considered and recommended by the dignitaries of the Church in Chapter assembled, certified by the Public Notary and Registrar of the Diocese, and published in the Cathedral during service, rendered the Bishop and all connected with it ridiculous in the eyes of the public.

Dr. Murphy took no part in the controversy carried on in the newspapers about his right of calling himself Bishop of Adelaide, or of making a collection for the Holy Father. He even ordered one of his priests, who had written some letters on the subject, to discontinue the use of the *nom de plume* he had employed, as this might, by a stretch of imagination, be referred to himself, the Bishop.

The Rev. Thomas Caldwell, O.S.B., the priest referred to, signed his letters with a capital M. "Why, Father Caldwell," asked Dr. Murphy, "do you put a capital M at the end of your letters?" "Because I am a monk, and M stands for monk." "But do you not know that my name is Murphy, and M stands for Murphy? For the future publish your letters under another signature."

It is needless to say that Dr. Murphy continued to call himself Bishop of Adelaide, to receive instructions from the Pope, the Vicar of Christ, and to make collections of Peter's Pence whenever he thought fit; and it is also needless to say that his successors have done the same to the present day.

These two examples, one of the Governor of the Colony, the other of the Bishop and dignitaries of the Church of England, clearly show that the Catholic Church in South Australia had in the beginning to bear with bigotry and intolerance.

Let us now pass from South Australia to New South Wales, from Adelaide to Sydney, in which you know that the same evil qualities, with even persecution added, had their sway during the first quarter of the present century.

I need not dwell on those facts which have been handed down to you, not only by history, but also by tradition.

Was it not persecution to withdraw from Father Dixon the permission given him to discharge the duties of his priestly office on account of a charge which his enemies knew to be absolutely false? Was it not persecution to compel those Catholics directly under the control of the Government to assist at the Services of the Church of England, and to inflict upon them corporal punishment for the first refusal, to double that punishment for the second, and to deport them to a penal

settlement for the third? Was it not persecution to illegally arrest Archpriest Flynn, and to forcibly send him away—a man against whom the bigots could not lay a single charge? These persecutions were planned by the bigots and carried into effect by the civil authorities.

A judgment can be formed of the hatred and intolerance then existing against the Catholic Church, and of the persecutions which its members suffered, from the fact that the Imperial Parliament, before which the treatment of the Catholics of New South Wales was brought, and in which Assembly there was not at that time even one Catholic member, disapproved of the act of Governor Macquarie in having ordered the illegal arrest and deportation of Archpriest Flynn, condemned the flogging of those who refused to attend the Services of the Church of England, and recommended the Government to make provision for two Catholic Chaplains to proceed to New South Wales and to attend to the spiritual wants of the Catholics. As the two Chaplains, Fathers Therry and Connolly, were sent to enter on a special duty, and salaried to do it, they should, one would think, be allowed to discharge it. But were they? By no means. Though the bigots knew that they could not effect the deportation of the two priests as they had that of their predecessor, yet they had sufficient influence with the Governor to cause him to restrict the ministrations of the Missionaries and to hamper them with conditions humiliating and persecuting.

These conditions were: — (1.) That they should not celebrate Mass in public except on Sundays and holidays of the Church of England. (2.) That they should not make converts from any sect, especially from the Church of England. (3.) That they should not give religious instructions to Catholic children in Government Orphanages and Institutions, or interfere with them being brought up Protestants.

Governor Macquarie, in issuing these instructions and imposing these conditions, usurped a power which he had not, and manifested his narrow mind and bigoted spirit. The priests considered it prudent to submit to these degrading regulations for the sake of their flock, so long without a shepherd, and harassed by ravening wolves. Father Therry was deposed from the Colonial Chaplaincy, deprived of his salary, and refused admission into the hospitals and other benevolent Institutions in July, 1825. Why? Because he dared to write and publish in the *Sydney Gazette* a letter inviting the Catholics to form an association for promoting Catholic education and for procuring cemeteries in which to bury their dead.

Into the richly-endowed Church of England schools Catholic children could not enter without loss of, or at least danger to, their Faith; and Catholics were obliged to bury their dead in Church of England cemeteries, into which a priest was not allowed to enter. Moreover, the clergymen of the Church of England had the legal right to demand fees for services which could not be, and were not, accepted; and one, in particular, always exacted the right which the law gave him.

Father Therry was not the man to flinch in time of danger, or to fear poverty. Far from it; he stood his ground, and continued to discharge the duties of his

sacred office to those whom he could attend. He was reinstated in his Chaplaincy by Sir Richard Bourke, who put a stop to persecution, and advised the Home Government to do justice to the Catholics of New South Wales.

I have now stated what, in my opinion, were the causes which hindered the development of the Church, and delayed its growth in the beginning of Australian colonisation. If priests had been with their people from the early days, and if Catholics had enjoyed real religious liberty, the Church would have then flourished as it does now in all the Australian colonies.

X.—The Catholic Mission in Tonga.

[Rev. C. J. Nicholas, S.M., Tonga.]

As the Rev. Father Rougier is called upon to give you a few details on the Catholic Mission in Fiji, of which I also am a member, and although I never visited the Tonga Catholic Mission, I have been requested to gather some notes on the origin, difficulties, and present state of the Catholic Mission in the Vicariate Apostolic of the Friendly Islands.

That Vicariate, 500 miles long by 130 wide, comprises the groups of Tonga, Vavau, Haapai, Niua, Futuna, and Wallis, all of them exceedingly beautiful, but so far distant from one another that the Vicar-Apostolic, the Right Rev. Dr. Lamaze, has sometimes to wait six months and more for an opportunity to go from one group to the other.

It was on the 24th of October, 1837, that Bishop Pompallier, with three priests only, reached Tonga, or rather, Vavau, trying to sow them as so many grains of mustard-seed for the whole of the Western Pacific. At first well received, they at once went up to the mountains, putting medals on the highest rock and singing the "*Ave Maris Stella*" to put the whole of this mission field under the protection of the Queen of Heaven. But of them, as well as of Jesus Christ, it can truly be said, "*In propria venit, et sui eum non receperunt*,"—for, two days after, King George sent them his minister, the Rev. Thomas, to command them to leave at once; that there was no room for two religions. "If you were," he says, "to stay here you would attract everybody to your Creed. Go to Wallis; you may establish your religion in that Island if you like; it is not, so far, in the hands of anybody."

Now, the people of Wallis had just murdered fifty Tongans who had been sent thither by the Wesleyans; they had done the same to a colony from Sandwich, the same again to the crews of two large ships. But, nevertheless, to Wallis they went. King Laveluo received them well and promised his protection. For fear that the King should change his mind, Bishop Pompallier sailed away at once, leaving Father Bataillon and a Brother behind him, and went to Futuna, dropping there Father Chanel with a Brother also, taking Father Servant away with him to New Zealand.

Futuna! of a wild beauty with a savage population. For three years Father Chanel laboured with but little success, baptizing a few children, and winning only

very few young men. But what his words did not do was achieved by his blood and prayers. Angered by the conversion of the King's son, the Futunians put Father Chanel to death on the 28th of April, 1841, and a year after all the natives turned Catholics, the murderer himself being amongst the most fervent. To-day it is a model Island that has but one defect; it is becoming too small for the constant increase of the population. Three priests are now in charge of that Mission; stone buildings of all kinds have been erected by priests and people.

At Wallis, the richest and most beautiful of those beautiful groups, Father Bataillon was little less than the King's slave; unspeakable were his sufferings of all kinds. When found by the next ship, he was hatless, shoeless, his cassock in tatters—the poorest of the poor. But after three years of immolation he had the happiness of bringing the whole of the Islands to the True Faith. To-day, more than ever, it is an enchanting country, the pearl of the ocean, from a physical and moral point of view. The population numbered 2300 in 1837; now it is more than 4100, without counting the many Uveans who emigrate to Fiji and Tonga. That increase is the peculiar feature of those two entirely Catholic Islands. You find there the same race, same food, same clothes as among their neighbours; but those neighbours decrease very quickly, while here they increase more quickly still. What is the cause? You, who feel interested in that question of the black races, go to those Islands, and you will find the solution of that problem. It is to be found in this—that the Constitution of the people is solely founded on God's Ten Commandments; their Faith is solid and enlightened; the marriage law is sacred; divorce is unknown; frequent Communion is an honour; the morals are pure. Of them it can truly be said, "*Beatus populus cujus Dominus Deus ejus.*" The late Queen Amelia, when she heard of the way Pope Pius IX. was treated by the Italians, invited him, in her simplicity, to come over to Wallis and establish his seat therein.

Wallis and Futuna were already converted when Bishop Bataillon, on the "Sancta Maria," came to visit his two missionaries, bringing a few others with him. In 1842 he tried to leave Father Chevron in Fiji, but the chiefs of that group refused to receive him. His ship was anchored at the mouth of the Rewa River, when a young Tongan chief came on board and said to the Bishop: "Have some love for us and for our country; go to Tonga, go to Pea, where the chiefs, my relations, will receive you with gratitude." And so it was that on the 2nd of July, 1842, Father Chevron reached Tonga, where, little by little, he made a good many converts, bringing over even the Tui-Tonga, who had the first rank among the Tongan chiefs. That Tui-Tonga was approached only with the most complicated and most majestic ceremonial. To address him, they had to make use of a language quite apart and highly figurative, absolutely different from the ordinary language, and even from the noble language reserved to the chiefs. It is that sacred and beautiful language, which, applied to Our Blessed Lord, gives to the Catholic prayers a tone of incomparable dignity.

The conversion of the Tui-Tonga was an event of capital importance in the Friendly Islands; the Catholic religion was becoming the religion of the high nobility. Humanly speaking, the people had to follow the movement. But God's views are otherwise, and so also were those of King George. That chief, Tupou, truly famous through all Oceania, was at first the chief of but a small village, Lifuka, in the Haapai. Full of ambition, of energy and of perseverance, he chose to pose as the protector of Protestantism, implanted in Tonga by Wesleyan Missionaries in 1826. He protected Protestantism by his laws, by his arms, and still more, perhaps, by his preaching. Without exaggeration he, much more than the Wesleyan Missionaries, deserves the title of apostle and of founder of his *lotu*. That zeal was a help to his ambitious projects. He began his wars against the Pagans in 1832 at Vavau, and, *vi et armis*, became master of the whole Group. Not satisfied with Tonga he even invaded Fiji, where he ruled over the eastern part by his lieutenant, Maafu. With his warriors from Vavau and Haapai and the Protestants of Tonga, King George besieged Pea, where the Pagans and the Catholics were fortified. For six months he was repulsed with shame, but at last, through perfidy, he got hold of the place, and destroyed and burned everything. Many natives were enslaved, others deported to Vavau and elsewhere. The Catholic religion was forbidden everywhere, except at Mua, where was the Tui-Tonga.

But, as usual, persecution brought forth fruit. Wherever there were any exiles our religion became better known. In 1837 the Missionaries had been forbidden from staying at Vavau. The hostility of the chiefs and other circumstances did not give any hope that before a long time yet there would be any conversion in that group. King George was too powerful there. Yet it was necessary to occupy the position, and secure a footing. It was an affair of time, patience, and immolation. The saintly Father Breton was chosen to go there, and for nineteen years led there an extraordinary life of solitude and of penance, the life of a real hermit; and when he died in 1881, with little or no apparent success, he was, like St. Francis Xavier, deprived of the last Sacraments, breathing his last in the arms of his catechist, and making the Sign of the Cross. But scarcely was he dead when all that group of Islands was in motion. All the chiefs, with Baker at their head, procured him a princely burial, and conversions began to take place.

The Niua and Niuataputapu Islands were occupied only in 1886. There are two priests there; the third one has just perished at sea in the wreck of the "Ofa."

In Tonga, Father Chevron, like Father Breton, was looked upon as a saint, and when he died, after 42 years of Missionary life, he requested to be buried, not like the Europeans, but like his dear children, in *tappa* and mats and sand.

It is also from Tonga, where he remained some eight years, that Father Monnier came to Sydney, and of him, too, it can truly be said: "*Dilectus Deo et hominibus, cujus memoria in benedictione est.*"

Actually, the Catholic Religion holds an honourable position in Tonga. It is highly esteemed even by the King, who, at last, has given it a footing at Nukualofa, his capital. The Tongans, like our own Fijians, very willingly say: "We know very well that yours is the One True Church; but why did you not come first? We dare not change now. Our chiefs will not even allow us to come near you." And, in fact, for anyone who knows the relations between chiefs and subjects in our Islands, it is a wonder that we have any Catholics at all. They dare not move without their consent. Yet there is no doubt that the progress, if slow, is sure and steady, and we all have every hope that in our Islands, as in fair Australia, the Catholic Religion is the religion of the future.

Everywhere—at Futuna, Wallis and Tonga—there are large churches in stone or coral, as well as stone presbyteries, convents, colleges, built by the priests with the help of their natives.

SUMMARY OF VICARIATE.

One Vicar-Apostolic, 20 Priests, two Brothers of the Society of Marists, four Secular Priests, 15 European and 30 native Sisters of the Third Order of Mary in 12 Communities, 37 churches, 41 schools with 1850 pupils, two colleges with 70 students.

Population.—Catholics, 8460.

Present Prelate.—Monseigneur Lamaze, Bishop of Olympo.

XI.—Catholics and Wesleyans in Fiji.

[Rev. Father Rougier, S.M., Fiji.]

THE first Roman Catholic Missionaries of Fiji were the Rev. Fathers Breheret and Roulleau. Father Breheret died at Levuka on the 12th of August, 1898, in the 84th year of his age. Father Roulleau, after contracting a serious malady at Lakeba, was by his Superiors re-called to France.

These zealous pioneers of the Catholic cause landed in Fiji on the 12th of August, 1844, having passed by Tonga, but alas! without having learned that tongue or being supported by its people. They landed at Namuka Island, to the west of the group, and a few days later went on to Lakeba, passing by the little Island called Komo.

Following the details given in Father Breheret's journal, we see that they began and continued to labour in poverty and misery. Their position was in strong contrast with that of the Wesleyan Missionaries, who had been already nine years in Lakeba, and were very comfortably installed. At that time their mission was in the hands of the Revs. Calvert and Lyth.

The Marist Fathers had no stores to establish any commerce with the natives. From the very outset they took the stand of real missionaries, whose only aim was the salvation of souls. The ministers were, on the contrary, well furnished with European treasures, proving very attractive to the natives. The priests were poor, the ministers rich. In the eyes of the natives the priests were low born, the ministers real chiefs. And of course the latter did all they could to keep this delusion alive.

The priests had nothing to attract the natives, except the ceremonies of religion.

The head chief or King of Lakeba, who was at first very favourably disposed towards the Catholic Mission, began all at once to evince extreme displeasure, and even wished to expel the Fathers from the Island. This was not through any incivility of the Fathers, for we see in Father Breheret's notes that they visited the king often, and were respectful, affable, and submissive to lawful authority. The trouble came from another source. At last the king went so far as to forbid his people to supply them with any food.

Ratu Sere, of Somo Somo, seeing how they were treated, wished to take them with him to his own district; but they refused to go just then. Father Breheret cannot find words to describe how they suffered. Their ardent zeal and their humility seemed to veil from their eyes all that was grand and magnanimous in their work.

What a picture of abnegation and self-forgetfulness are these two apostles and Brother Annet of Auvergne! There they were as outcasts on a savage island. They were ignorant of the native tongue, had no knowledge of Tongan, no native assistants, and no encouragement or protection from the Government of their own country. They were not visited by a French man-of-war from 1844 till 1855. This fact alone amply proves that they were not sent by the French Government, and that their true title was *Catholic* Missionaries, not *French* Missionaries.

In December the storm of hatred became more and more accentuated. The king forbade more forcibly than ever to give them, or even to sell them, the least thing, and what was worse, the little food plantation made by their own hands was destroyed. "But," wrote the Father, "Divine Providence, who takes care of His children, sends us a little food by one of the chiefs." Elsewhere he notes that they had just received three yams. This leads us to suspect that they had often to suffer the pangs of hunger.

One of the most influential chiefs had resolved to kill them and their few neophytes if they did not cease reciting their Rosary. They did not cease, but he, struck by the hand of God, ceased to live.

Soon, however, exhausted by privation and fatigue, and suffering from hunger and from unwholesome Fijian food, the Rev. Fathers fell ill. Father Roulleau was the first prostrated. He received the last Sacraments and was at the point of death.

The year 1845 began as the other ended—that is to say, the Fathers were still subjected to the same ill-treatment. Anything was good enough for them. They were honoured and insulted in the same breath. Presents of kava were presented while their saucepan was stolen from the fire. In April they were again both very unwell. Father Breheret, in 1846, got a wound on the leg which never healed during the rest of his life; Father Roulleau was reduced to the last extremities by a terrible attack of dysentery.

It is astounding to find that only at the end of 1845 the Reverend Father could note that they had at last passed through the village without being insulted! It was an historic day. What a contrast with the reception given to the ministers! If anyone dared to insult them or steal their goods, the loss was immediately punished by the loss of a finger. They in a few months, says Mr. Calvert, had 200 neophytes and 31 baptized Christians; but the Catholic Missionaries, from the 12th of August, 1844, till the 3rd of May, 1846, had administered baptism to three only, and they had only eight neophytes.

One weighty reason for the difference is that, unlike the Wesleyan ministers, the Catholic priests had not with them a band of Tongans and a persuasive introduction from George I., of Tonga.* We must also remark that the Wesleyan ministers made their religion as broad and as flexible as possible. It was only in December, 1846, that they celebrated Christmas for the first time.

*Calvert, Vol. II., p. 7.

The Catholic Missionaries, destitute of human means, or almost so, had nothing temporal to attract attention; their insignificance invited contempt; they were poor, and foreigners even in the eyes of Europeans, and they were unmarried. Mr. Pritchard, in his book, "Reminiscences," says that one of the causes of the small success of the Catholic Missionaries in Fiji is that they are not married; such a one being in the native eye as one from the lower scale of humanity. It was for them an infallible sign of the degradation of the individual. How easy it was then for malicious ministers to make them believe that Catholic missionaries were the scum of Europe and of France. And this is the true explanation of those interrogations so often reiterated by the chiefs who came in contact with our missionaries, as is related in the "Annals of the Mission" kept by the Rev. Fathers Breheret, Favier, etc. "Why are you not married?" they would ask. The true reason was too noble, too elevated for them to understand. They were, therefore, easily caught in the net of misrepresentation and calumny woven for them by the ministers who, had they wished, could have easily explained everything to them by the example of Christ and of His Apostles, and by the very words of St. Paul (1 Timothy, chap. vii., v. 32-38) and others. Forsaken, as it were, and without other means than their Faith, their untiring energy and patience, and willing arms to procure their own food; whilst, on the other hand, their opponents were influential, well installed, perfect little lords, with wives and children, and good, comfortable houses, which not unfrequently bore the signs of luxury.* Their countrymen held them up to honour, and gave them their money and their land, whilst ours were betrayed by the Apostate Martin!† The English and the American vessels received them with honours. They had, in a word, an abundance of human means.

Besides their great poverty, the Marists were confronted with difficulties of all kinds—some raised by the chiefs, some by the colonists, and others, later on, by the Government. They have also had to contend with many disadvantages arising from their nationality. They did not find many Britons with ideas broad enough to pardon the Catholic priests for being Frenchmen; it was, and is still, one of the bitter experiences reserved for the missionaries who are sent to these Islands.

The other Society, on the contrary, made use of their nationality as a lever to clear away difficulties, and make the path level before them; they were the first to arrive in the group, the first to be installed at Bau, Rewa, etc. The Catholic priests came afterwards asking, or humbly taking, a place wherever they could by multiplying themselves to attend to it. I say by *multiplying* themselves, because for a long time there were only two priests to contend against about ten ministers.

Their resources were so limited that they could afford nothing European for food; they had nothing to barter with the natives, no medicine for themselves, and

*H. S. Cooper, "Coral Lands," p. 83. †Fred. Langham, "Jubilee of Fiji," 1885.

in sickness they had sometimes to appeal to the ministers for remedies. The latter wanted for nothing, neither European diet nor proper remedies. They received a regular salary and had their expenses paid, and their resources went on increasing as their adherents became more numerous, for their converts had to pay them a tax in money or in produce, particularly in oil, and hence came the name applied to them in several provinces—"The Religion of Oil."

The arms chosen by the Catholic Religion never vary; they are: Truth, the dogmas of Faith, the Bible taught and explained, uprightness, honour, and all the virtues of Christian Morality.

The principal champions of the Catholic Faith were the Rev. Fathers Breheret, Favier, Fabre, Bochettaz, Grosselin, Louyot, Aubry, Leberre, all indefatigable workers from the first hour, and all fallen on the field of the labours except the last named, who is still a zealous labourer. Among their Fijian auxiliaries there is not one worthy of special mention. Mostly sons of the common people, their influence was insignificant.

Notwithstanding all these obstacles, the Catholic Mission is a real success, especially since the arrival of His Lordship, Dr. Vidal, Bishop of Abydos and Vicar-Apostolic of Fiji; this, too, in spite of new and very grave difficulties raised, rather unwillingly perhaps, by the British government of the colony. Here is an explanation which seems necessary to understand the actual state of the Catholic Religion in Fiji. It is only a history of misunderstandings, some may say. However that may be, here are the facts.

From 1874 till 1888, the year in which the Vicar-Apostolic arrived, the religious situation was in a state of tranquillity, which the Wesleyans took for a sign of complete victory, or for a state of great discouragement on the part of the Catholic Missions. The Government, seeing that there was not a chief on the Catholic Mission side, but that, on the contrary, all were hostile to it, *through policy, of course*, gave more encouragement to the Wesleyans than to the Catholics, and every charge made against the Catholics was carefully noted in the "*Na Mata*," the official journal for the natives.

At last, in 1888, the Bishop arrived. Being a man of great activity and energy, the zeal he displayed, and the manly courage with which he defended and sustained rights which had been too long despised, and the courage he gave to the timid, came as a thunder-clap, and produced explosions in the Governmeut as well as in the ranks of the Wesleyan camp. However, it was the latter body which took upon itself the loyal task of informing the Government of the new peril, and posing as its guard of honor against the common enemy, Popery.* Then commenced a series of sermons against the French Religion; the Catholics were called French, etc.

* V. F. Langham, "Wesleyan Report, 1889," p. 31.

A man less capable than Sir J. B. Thurston would not have waited so long before warning his Lordship to be more circumspect; that he seemed to be creating a State within a State; that a certain amount of umbrage was taken; and that complaints were carried even to himself. It was said, and maliciously printed, that henceforth there were two suns in Fiji! In fine, on all sides susceptibilities were piqued, malicious stories were circulated respecting the flag on his Lordship's rowing-gig, the religious festivals held in his honour, whale teeth and other chiefly presents offered him at Rewa; stories which made things more complicated and gave rise to difficulties between some of the chiefs and the new missionaries who arrived with his Lordship, and were not well acquainted with the laws and customs of the country.

A French flag hoisted on an old mast in front of the Episcopal residence, Suva, on the occasion of the visit of the French man-of-war "Volta," brought things to a climax. By order of the Governor, who pretended that it was like establishing two Governments in Fiji, and inciting the natives to revolt, the flag was taken down. This event was rapidly noised abroad among the Fijians, and all sorts of absurd stories concocted and circulated among them—the Governor had been attacked, the "Volta" chased, etc.

At about this time also, the "*Na Mata*," the native official journal, began to publish (why, or at whose insinuation?) a history of England, in which the Catholic religion was misrepresented from beginning to end.

A coldness in the Government circles was soon felt by the Catholic Missionaries, and the reverend gentlemen in charge of the Wesleyan Mission were too clever to let the trouble originated by themselves pass without making as much profit as possible by it.

The Rev. Mr. Langham was a member of the body entrusted with the duty of elaborating laws for the natives (in Fiji there are two laws—one for the natives and one for the Europeans).

An educational law was now published forbidding pupils of whatever age or sex to attend denominational schools without obtaining permission to do so, first from the assembled chiefs of the district, and second from the Roko or Prefect of their province—that is to say, from the local chiefs, 99 per cent. of whom are Wesleyans. Thus the work of the Catholic Mission was with one stroke to be paralysed, and the zeal of the Catechists, Brothers, Sisters, and Clergy rendered null. This his Lordship and the Missionaries noticed at once.

Such was the actual situation. The Catholic Mission was misunderstood by the Government, to which it was represented under false colours. The enemy of the Gospel (St. Mark, chap. xiii., v. 20) had come during the night and had sown cockle; but, thank God, the wheat has grown, and soon the cockle will be gathered and cast aside. Yes, the future is in the hands of the priest, and the sympathy of the moment proves it.

Truly, when all these difficulties are pondered on, and a glance cast on the present state of things, one cannot but admire the advance made since 1888. It is very considerable. In spite of the unceasing struggle, prodigies have been performed, and the ministers, too, see it clearly.

Four new Missions have been established, and two revived. A school for catechists has been formed, as well as one in which an English education is given to sons of chiefs; two novitiates, one for native Brothers, and one for native Sisters, are in a prosperous condition. Besides this, there are flourishing schools for native children in the fourteen Mission stations. Stone churches and schools are being erected; thousands of acres of land have been bought for Missionary purposes, and always from European holders, for the Catholic Missionaries never indulged in the shameful traffic in land of which Mr. Pritchard speaks (p. 245) with regard to certain ministers.

His Lordship, if inclined, could tell us the fabulous sums received and expended by him during the past eight years To the above enumeration of good works established must be added a school for European children and one for Fijians, both directed by the Marist Brothers; a school and orphanage for girls at Levuka, under the care of the Marist Sisters, and another girls' school at Suva, directed by the Sisters of St. Joseph of Cluny; and besides these schools taught by Religious, there are 15 Sisters (Tertiaries) teaching native girls; so that in all there has been an augmentation of 18 Missionaries, 23 Sisters, and seven Brothers in eight years. Thirty Priests and 35 Religious are occupied at present with the 10,500 Catholics, or, one may say, with the 100,000 inhabitants of the Archipelago.

The chiefs have been attracted by this religion, so much criticised and calumniated, and yet so formidable, and manifest an inclination to examine it, and to know more about it. Some have obtained the gift of Faith, and most have an inkling of the truth; so that the Religion which in 1888 Monseigneur Vidal found despised and scorned by all, is now held in respect and esteem, and many deeply regret that they knew not the truth long ago. It has become more than honorable—it is yearned for. The coveted fruit is within arm's reach, but they say it is forbidden! At least attempts have been made to make it appear so, but at last the Government has loudly proclaimed liberty of conscience; the eyes of the multitude are opening, and in spite of the ministers, in spite of the bonds which tie them down to the religion of their youth, and which is so well adapted to the sensual life of which St. Paul speaks—"But the sensual man perceiveth not the things that are of the Spirit of God: for it is foolishness to him, and he cannot understand; because it is spiritually examined" (1 Cor chap. ii., v. 14)—in spite of all this, and driven as it were by the instinct of self-preservation, these poor Fijians are turning towards the Catholic Mission, because they feel that it presents to them the way, the truth, and the life which revives and builds up a people.

XII.—The Latest Mission in German New Guinea.

[Rev. Franz Vormann, Missionary, German New Guinea.]

The most recent settlement of the Catholic Mission in Kaiser Wilhelm's Land is the Heart of Jesus (*Herz Iesu*) Station in Potsdamhafen. This spot lies on the North coast of German New Guinea, under the 144·55 parallel of east longitude and 4·40 of South latitude. From afar one can recognise Potsdamhafen by an over 900-feet-high rising of the country, which rears proudly above the surrounding hills. Green meadows and thick scrub cover the hills and gullies of the highlands in gay succession. But the real sign of recognition of Potsdamhafen is a volcano about 5400 feet high, which in the North lifts its bare and precipitous head out of the blue sea. During the day two mighty columns of smoke arise from its crater, while during the night ruddy and glowing fire-sheaves issue from it, illuminating the country far around. At the foot of this growling giant lives a beautiful, strong race of men.

The little Bay, with its one diminutive Island, Malagén, which forms Potsdamhafen, is just large enough to allow the larger steamers room to turn round. We are indebted to the kindness of the North German Lloyd that their mail steamers are allowed to call at Potsdamhafen, although there are but very few settlements. Besides four Missionaries, there is only an agent of the New Guinea Company, who has a small store on the Island of Malagén, where the different Malay and Chinese merchants buy their trade requirements.

On the shore of the Bay, which abounds with fish, are seven native villages. They consist, in the average, of seventeen houses, which are regularly built in two rows. Between these two rows the houses of the Community form a third row; the latter serve as meeting and palaver places, occasionally as sleeping rooms or storing place for dance masks and drums, or as sheltering accommodations for strangers. The access is forbidden to women and children. Built on level ground, they show on both sides of the roof an opening which is covered by long and brown-coloured bast-fibres, partly for ornament, partly to prevent unwelcome people from looking inside. The building material for these houses, which generally repose on six-feet-high posts, is provided for by the Sago palm. Only the posts and cross-beams are made of iron or Gallophyllum wood. The houses are noted for their length, which in some cases is about 100 feet, while the breadth is not more than 16 feet. The inhabitants of Potsdamhafen are a handsome, slender race, always washed

clean, but generally covered with a layer of oil and a dark brown paint. Men, as well as women, take great pains with their ornaments. On legs and arms they wear prettily-twisted ribbons, adorned with shells and dogs' teeth. The neck is covered by a necklace of dogs' teeth, but the latter have been replaced and increased lately by bits of china, which they acquire by exchanging. The hair is shorn off with bits of glass by women and children; grown-up and married men wear it behind their heads in a plait, and stick through it a 10-inch-long funnel-shaped tube made of twisted lianas, and tastefully adorned with shells and dogs' teeth. Another sign of the full-grown man is a belt of a reddish colour made of lianas. It is 10 to 12 feet long, and is wound as tightly as possible around the abdomen. This tightening is a horrid and unhealthy custom. One sees men with remarkably small waists and unnaturally prominent chests walking about and bowed down as if suffering from colic, but they consider that it is a beautiful and good habit. To cover their nakedness, the men wear stripes of bast 15 to 20 inches wide and six feet long, which have been made soft and supple through beating. The women wear quite decent fringed skirts of bast-fibres, extending from the haunches to the knees; they have dresses for simple every-day use, and better gaily-coloured and painted ones for festivals.

The weapons in use in Potsdamhafen are the lance, spear and throwing-board, as well as an oblong, concave war-shield, which is generally ornamented by a grotesque grimace. Bows and arrows are totally unknown. The men go to war gaily painted and adorned with coloured plants; they do not fight on the open plain, but steal upon the enemy from behind the protecting and hiding bushes. If one of the enemy falls, the custom commands that his head should be cut off and kept as a trophy of victory in the common-hall. Some tribes around Potsdamhafen still observe a cannibalism-resembling custom, *i.e.*, to scrape off the flesh of the captured head, to boil it with sago, and to eat it. The brave who has killed a foe gains great reputation from this custom, but also many unpleasantnesses; he is considered as impure. Separated from the others, he has to dwell in the common-hall and cannot even have any intercourse with his wife. They believe that all the non-fighting men who meddle with him in any way will get sores and wounds, because he has spilt blood; neither is he allowed to partake in hunting or fishing. This separation lasts about two months, during which time drums are beaten and feasts and singing are held almost unceasingly. Fortunately, the natives of Potsdamhafen are very peaceful, and they only now and then carry out an old tribal quarrel or go on the warpath for the sake of a vendetta.

The intellectual development of our natives stands on a certain height; they think over everything new, and like to make inquiries about the country of the white man, about his family matters, and the reasons of his coming. Nowhere else in Kaiser Wilhelm's Land have I been asked such questions as the following:—If the sea surrounded the whole of New Guinea? If the big boat which came to them

every two months had been built by men? If the sun above us was travelling in such a big boat. Also, certain feelings of the heart are not unknown to them. One day I had, with another gentleman, lost my way in the bush; we could not discover the tracks, and had to stop for the night on a grass-hill. The natives received the news; full of anxiety, they sounded their drums all night, in order to enable us to find out the direction. The next morning nearly every man went out in search of us, and allowed the full tone of their Triton shells to sound in every direction to give us signals. As we, however, reached the village next day at noon, hungry and worn out, they pitied us sincerely. We had to sit down under the shade of the trees, and they brought us cocoanut milk and roasted bananas and yams. They treated us like a mother attending to her children.

For a certain degree of culture testifies, also, that of the ethnographic provinces of Kaiser Wilhelm's Land, the natives of Potsdamhafen stand highest of all where art or skilfulness is concerned. First, this district is noted through an overwhelming number of magnificent carved works; hither belong the beautiful, joined head-benches; hither the carved throwing-boards, on which we find reproduced the marsupial badger, the crocodile, the buceros, and perhaps, also, a kind of Orthopteros; hither belong the most beautiful masks and carvings of ancestors of the whole Island, and finally, also, the beautifully-carved, full-toned drums, which are the delight of all museums.

The agriculture also deserves praise. It is nearly the only source of sustenance of the natives. Not every family has its marked-off field, but the whole village seeks a suitable place, and divides it into as many parcels as there are families. Every two or three years a new selection must be chosen, for the old plantation is no longer fertile, and the use of manure is unknown to these people. As soon as, in November or December, the rainy season sets in, the plantation becomes full of life and activity. The men cut down and burn the Alang-Alang grass, and break up the heavy, loamy soil. For this purpose, they arm every hand with a heavy, pointed pole, made of wood. With these they bore holes into the ground, and repeat the striking so long till, through pressing down the pole, they succeed in breaking off a piece of the earth. This method is trying, and requires experience, but it is more expedient in this hard, sunburnt ground, than the breaking up with picks and spades. After the men have done their work, the women start loosening the hard lumps of soil and to free the ground from weeds. The only tools they use are a piece of hardwood, shaped like a sword, and their hands. Even after a few weeks everything springs up and becomes verdant in the young plantation. Bananas, taros, yams, sugar-cane, sweet potatoes, and many vegetables rise up fresh and healthy from the clean, black soil. Now, the women are always busy to keep the weeds off, while the men surround the station with a model fence of bamboos, making it impossible for the wild pigs to intrude.

Besides the plantation work, zealous fisheries go on. They make for this end large fish baskets of the bark of a kind of soft bamboo ; this fish-trap has the shape of a cylinder—its diameter is about three feet and its length about six feet. At both ends is a gradually becoming smaller entrance to the interior. Should the fish swim in the basket, they are unable to get out and are caught. With a long liana, to which a heavy stone is fastened, these baskets are thus anchored, so that they lie about nine feet under the surface of the water. At low tide the smaller fish and crabs are eagerly hunted.

With this, however, the industries of the natives of Potsdamhafen are not exhausted ; they also carry on an active trade. For this they are supported by their favourable position on a safe harbour, and their traffic with white men. From the latter they receive the so eagerly wanted European articles of exchange. With twenty-fold profit they sell these to other tribes for pigs, sago, weapons and ornaments. This traffic, and their good endowment, assure the natives of Potsdamhafen a certain superiority over the other tribes. These are some of the good points of the people ; those who wish to know their bad qualities may read what St. Paul says in Rom. I., 18-32.

In Potsdamhafen, as has already been stated, the missionaries have preached, since November of last year, the Word of God. In this short time their work cannot have met with much success ; they have, in fact, only secured the material consolidation of the Mission, but they are starting now to assemble the little ones around them in school. This station, and the whole mission herewith, is recommended to the well-wishing and prayers of all visitors in the First Australasian Catholic Congress.

Sixth Section.

STATISTICS, SCIENCE AND ART.

Sixth Section.

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Sixth Section.
STATISTICS, SCIENCE AND ART.

I.—Statistical View of the Roman Catholic Church.

[Michael G. Mulhall, Esq., F.S.S., Killiney, Dublin.]

THE population of the world in 1898 was established at 1,450,000,000, of whom little more than one-third were Christians, viz. :—

	CHRISTIANS.	MAHOMETANS.	JEWS.	PAGANS.
Europe	348,500,000	6,600,000	6,500,000	.....
America	126,400,000	.....	.....	1,300,000
Asia	12,600,000	109,500,000	200,000	667,800,000
Africa	4,400,000	36,000,000	400,000	91,000,000
Oceanica	9,700,000	24,700,000	.. ...	4,400,000
Total	501,600,000	176,800,000	7,100,000	764,500,000

We find that more than one-half of mankind is still enveloped in Paganism, and that the degraded tenets of Mahomet hold sway among many of the principal States of Asia and Africa. If we proceed to classify all Christians under three heads, they will be found to stand thus :—

	CATHOLICS.	PROTESTANTS.	GREEKS.	TOTAL.
United Kingdom	5,400,000	34,700,000	.....	40,100,000
France	37,700,000	700,000	.....	38,400,000
Germany	18,600,000	32,700,000	.....	51,300,000
Russia	8,300,000	3,100,000	73,800,000	85,200,000
Austria and Hungary	33,800,000	4,100,000	3,300,000	41,200,000
Italy	31,100,000	60,000	... ..	31,160,000
Spain and Portugal	22,700,000	10,000	.....	22,710,000
Scandinavia	10,000	9,290,000	.....	9,300,000
Belgium and Holland	7,990,000	2,710,000	.....	10,700,000
Roumania and Greece	1,900,000	4,130,000	12,400,000	18,430,000
Europe	167,500,000	91,500,000	89,500,000	348,500,000
United States	9,900,000	62,300,000	.....	72,200,000
Canada	2,100,000	2,800,000	.....	4,900,000
Spanish America	45,600,000	100,000	.....	45,700,000
West Indies	2,500,000	1,100,000	.....	3,600,000
Australia	900,000	2,900,000	.....	3,800,000
Phillipines, etc.	5,700,000	200,000	.....	5,900,000
Asia	3,100,000	700,000	8,800,000	12,600,000
Africa	2,700,000	1,700,000	.. ...	4,400,000
The World	240,000,000	163,300,000	98,300,000	501,600,000

In the preceding table the term Greek Church is used to signify Russian Greeks, all persons of Greek rite in union with the See of Rome being classified as Roman Catholics. Under the head of Protestants are included more than one hundred different sects, who profess one or other form of Christianity; in a word, all who are not Roman Catholic or Greeks. These sects differ so widely from one another that some can hardly be called Christians. Some, for example, appear to deny the Divinity of Christ; others to reject the mystery of the Holy Trinity. Meantime, if we assume all classes of Protestants to form one Religion, their total number, in relation to that of Roman Catholics, would be as two to three.

It would be interesting to ascertain, if possible, which phase of Christianity, Catholic or Protestant, increases numerically the faster. There can be no doubt that the principal Protestant nations, such as Great Britain, Germany, and the United States, are advancing with rapid strides in population, whereas such Catholic countries as France, Ireland, Spain, and Portugal have little or no increase yearly. But when we come to make a survey of the whole of Christendom, we find that the numbers are pretty equal. The following table shows the annual surplus of Births over Deaths—that is, the natural increase (exclusive of the returns for the Greek Church), according to official returns for five years ending December, 1897, the figures for each Religion being in the ratios corresponding to the latest census reports, viz.:—

ANNUAL INCREASE.

	Catholics	Protestants.	Total.
United Kingdom	55,000	385,000	440,000
France	10,000	.....	10,000
Germany	240,000	420,000	660,000
Russia	80,000	30,000	110,000
Austria and Hungary	365,000	45,000	410,000
Italy	319,000	1,000	320,000
Spain and Portugal	130,000	... ..	130,000
Scandinavia	.. ...	104,000	104,000
Holland	25,000	38,000	63,000
Belgium	55,000	.....	55,000
Switzerland	10,000	14,000	24,000
Other Countries	6,000	3,000	9,000
Europe	1,295.000	1,040,000	2,335,000
United States	210,000	1,230,000	1,440,000
Canada	26,000	35,000	61,000
Australia	17,000	58,000	75,000
Spanish America	792,000	8,000	800,000
West Indies	20,000	9,000	29,000
Total	2,360,000	2,380,000	4,740,000

The above would be the annual increase if nobody changed from the Religion of the parents, but it is notorious that numbers of Protestants in England and the

United States pass over yearly to the Roman Catholic Church, whereas Protestantism gains few converts. Moreover, the missionary work in new countries prospers far more under Catholic than under Protestant auspices, as is admitted even by Protestants. This fact is attributed to two causes—first, the life of self-denial and sacrifice led by Catholic Missionaries; secondly, the attraction that Catholic worship offers by its ritual and ceremonies. Here it may be as well to observe that most of the Catholic priests in India live on rice, like the natives, because by this means they more easily gain the confidence of the people, who have a certain aversion to all persons that eat meat.

The American Statistical Association published the following returns as to the number of Christians (excluding Greeks and Copts) in the various missionary countries in 1893 :—

	Catholics.	Protestants.	Total.
India	1,199,000*	534,000	1,733,000
China	1,116,000	88,000	1,204,000
Siberia	70,000	20,000	90,000
Japan	30,000	.....	30,000
Syria, etc.	663,000	20,000	683,000
Asia	3,078,000	662,000	3,740,000
Africa	2,660,000	1,740,000	4,400,000
Manilla, Java, etc.	5,720,000	220,000	5,940,000
Total	11,458,000	2,622,000	14,080,000

The above total, according to the most reliable Protestant authority, shows that in the above missionary countries Catholics are to Protestants almost as five to one.

Nothing is more remarkable in the history of the Catholic Church than the progress it has made in English-speaking countries during the present century. The latest figures to hand are as follow :—

	Bishops.	Priests.	Churches.	Souls.
Ireland	28	3,440	2,760	3,550,000
England	17	2,700	1,480	1,500,000
Scotland	7	420	350	360,000
Canada	31	1,500	1,790	2,300,000
Australia	16†	400†	780†	900,000
India, etc....	42	1,790	240	2,590,000
British Empire ...	141	10,250	7,400	11,200,000
United States	91	10,910	10,500	9,850,000
Total	232	21,160	17,900	21,050,000

In the United Kingdom there are no fewer than 4600 Catholic churches, almost all built in the nineteenth century, and representing an outlay of at least £20,000,000 sterling. The progress of Catholicity in Great Britain is chiefly among the educated classes, as appears from a work just published by Swan and Sonnenschein, London,

*The English *Catholic Register* for 1898 gives the number as 1,870,000.

†[The distinguished statistician has been led into an egregious mistake regarding the Australian Church. The present number of Bishops is 22, with three Coadjutor-Bishops, one Vicar-Apostolic, and one Bishop Abbot *nullius*; there are, moreover, 930 priests and 1394 churches.—Ed.]

which states that since the Tractarian movement of 1850 the persons who have gone over to the Church of Rome include 445 graduates of Oxford, 213 of Cambridge, and 63 of other Universities, besides 27 peers, 244 military officers, 162 authors, 129 lawyers, and 60 physicians. Among the graduates were 446 clergymen of the Established Church. The secession of so large a number of distinguished persons from the Church of England, to enter the Church of Rome, has been accompanied by a reaction among the masses of the English people, who have gone over largely to the Methodist and other sects. This is apparent from the returns of marriages in England and Wales during forty years in the different places of worship, showing the following ratios :—

	1855-65	1866-75	1876-85	1886-95
Church of England ..	860	761	720	697
Roman Catholic	46	42	43	42
Dissenters	94	197	237	261
Total	1,000	1,000	1,000	1,000

In the decade ending 1865 the Church of England stood to Dissenters as nine to one, but at present it is less than three to one. The Dissenters have gained what the Church of England has lost, while the ratio of Roman Catholics has slightly fallen off in the last forty years. We see that in England and Wales only 4 per cent. of the population is Roman Catholic, as compared with 8 per cent. in Scotland, 78 per cent. in Ireland, 40 per cent. in Canada, 14 per cent. in the United States, and 22 per cent. in Australia.

The Roman Catholic Hierarchy of the United States recently celebrated the centenary (1899) of the consecration of the first Bishop, Dr. Carroll, of Baltimore ; and so rapid has been the growth of Catholicity in that country that it now possesses more Bishops than France, Austria, or Spain. There are, moreover, 10,500 churches, 520 hospitals and asylums, 930 colleges, and 3100 schools, built and maintained by Roman Catholics in the Union. Perhaps the progress of Catholicity in the United States will be better understood if we compare the census returns of the various Religions in 1890 with those for 1850, viz. :—

	No. of Churches.		Value of Church Property.	
	1850.	1890.	1850.	1890.
Roman Catholic	1,200	8,816	$9,100,000	$118,000,000
Methodist	13,300	46,140	15,200,000	131,500,000
Baptist	9,600	36,670	11,200,000	82,000,000
Presbyterian	4,800	12,470	15,100,000	94,500,000

According to the foregoing official returns, the relative progress of the Catholic Religion between 1850 and 1890 was about double that of other Creeds in the United States, the ratios of increase showing as follow :—

	Churches.		Church Property.	
	1850.	1890.	1850.	1890.
Roman Catholic	100	735	100	1,300
Methodist	100	346	100	870
Baptist	100	380	100	625

Thus, in forty years the Roman Catholic churches multiplied sevenfold and church property thirteenfold, while Methodists, Baptists, or Presbyterians showed a much lower rate of progress.

As regards the two great colonies of Canada and Australia, the census of 1891 gave the following returns as to Religion :—

	Canada.	Australia.
Roman Catholics	1,990,000	801,000
Church of England...	645,000	1,485,000
Methodists	850,000	434,000
Presbyterians	755,000	493,000
Baptists, etc.	500,000	507,000
Total	4,740,000	3,720,000

Catholics hold the first place in Canada; the second in Australia.

Summing up the statistics of the Catholic Church, we find 120,000 priests and 240,000,000 of laity, while the prelates acknowledging the authority of his Holiness Leo XIII. include 184 Archbishops, 717 Bishops of dioceses, and 362 Bishops *in-partibus* or Vicars-Apostolic; in all, 1263, of whom 1187 belong to the Latin rite, 76 to Greek or Armenian.*

*See *Plate I.*, illustrating the above Statistics, at the end of the volume.

II.—The Discoveries in Astronomy during the Nineteenth Century.

[Most Rev. Dr. Murphy, Archbishop of Hobart.]

We are now on the eve of a new century, and about to say good-bye to the old; but before doing so, let us not forget the discoveries it has made, and the great benefits they have conferred upon mankind. The nineteenth century may be designated the golden age of Science, which has probed the secrets of nature from the lowest depths of the earth to the highest points in the heavens, with results which have won our grateful admiration. But gold has its alloy, and Science its errors, which mislead the foolish and the ignorant, and which the Church has detected and condemned. As long as Science confined itself to its proper sphere, it was worthy of all praise; but like many other good things, it was abused by its votaries who, having entered on the metaphysical and philosophical, lost their powers of discrimination, and fell into the most grievous of errors—that of denying the existence of God, the Creator and Ruler of the Universe, and the Revealer of the Christian Religion—the natural result of which is Pantheism, which requires nothing more than a modern Bramah and assistant deities to reduce it to a system. In the notification of subjects to the Catholic Congress of Australasia, his Eminence the Cardinal, at the instance of the Committee, desired me to prepare a short paper on the discoveries made in the department of Astronomy during this century. Regarding such a wish as a command, I have endeavoured to comply with it—with, I confess, fear and trembling, feeling my incompetency to produce anything worthy of the attention of this large and distinguished assembly which I have the honour to address.

To begin then with our luminary, which is the centre and mainstay of the solar system, it is the opinion of astronomers that it was originally a nebula which extended over the whole of that vast space occupied by the planetary group, but which was rolled in the course of many ages into its present shape and consistency by a movement of rotation. According to Sir William Herschel, who still holds the place of Prince of Astronomers among his peers, the sun is an opaque solid body surrounded by a luminous atmosphere named the photosphere, underlying which is another called the chromosphere, consisting of opaque clouds designed to protect the body of the sun from excessive heat, whence he inferred the possibility of sentient beings inhabiting the fiery orb. But this theory is exploded, and is succeeded by another, viz.: That the sun is composed of a pitchy-like gaseous matter in a state of flame as we behold and feel it—a

conclusion arrived at by observations made upon its extreme immovability by Messrs. Carrington and Sporer. Such is the opinion of the late illustrious Father Secchi, Pontifical Astronomer, followed by Sir John Herschel, and many other distinguished astronomers. It was the universal opinion for past centuries that the sun and fixed stars had no motion of their own, but it is now well ascertained that the sun has a double motion, one rotatory and the other orbital. The rotatory motion on its axis was discovered by Fabricius, Gallileo, and Father Sheiner, by observation of the solar spots. Those spots are still objects of deep interest and importance to the physical science of the sun. Regarded formerly as transits of some of the planets or terrestrial clouds floating across the sun's disc, they are now recognised as solar appendages, and are the result of tremendous tornadoes which disturb the sun's surface, and sweep it at the rate of 120 miles per second, raising waves or pillars of a fiery nature to a height of 100,000 miles. At certain periods, once every ten years, they are very numerous, so numerous as to lessen the light and heat of the sun. Some of them are of vast extent, and possess cavities or craters of a capacity sufficiently large to contain a half dozen of our globe.

Father Secchi gives a very interesting description of how a large sun-spot, observed by himself from the Pontifical Observatory, Rome, on the 7th of September, 1872, originated. Commencing with a luminous jet of incandescent vapour, which shot up to a height of 80,000 miles, it formed itself into cumulous clouds, which were succeeded by volutes gracefully turned like the leaves of the acanthus in a Corinthian column. The phenomenon lasted two hours, and was repeated on the following day in the same locality of the sun. On the same day an Aurora Borealis was seen at Madrid and in several regions of Europe, accompanied by violent magnetic disturbances, and the Zodiacal Light presented an extraordinary amplitude. Father Secchi is inclined to believe that all these phenomena are solidary, and that the great movement of the solar photosphere has a corresponding effect upon the earth.*

A somewhat similar phenomenon was witnessed by Messrs. Carrington and Hodson on the 1st of September, 1859, the result of which is graphically described by Miss Clarke in her clever book, "History of Astronomy" (p. 205). From the 28th of August to the 4th of September, 1859, a magnetic storm of unparalleled intensity, extent, and duration, was in progress over the entire globe. Telegraphic communication was everywhere interrupted by the agency of the earth currents alone, sparks issued from the wires, gorgeous auroras draped the skies in solemn crimson over both hemispheres. The magnetic needle darted to and fro as if stricken with inexplicable panic. At the very instant of the solar outburst the electric agitation culminated, thrilling the earth with vibrations, and lighting up the

*F. Rambosson, "*Les Astres*," 1889.

atmosphere from Pole to Pole with coruscating splendour. Other instances of a like kind may be quoted showing clearly the effect which solar storms have upon the earth, which may furnish Mr. Clement Wragge with a useful hint.

Many of my respected audience will, no doubt, recollect the remarkable sunset glows of 1883, which, in a paper read before a meeting of the Australasian Science Association, held in Hobart in 1892, I endeavoured to show with the approval of its president, the late lamented Sir Robert Hamilton, Governor of Tasmania, and the Astronomers of Sydney and Melbourne, Messrs. Russell and Ellery, were the effects of sun-spots, then very numerous, exhibited in the Zodiacal Light in heightening its colour to a brilliant amber. The orbital motion of the sun has been discovered by means of the spectroscope, a tidy little instrument which could fit in one's vest pocket, but which has done more for the advancement of Physical Astronomy than the largest telescope. It is now well ascertained that the sun travels at the rate of 150,000,000 of miles annually, over an orbit having its centre at a point in the constellation of Hercules, and taking with it the earth and the other planets in a long journey through unknown regions of space. By the use of the same instrument it is also ascertained that some, if not all, of those myriads of fixed stars with which the firmament is studded, and which so powerfully declare the glory of God, have motions of their own round definite centres, together with the directions and rate of those motions. It has been calculated by Browing that Asturias, in the constellation of Boetes, moves at the rate of 4,000,000 of miles per day in the direction of the earth. A lady who was listening to a lecture on this subject, fearing a sudden collision, was thrown into a state bordering on hysteria, but recovered on being told that it would take 93,000 years for the star in question to reach the earth.

The physical constitution of the sun is another magnificent discovery due to the spectroscope, which, I think, deserves a short description. The glass prism forms the basis of the spectroscope which refracts rays of white light and analyses them into their component colours. A prism placed in front of a window upon which the sun shines will project a solar spectrum on the opposite wall, showing vividly the colours of the rainbow, which is, in fact, a grand solar spectrum projected by Nature's spectroscope, in the form of drops of rain falling from the clouds.

The colours of the spectrum are crossed by numerous lines, called Fraunhofer's Lines, from a German Astronomer who was the first to discover their bearings. These lines are invisible to the naked eye, but when the rays of light with which they are overpowered are dispersed, they are distinctly seen. For this purpose a single prism is insufficient; hence the necessity of a combination of prisms, which, when placed in the hollow of a brass cylinder a few inches long, into which a little light is introduced through a slit at one end, we have the wonderful instrument the spectroscope. Looking into this instrument, the solar spectrum crossed by its numerous lines may be clearly observed. Lines corresponding with those are also

seen in the spectra of terrestrial minerals, each having its distinctive set of lines; and from a comparison of the solar with the terrestrial lines, scientists, among whom Kirchoff is celebrated, have discovered the presence of minerals in the sun, such as sodium, magnesium, hydrogen, etc. The line marked "D" indicates sodium or salt in the solar and terrestrial spectra, showing that salt is a component of matter of every kind throughout the Universe. The distance of the sun from the earth, which has been the subject of study from the earliest periods down to the present day, is one of the most interesting and perplexing problems in Astronomy. The difficulty is caused by the minuteness of the angle of Parallax, which is subtended by two lines drawn from the sun to the opposite ends of the semi-diameter or the diameter of the earth, forming a triangle of immense dimensions. Trigonometry has been tried, and failed, because the exact measurement of the quantities necessary for the solution of a triangle cannot be obtained by the most perfect instruments. The transit of Venus has been tried, and failed, because the dark legument which appears on the edge of the planet at its ingress and egress impedes the best efforts to find the exact time of the transit of the planet. The velocity of light and other methods likewise failed, for so exact must the measurements be that an error of even a fraction of a second would involve an error of over millions of miles. The failure so disappointing did not arise from lack of labour and skill on the part of Astronomers and Physicists, for the most eminent were employed and furnished with the best instruments procurable. So universal and deep was the interest taken in Europe and America on this matter, that on the occasion of the transit of Venus in 1874, England, France, Germany, Italy, Russia, and America sent out expeditions to various parts of the world, at a cost of £500,000, to attack, as if by assault, their formidable enemy the dark legument. But on the experiment being made, he obstinately held his ground, and succeeded in defeating every effort of his adversaries sorely to their mortification and the disappointment of their supporters.

It may be remarked that in these experiments it is the distance of Venus from the earth that is sought for; for if this were found exactly, the distance of the sun could be found indirectly by the application of Kepler's third law. Notwithstanding the insurmountable difficulties which Astronomers have to encounter, the nearest approach to an accurate measurement of the angle of Parallax hitherto made is eight seconds and a fraction of an arc, from which they calculate the sun's distance to be between 92,000,000 and 93,000,000.

The Corona is another phenomenon of deep interest. It is a luminous band, of a roughly-formed, square-liked shape, which surrounds the darkened moon, and which bursts suddenly into view, to the admiration of beholders, on the occasion of a total eclipse of the sun. Up to the middle of this century it was disputed whether it was a solar or lunar appendage, when in 1842 Sir John Herschel proved it to be solar, and of the same composition as the chromosphere which surrounds the sun on the inner side, and, like it, to possess hydrogen and other minerals.

The magnifying power of the telescope, so immensely increased during this century, is a powerful aid to the Astronomer in bringing into light objects which were totally beyond the reach of the naked eye, and without a knowledge of which Astronomy would have lost a very considerable part of the interest now attached to it. The most celebrated telescope of modern times is that constructed for the late Earl of Ross, at a cost of £12,000. It is a reflector, furnished with a mirror six feet in diameter. Its focus length is 50 feet. It weighs 15 tons, and is mounted on massive stone pillars, and by means of machinery can easily be pointed to any part of the sky for observation. The Astronomer of his Lordship very courteously took me, accompanied by the Catholic Bishop of Ossory, for a walk through the tube of this magnificent instrument, with our umbrellas open over our heads. The most wonderful telescope is that of the Lick Observatory, California; and the third wonder of the age is that constructed for the Paris Exhibition. The moon, as seen through a telescope of this kind, appears as if it were only 50 miles distant, so that its features are distinctly observed. It exhibits a torn and rugged appearance, so very different from the appearance it presents to the naked eye when at the full. It abounds in numerous deep craters of great depth, varying from 4000 to 11,000 feet, showing that it was at one time the scene of violent volcanic eruptions. Its mountains are numerous and high, that named Dorfel rising to a height of 26,691 feet.* Its valleys, the beds of former seas, show no sign of vegetation, and are barrenness itself. It has no lakes or seas to originate an atmosphere, which renders it totally unfit for the habitation of human or other sentient beings. How wisely is not Divine Providence in constituting the moon such as it is! For if it had an atmosphere we should lose a considerable portion of that light which illumines the darkness of our nights, for it would be dimmed by watery clouds.

In like manner, Mars, the nearest to the earth of the exterior planets, is observed with great advantage, when in opposition. It is described as bearing a strong resemblance to our earth. It has its land and water; its seas, with islands connected together by canals so skilfully constructed as to imagine them the work of intelligent beings. It has its mountains and valleys, its summers and winters, during the latter snow is discernible at its poles. Its reddish colour is due to the nature of the soil. It is accompanied by two satellites discovered by Professor Hall of Virginia, America. Its distance from the sun is 143,650,000 miles and it performs its revolution round that luminary in 686 days.

Jupiter is the largest and most magnificent of the planets. Nothing is known of its actual body, because it is hidden by dense clouds, which always surround it, and which are marked by darkish belts crossing its surface parallel to its equator, and by a remarkable red spot which rotates with it on its axis. It is accompanied

*Lockyer.

by five satellites, the fifth having been discovered recently by Barnard at the Lick Observatory in 1892. Its distance from the sun is 483,678,000 miles and its period of revolution round the sun twelve years.

Saturn is the most interesting of the planets on account of the remarkable rings which surround it at some distance. These rings are discovered to be composed of small meteoric bodies which move independently of each other together with the planet round the sun. Like Jupiter, its body is concealed by massive clouds. Its distance from the sun is 886,779,000 miles, and its period of revolution 10,759 days.

The immense distances of Uranus and Neptune (invisible to the naked eye) from the earth render it impossible to ascertain anything certain regarding their physical constitution. They, too, like Jupiter, are involved in dense clouds. Uranus has four satellites, whilst Neptune has only one. The distance of the first from the sun is computed at 1,783,383,000 miles, and that of the second 2,794,000,000 miles.

The Asteroids, invisible to the naked eye, form a belt of minor planets which revolve round the sun between Mars and Jupiter, and which were recently discovered to number 400. The Milky Way is that luminous path which spans the heavens, dividing it into two nearly equal parts. It has been discovered to consist of very distant stars, so packed together, apparently, as to produce that magnificent glow so striking to the ordinary spectator, especially in the neighbourhood of the Southern Cross.

The Magellan clouds, visible in our hemisphere, are also a mass of stars; and so are the nebulæ, with the exception of some which swarm with meteoric bodies and of others which consist of gaseous matter, such as the great nebula of Orion and that of Lyra. The hypothesis is that nebulæ are the making of future suns like to our sun, which arose from a state of semi-darkness to one of dazzling brilliancy.

Photography is another most useful, if not necessary auxiliary in carrying on the study of the celestial spheres, and is now universally adopted by Astronomers and Physicists. It embraces all departments of the noble Science—the sun, the moon, the planets, the comets, the stars, etc. Stars, impenetrable to the best telescopes, have been detected, and have formed a considerable addition to catalogues already made up. So distant are some of those stars that their light has not reached us as yet, although it has been speeding its way at the rate of 180,000 miles per second.

Mr. Lockyer describes Photography as one of the great engines of Astronomical research; and Mr. Ball says, "that perhaps the most important application of Stellar Photography is the photographic chart now being made by a number of observatories, co-operating under the direction of an international committee, and that probably micrometer measures will be superseded."

As we have seen, the important problem of the sun's distance from the earth has not been solved, nor is it likely to be; for, according to Proctor,* absolute

*"The Sun," p. 11.

accuracy in determining this matter is simply out of the question, although it has occupied the study of Astronomers from the days of Hipparchus until our time.

There is yet another problem which concerns us more intimately than the distance of the sun. It is the maintenance of solar energy which involves the perpetuation of that heat and light which we enjoy and which are essential to the life of all that live and move on the surface of this earth. The sun is known to us as a fiery orb, the source of heat and light, which it irradiates in profuse abundance in all directions. This function it has been discharging for many ages without any loss of either or any diminution of its massive size. Now, the question is: What is that material or fuel that is deemed necessary to keep the fire alight? For it is manifest that if it were not regularly supplied with fuel to compensate for the loss it sustains by combustion, it would die out like a terrestial fire, and become a blotch in the heavens, reducing the earth and planets to utter ruin. The question has exercised the minds of eminent scientists. Mayer and Thompson suggest copious showers of meteors floating in space and attracted by the sun. Helmboltz, with others, holds that the gradual contraction of the solar orb is the mainspring of the solar energies, whilst Father Secchi favours the opinion that the dissociation of compound bodies in the sun's substance is a fund of force to be gradually exhausted only as the dissociated elements unite in chemical combination. But these and other theories of lesser importance are in the opinion of the most eminent physicists of the day deemed altogether unsatisfactory. Proctor observes that we have not as yet the means of satisfactorily answering the question. Indeed, the facts as Tyndall has said, are so extraordinary, that the severest hypothesis must appear wild. In order to supply this want, another theory is proposed. It is that the sun supports itself independent of external sources by attracting and absorbing that heat which it emits and remits in turn.

This theory is founded on the assumption that solar heat is a material substance, and, therefore, subject to the law of gravitation, whence it follows that the sun exercises its power of attraction on heat as it does on all other objects of the solar system. That heat is material is proved from the fact—

1. That it is a liquid as described by Sir W. Herschell and Sir Robert Ball.

2. Solar heat, or the sun's rays, are the ultimate source of all motion that takes place on the surface of the earth, and as this motion is a physical effect, it should have a physical cause for its motive power.

3. If, according to La Place and other Astronomers, the earth is an offshoot of the sun, it is natural to suppose that the parent should possess attributes or capabilities of the same kind as the offspring; but the earth, composed as it is of land and water, is self-supporting, for what the land gives out in maintaining its numerous progeny of animals and inanimate beings it regains by their decomposition and decay, and what its waters lose by evaporation, they recover by the influx of rivers and lakes into which evaporation is converted. Whence it is concluded that

the sun is in like manner self-supporting. This theory is as remarkable for its comprehensiveness as it is for its simplicity, for it can be equally applied to the whole universe of the stars as it is to the sun.

It is objected to this, that heat is only a form of motion. The reply is, that it is more than a form since we have seen that it is the cause of all motion that takes place on the surface of the earth.

(*a*) That energies do not return to their source. Reply:—We have already seen that the land and water of which the earth is composed are sustained in full vigour by the return to them of their wasted energies.

(*b*) The oxygen which we inhale at every breath from the surrounding air, and which is essential to the preservation of life, is exhaled and returned to its source, the air.

(*c*) The blood which passes from the heart through all veins of the body makes its way back to the heart.

(*d*) If our globe were to retain for any considerable time the heat which it receives, the result would be universal combustion. It must, therefore, part with it, possibly in the same ratio in which it receives it. But where does it escape? It cannot be said that it passes away into illimitable space to be dissipated and wasted, for such a supposition would be opposed to the wisdom of the Creator, who would not allow a gift so precious and invaluable to be cast away and lost. Whence it is concluded that it returns to the source whence it came, the sun, to be re-applied to the use for which it was originally intended—the benefit of God's creatures, and the promotion of His own glory.

In fact, this appears to be a general law of which the sun is the primary factor and the exemplar. To conclude: the study of the sun, commenced long before the Christian era, has been carried on up to the present day with unabated vigour in every age by men eminent for Science. Yet, though the most impressive and familiar of objects, it is surrounded by a mysterious halo which renders it a fitting symbol of its Almighty Creator. St. Paul exclaims: "O, the depths of the riches, of the wisdom, and of the knowledge of God." "How incomprehensible are His judgments and how inscrutable His ways" (Rom., chap. ii.). "Praise the Lord, O sun and moon, Praise Him all ye stars and light" (Psalm 148).

III.—The Development of Electrical Science.

[Rev. J. P. Slattery, C.M.]

"From little acorns great oaks spring" might well be taken as the legend for the history of the Development of Electrical Science. About 600 B.C., Thales of Miletus, one of the seven sages of Greece, by rubbing a piece of amber with cloth caused it to attract small bits of straw and other light bodies. Such is the tiny seedling from which has sprung the giant tree that, sending its roots deep into the earth and sea, and spreading its branches high into the air, is rapidly encircling the globe. Such is the germ from which springs the wonderful development of knowledge of Electrical forces that light our houses and cities, drive our machines and carriages, win the precious metals from the stubborn earth, and, in the twinkling of an eye, convey messages of love, courage, or consolation to those near and dear to us in distant lands. Surely a little consideration of this marvellous growth cannot be without interest for us at the close of this expiring century.

It is not my intention to tax your patience by giving a detailed history of the various stages by which Electrical knowledge has advanced to its present position, or to chronicle the doings of the great scientists who have helped in their day to add to the store of knowledge we now possess concerning the greatest, perhaps, of Nature's forces—Electricity. I shall rather take a summary view of the epochs of this development, and touch briefly on such investigators as took a prominent part in the making of them. Owing to the vastness of the field to be covered, our view must necessarily be rapid and cursory.

From 600 B.C. to the beginning of the seventeenth century is a long stretch. Yet during this vast chain of ages Nature was daily exhibiting before the eyes of men the effects of her wonderful Electrical power, and they saw it not—they knew it not. It was not till the seventeenth century that the weighty import of the apparently trifling discovery of the Grecian sage was even suspected, when Dr. Gilbert, physician to Queen Elizabeth, amused the great lords and ladies of the Court by demonstrating the fact that other bodies, such as diamond, sapphire, opal, and shellac, when rubbed, exhibited the same attractive power as amber.

About 1670, Otto von Guericke devised a rude electric machine, consisting of a ball of sulphur rotated between the hands. The tiny sparks and accompanying crackling noises which were produced by this apparatus were considered at the time very marvellous. In 1675, Newton procured better results by substituting glass for

sulphur, but to a Scotch Benedictine Monk named Gordon, Professor at Erfurt, belongs the honour of devising a form of electrical machine that for a very long time held the pride of place for efficiency—namely, the cylinder machine. His instrument consisted of a glass cylinder eight inches long and four inches in diameter, mounted on an axis, and rotated rapidly between rubbers by means of a bent bow and string. We are told that with this sparks of great size and intensity, resembling lightning, were produced. It is gratifying to note a representative of the Catholic clergy thus early taking so prominent a place in the van of scientific research.

For a while there was a halt in the triumphant march of discovery—a pause, as it were, to prepare for the new campaign, which was to be such a brilliant and successful one. In the year 1745—a year memorable in English history—a new epoch in electrical development opened. A very important discovery was simultaneously and independently made by two investigators, a monk named Kleist and Professor Muschenbroek, of Leyden—namely, the principle of electric condensation. The professor was in a much more favourable position for conducting and exploiting his experiments, and consequently his results became better known to the scientists of the time. He gave to the world the first electric condenser, which, in a somewhat modified form, is so well-known as the Leyden Jar. This discovery led to an outburst of zeal and activity in scientific research, and in the chronicles of the period the names of two French priests are those which figure most prominently. One was that of Abbè Nollet, who showed that electrification hastened materially the rapidity of evaporation in liquids, and suggested the phenomena of thunder and lightning as having intimate relations with his discovery; the other, that of Abbè Mennan, who investigated the effect of electrification on animals. He discovered that cats, rabbits, pigeons, and other animals, as well as human beings, lost weight on being electrified for a considerable period of time. This he explained by determining that electrification augments the insensible perspiration of animals.

But the name of Franklin—patriot, politician, and philosopher—shines out resplendent above all the brilliant lights of this period. The mysterious electrical power of nature attracted him strongly. He thought long and deeply on the subject, and developed the ideas which had previously been suggested, of positive and negative electricity. But he wished to go direct to nature to draw his supplies from the purest source, and hence he conceived the idea of obtaining his electricity immediately from the dark thunder clouds that so ominously floated over the land. His famous kite-flying experiments are a portion of imperishable history. Doubtless, kite-flying, then as now, was a childish amusement, and many a wise man and matron shook their heads and smiled compassionately when they saw the great man, accompanied by his little son, trudging sturdily into the meadows on that memorable June day in 1752, armed with his kite and strings, his wires and bottle. But as from the lips of infants we obtain wisdom, so often

childhood's paths lead to a treasure trove of truth. Franklin demonstrated that the atmospheric electricity was exactly similar to that developed by electric machines and he was able to charge a Leyden jar and obtain sparks from a key which was attached to the end of his kite-string. His experiments soon produced practical benefits to mankind, for he devised the lightning-conductor as means of protecting life and property against the destructive action of electric discharges during thunderstorms. The ones we use at the present day are practically of the same type as those he devised.

The success of Franklin's brilliant experiments was soon widely known, and it became fashionable in scientific circles to tap the clouds for electrical supplies. One at least of the investigators, Professor Richman, of St. Petersburg, was, unfortunately, but too successful. On the 6th of August, 1753, he had one of his kites flying, and called in a friend to his laboratory to follow the progress of the experiment. As they were watching intently the rapid rise of the pith-ball pendulum, indicating the charging of a large Leyden jar connected with the kite-string, a terrific crash of thunder was heard overhead; the jar was shattered into fragments, and a ball, as of fire, leaped from it, striking the professor in the temple, while the whole room was wrecked as by a powerful explosion. When the terrified spectators arrived on the scene they found the professor quite dead, with the clothes partly torn from his body by the lightning, his friend senseless, but living, and the Observatory a mass of ruins. It was an appallingly brilliant demonstration of the power of atmospheric electricity. After this sad fatality, electrified cloud-hunting lost a good deal of its popularity.

During this same year John Canton, an Englishman, shook the firmly-rooted belief that positive and negative Electricities were fired in the respective bodies from which they were originally produced, by showing that either positive or negative electricity could be produced at pleasure on glass—according to its condition. He found that polished glass, rubbed between the hands, developed vitreous, while roughly ground glass developed resinous electricity. This was a decided advance in generalising the concept of electrification of bodies.

Another investigator in this early period of the development of Electrical Science who deserves notice, at least on account of the novelty of his methods of investigation, if for no other reason, is Symmer. In 1759 he noticed his long silk stockings—at that time in fashion with gentlemen—after being pulled off his legs, behaved in a strange manner, emitting sharp crackling sounds and moving of themselves, as though possessed of some kind of life. He straightaway proceeded to investigate these stockings, separately and in pairs, black and white, singly on each leg, and superimposed on the same leg, and so on to quite an exhaustive extent. This putting-on and pulling-off of long stockings was a style of investigation neither eminently dignified nor convenient, especially for a person who had attained to considerable rotundity of body. But Symmer had the spirit of a true investigator,

and his labours were rewarded by truly marvellous discoveries. We are told that a black and a white stocking, being superimposed on one leg and then pulled off and separated, became inflated like balloons, rushed together through the space of several feet, and clung to one another in an affectionate embrace? But two black and two white stockings, similarly treated, maintained a cold and distant reserve.

From these and like experiments Symmer deduced his famous Two-Fluid theory (one modelled on Du Fay's) which held its ground for a considerable period. He considered there were in Electricity two distinct fluids—Positive and Negative—as opposed to Franklin's One-Third theory, and they were co-existent in all bodies. When these fluids are present in equal proportions the body is unelectrified, but by friction between different substances the fluids can be separated, and the body is then said to be positively or negatively electrified according as either preponderates.

So far, the great body of investigators have marched in a solid phalanx into this newly-discovered fairy-land of Science, and pressed on with feverish haste straight ahead to reach its further limits, without looking to the right or the left of the main road, and seeing the pretty dales, smiling valleys, or rich pastures which on every side were inviting travellers to come and admire, and reap the plentiful harvests that were awaiting them. But from this period little bands detached themselves from the main throng, and wandered through these byways, thus gaining a more extended knowledge of this new country and its wonderful resources.

This new epoch dates from about 1756, when Alpenias, a German scientist, left the main body of investigators, and opened new country by the discovery of Pyro, or Heat Electricity. Wilson, Priestly and Canton took up his lead, and added to the general store of knowledge in the new Science. But amongst the band of adventurers in this new departure it is pleasing to note that a Churchman met with the greatest success. The Abbè Hacey investigated the effect of heat on the electrical condition of gems and precious stones, and discovered the remarkable phenomena of electrical polarity developed in tourmaline, topaz, and some other minerals when heated. Sir David Brewster continued this line of research with considerable fruit.

The success of this first departure seemed to have wakened men's minds anew, and instilled a strong desire to break new ground. It wanted but the pointing of a finger to direct the march into a new direction; and the finger that pointed, it is worthy of record, was that of a lady, Madame Galvani. A word concerning the great historical personage, Louis Galvani, who figures so prominently in this period of the Development of Electrical Science, may not be out of place. He was born in 1737, at Bologna, in Italy, and received a liberal education. He felt drawn in his youth to the religious life, and for the purpose of proving his vocation, entered a monastery and went through the exercises of the novitiate. But finding he had not the Divine Call, he resolved to serve God in a secular profession, and selected that

of medicine, for which his education and training had eminently fitted him. He studied under various masters remarkable for their science and skill, and soon became specially proficient in Surgery and Anatomy. Being appointed public lecturer in the University of his native city, the fame of his talents soon drew numerous students to Bologna. He carried out many important researches in the various branches of his profession, and published some valuable works. But the discovery with which we are concerned is due, not so much to himself as to his amiable and accomplished wife, Lucia. One day she was in her husband's laboratory, on a table in which was lying a freshly-killed and partly dissected frog. An assistant was working an electric machine close at hand, and Madame noticed that when the crural muscles of the frog were touched with a scalpel the legs became violently contorted. Being of a scientific turn of mind, she quickly noticed the coincidence, and called her husband to investigate the matter. Galvani then proceeded to devise quite a number of experiments in connection with the phenomenon, and found, amongst other things, that an electric discharge from the machine was not at all necessary for the contraction of the muscles, but that when the nerves and muscles were connected by a metallic circuit, especially if it be composed of two different metals joined together, the contortion took place. He then devised his theory, that all animals have in them a *vital* or *animal* electricity, and that the metal circuit only acted the part of a conductor in allowing the discharge to take place between the electricity of the nerves and muscles. This principle, known as Galvanism, he gave to the world in his book, "*De Viribus Electricitatis in Motu Musculari*," published in 1791. This publication attracted the attention of the civilised world. His experiments were repeated and modified, and many philosophers agreed with his conclusions, while others differed from him. The most eminent amongst the latter was his fellow-countryman, Volta, a native of Como, and Professor of Philosophy at Pavia. It is sad to learn that Galvani did not receive from that State, upon which he brought such distinction, the justice—not to say recompense—his nobleness of character and distinguished services merited; for, a revolutionary party coming into power, imposed on those holding public offices regulations which he found he could not, as a faithful Catholic, comply with. Accordingly he resigned all his positions and emoluments in the University, and retired into private life. He rapidly declined in health, and died on the 4th of December, 1798, thus proving he was no less a faithful son of our Holy Church than a brilliant ornament to the scientific world of his day.

The name of Volta is well known to every student of Science. Born on the 18th of February, 1745, at Como, he was of a Catholic family no less remarkable for their religion than their learning, three of his brothers filling the sacred office of the priesthood, while two of his sisters received the veil and devoted themselves to the religious life. In his early childhood he did not show any very extraordinary ability, but as his education advanced his special talent for scientific research manifested itself. He soon became prominent, and in 1775 invented the electro-

phorus, and, soon after, the condensing gold-leaf electroscope. He was called to the Chair of Physics in the University of Pavia in 1778, which position he filled with distinction for nearly thirty years. He differed materially from Galvani in his explanation of galvanic phenomena and considered the nerves and muscles merely as *detectors* of electricity and not as its *producers*, which he considered to be the metals forming the circuit. This he embodied in his famous Contact theory, which maintains that, when two heterogeneous substances are placed in contact, one always assumes the positive and the other the negative electrical condition, and that this contact is the source of the electric current. He pursued his investigations with great vigour and brought them to a successful issue by the invention of his celebrated Pile in 1800. In this he used alternate discs of silver, zinc and paper moistened with brine, formed into a small pile or column, and with it he produced powerful electrical effects. This form of electric battery was quickly modified into that of the "*Couronne de Tasses*" in which zinc and copper plates were placed in vessels containing dilute sulphuric acid.

The discovery of the Voltaic Pile marks the opening of a new epoch. This advance in Electrical Science was greeted with the greatest enthusiasm by the scientists of all countries, and in September, 1801, Volta commenced what proved to be a regular triumphant tour through Europe. In Geneva and Paris he was received with the greatest honours and public rejoicing; while the First-Consul, Napoleon—bestowed a handsome pension and numerous distinctions on him. In England he lectured before the Royal Society, and was presented with a decoration as a testimony of the esteem in which he was held. I may remark here that it is significant that Galvani and Volta are among the names of those many scientists so carefully passed over and put out of sight by those vile slanderers who loudly proclaim that the Catholic Church is an enemy to Science and Scientific Research.

But Volta was not long in undisputed possession of the field, for Fabrioni, one of his compatriots, noticed that oxidation of the zinc discs accompanied electric discharges, and propounded the theory that the source of the electrical energy was the chemical action of the acid on the zinc. This theory, known as the Chemical theory, was strongly supported in England by Davy and Faraday. The controversy between the two schools waxed hot, but had they united their forces, instead of dividing them, both would have fared better. For, nowadays, we take a portion of both theories, combine them, and find such combination to work very well. Lord Kelvin has shown by his divided ring electrometer that the mere contact of two heterogeneous metals does produce a difference of electric potential, which is capable of producing an electric discharge. But Volta's followers erred in supposing that a continuous supply of energy can be maintained by the contact alone of metals: for mere contact does not involve the expenditure of energy, and hence from it cannot be derived a renewable supply of electric energy. The Chemical theory is correct, inasmuch as it explained the continuous supply of energy in the battery circuit by

the transformation of potential chemical energy into other groups, giving an exact equivalent in heat, potential energy of electrical separation, and Kinetic energy of the electric current. Thus the great law of conservation of energy is complied with ; but this principle was not fully developed in those times.

Powerful Voltaic batteries were soon constructed, one of the most remarkable being that designed by Dr. Wallaston, and erected by Children in 1815, in which each plate had a surface of 32 square feet, and the 21 cells used required 945 gallons of acid to fill them. Soon, inherent defects in the original form of Voltaic batteries were detected, for it was noticed that the power of the current furnished by them rapidly diminished. Daniell investigated the cause of this, and in the "Philosophical Transactions" of 1836 published an article explaining the reason for the enfeeblement of the electricity, and describing a modification of the Voltaic cell, designed to overcome the defect and furnish a constant current. He found that the bubbles of hydrogen adhering to the negative plate tend to establish a current opposite in direction to that in the cell, thus producing polarisation of the electrode, and hence a weakening of the current in the circuit. He employed sulphate of copper, which, combining with the liberated hydrogen, forms sulphuric acid and metallic copper, substances both useful in maintaining the current in the battery. His cell has done excellent work from that time to the present day, and is likely to continue doing so for a considerable time to come. Other devices for overcoming this objectionable polarisation were quickly devised, and forms of constant batteries multiplied almost beyond number. In 1839 Sir William Grove, and in 1842 Alfred Bunsen, devised their nitric-acid batteries.

As soon as an abundant supply of electric energy had thus become available, a large harvest of rich and varied fruits was produced by the use of the new agent. In 1800 Nicholson and Carlisle, by means of an electric current, decomposed water into its elements hydrogen and oxygen ; Professor Henry did the same for hydrochloric acid, ammonia, and other compounds ; while in 1807 Humphry Davy discovered the new elements sodium and potassium by its means. What a rude shock to the time-honoured notions in Chemical Science at that time ! Davy also exhibited in 1813 a new development of latent electrical powers by producing the powerful light of the Voltaic arc. A host of minor discoveries in the same field of research accompanied these greater ones.

The next great epoch in Electric Development is inaugurated by the valuable discovery of Oersted, the Danish Scientist, who found, in 1820, that an electric current flowing in a wire exercises a directive influence on a magnetic needle suspended in its neighbourhood. This discovery was the corner-stone of the great edifice of Electro-dynamics. Andre Ampère, the French physicist, first heard of the discovery on the 11th of September, 1820, and in the wonderfully short space of a week he enlarged on Oersted's researches ; discovered the dynamic action between currents in neighbouring wires ; invented new and ingenious apparatus which

perfectly exhibited and proved the different actions which take place under varied conditions of direction, distance, etc., and developed his wonderful theory of Electro-Magnetism. On the 18th of the same month he read his paper and gave most successful demonstrations before the French Academy. I do not think that the history of Science exhibits a more brilliant and valuable work accomplished in such a short space of time. Following quickly on this great advance came the scarcely less important application of Oersted's principle in the first Galvanoscope or Multiplier, devised by Schweigger and Pogendorff, by which the powers of electric currents could be accurately measured and compared with one another.

Students of Electrical Science at this time experienced a difficulty that, unfortunately, is not often met with, namely, too rapid advance and superabundance of material. The masses of facts, inferences, and applications that came pouring in upon all sides from the various bands of investigators, produced confusion, and each new arrival made confusion worse confounded. Extraordinary and unaccountable variations were reported, at one time powerful discharges, at another feeble ones; now producing one class of effects, and again, under scarcely noticeable alteration of circumstances, doing work of quite a different order. The state of affairs resembled somewhat the scene which presents itself when some great edifice is about to be erected. The different contractors send in from all directions the various materials to be used, and deposit them promiscuously about; stones, timber, lime, iron, sand, bricks, etc., are stacked wherever the convenience of the moment suggests, and the scene—to a casual observer—becomes one of utter confusion. But let the architect and builders arrive, and soon the confused heap assumes order and design. Each material is assigned its proper place and office, and from the chaos arises that stately and symmetrical pile which is to delight the eyes of the beholders for future ages. So it was at this stage of Electrical Science. The presence of the architect was needed; one who, with a comprehensive glance, should take in all the various branches and phenomena, classify and arrange the various groups and units, and assign to each its proper sphere—in a word, produce one organised and orderly whole—in fact, a True Science.

Such a mind now appears on the scene in the person of George Simon Ohm. Born at Erlangen, the 16th of March, 1798, he adopted the profession of teaching, and soon became remarkable for his skill in Mathematics and Mathematical Physics. While teaching at Cologne Gymnasium he contributed in 1826 a remarkable paper to *Schweigger's Journal*. He tells us that in his researches in Electricity he was greatly disturbed by variations in the force of the electric current, which were made strikingly evident by the use of the galvanometer. He proceeded to investigate the cause, and soon found the key to the puzzle. Effects of the Galvanic current, apparently the most varied, were reduced by him to a striking simplicity. He grouped the various influences at work under three heads :—*Intensity*, or quantity of the current; *Electro-motive Force*, urging it on; and *Resistance* offered to its

passage, and he propounded the principle that the Intensity of the current is directly proportional to the Electro-motive Force, and inversely proportional to the Resistance of the circuit. This thoughtful law of Ohm stands to-day unshaken—the great spine of the modern Science of Electricity, and familiar to every student under the form $C = E + R$.

This discovery marked a most important epoch in the history of Electrical Science, for not only did it clear away the confusion attendant on marvellously rapid development, but it paved the way for the due appreciation of the important discoveries which were soon to come, and gave a principle of subordination and division by which the various parts might be united into a systematic whole. It enabled man to control electricity by rule and measure, and made him the master, not the slave, of the new power.

Unfortunately, Ohm's great work was not appreciated by his contemporaries, especially by his fellow-countrymen. It is pleasing to find, however, that the Royal Society of England on the 30th of November, 1841, bestowed on him a gold medal in recognition of his services to Science. To honour his memory, the International Congress of Electricians, held in Paris in 1881, gave his name to the unit of Electrical resistance.

The scientific world had not long to wait for another new phase in the development of electrical knowledge, one which, from the brilliant and uninterrupted success which marked it, may justly be called the most important in the course of the Science. The new era was inaugurated by Michael Faraday. Faraday is a name to conjure with in matters scientific. To do justice to the greatness of his genius, and the wonderful success which attended his researches in the various branches of Physical Science, would require a treatise in itself; hence I shall not attempt to describe his brilliant career, but confine myself to the few points which have immediate connection with this portion of our subject.

In 1831, Faraday made a momentous discovery. Remembering how a charge of static electricity is capable of developing an equal charge of opposite kind in a neighbouring conductor, he determined to see if a current could not do something similar. To test this, he wound a coil of insulated copper wire around a wooden cylinder, and between the turns of this he wound another coil, the ends of which he connected with a galvanometer. He then joined the ends of the first coil to the terminals of a battery, and noticed a feeble displacement of the galvanometer needle, indicating a current in the second coil. But he was disappointed, for it quickly returned to its normal position, and the steady flow of electricity in the first coil produced no corresponding effect in the second. But on stopping the battery current, he found the needle received a powerful momentary impulse in the reverse direction. Repeating these experiments, he discovered the great principle of the induction of electric currents. While Faraday was thus engaged opening new ground in England, Joseph Henry, Professor of Physics at Princetown,

in America, made quite independently an exactly similar discovery, using for his investigations metallic ribbons, wound into flat spirals, and for some years these two great scientists travelled almost side by side on the same path of discovery without knowing of each other's success; for in the early part of this century news could not be interchanged as quickly as it is now.

Quite a number of eager investigators set to work in this new field opened up by Faraday and Henry, and I am proud to be able to chronicle that by far the most brilliant and successful of all was an Irish Catholic priest—I allude to the late Rev. Dr. Callan, Science Professor in the great Ecclesiastical College of Maynooth. In verifying Faraday's researches, he investigated the effect of varying the nature of the spirals, and found that by using a short thick wire for the battery coil, and a long thin one of many turns for the secondary, the induction effects were enormously increased. He also found that by using a cylinder of iron instead of wood to wind the coils upon, the power of the discharge is still further augmented. Here we have almost in its present form, one of the most valuable and necessary machines used in modern Electrical Science—the Induction Coil or Transformer. Dr. Callan described and explained the action of his apparatus in two papers contributed to Sturgeon's "Annals of Electrcity." Being of a modest and retiring disposition, he strove rather to conceal than to noise abroad his remarkable success, and hence the valuable contributions of this pious and humble priest to Electrical Science are but little known at the present day.

But it is gratifying to find the highest modern authorities freely bearing testimony to his merit and success. Dr. Flemming, in his Alternate Current Transformers, alluding to Dr. Callan's papers, says: "There we have the first description that exists of an Induction Coil with a short thick and a long thin wire upon it." Again he says: "Hence it is to Dr. Callan we owe this simple piece of apparatus, now found in every physical laboratory." Noad, in his "Treatise on Electricity," bears similar testimony.

Dr. Callan was not content with merely making a model, and demonstrating the principle; he set to work with wonderful zeal to embody his ideas in a perfect instrument, and his success—considering the enormous difficulties he laboured under—was truly marvellous. He himself constructed a giant coil from which he obtained sparks 15 inches in length from the extremities of the secondary wire, while the primary was excited by only three cells of a form specially designed by himself, and since known as the Callan or Maynooth battery, a result scarcely equalled, certainly not excelled, up to the present day.

This valuable addition to electric machinery has been of the greatest service in extending the application and transmission of electrical energy, whether we take the step-up transformer, as Callan's original machine was, producing high potential currents, used in the production of X-rays, wireless telegraphy, telephones, and for medical purposes; or, the step-down transformer, which enables us economically to

transmit electrical power from a convenient generating station to surrounding districts, and there distribute it, as illustrated at Niagara, Tivoli, and many other places.

But a still more valuable development remains to be chronicled, one which marks the opening of the practical and commercial epoch of Electrical Science—namely, the growth of dynamo-electrical machinery. As early as 1824, Argo discovered that a magnetic needle suspended over a copper disc was strongly deflected when the disc was set in rotation. He was unable to see, however, the import of his discovery, and the principle involved remained undetected till it was investigated, or rather re-discovered, by Faraday in 1831. He found that when a coil of insulated wire is wound on the keeper of a steel magnet a momentary current is produced in the wire by rapidly detaching the keeper, and again by approaching it to the magnetic pole. Here we have a simple means of producing electric energy by the application of mechanical power—in other words, a dynamo-electric machine. Quickly, mechanical talent was brought into play, and a number of machines were devised, employing the newly-discovered principle of magneto-electric induction. In 1832, Pixii, of Paris, produced the first machine of its kind, consisting of a strong horse-shoe steel magnet, caused to revolve so that its poles passed in front of two bobbins of wire with iron cones—clearly the prototype of the modern alternator. The next year saw improved machines made by Richtie, Saxton and Clarke, the latter's design being used extensively at the present day, and well-known as the electro-magnetic "Shocking machine." Lenz was the first to offer an explanation of the connection between the expenditure of work and the consequent production of electric energy. His law, enunciated in 1834, that in all cases of Electro-magnetic Induction the induced currents are such that they tend to stop the motion that produces them, expresses the principle which underlies all electro-dynamic action.

But comparatively feeble currents could be obtained from the first forms of magneto machines, as steel magnets could not be conveniently used which would give a magnetic field with a sufficiently large number of "lines of force," as Faraday expressed it. Wilde, in 1865, made an advance by using electro-magnets—first devised in 1825—which were excited by separate magneto machines to produce a powerful magnetic field. He also adopted Siemen's longitudinal armature, revolving between, not in front of, the poles of the field magnets. The next year saw a further improvement, when Siemens discovered the principle of self-excitation—that is, that the current is started in the armature by the feeble residual magnetism always remaining in the iron of the field magnets, thus requiring no current from an external source to produce the magnetic field. In this improvement we have the first form of the modern dynamo.

From this time forward there has been a rapid and uninterrupted improvement in design, construction, power and efficiency till we have arrived now at almost the

limit of perfection—at least in efficiency. For we can obtain commercially well designed, compact and powerful machines giving a return in electrical energy of 95 per cent., and over, of the mechanical power that is put into them. It would be quite impossible for me to trace the development of the various forms of dynamo-electric machinery to their present perfection. That would require a large treatise to itself, for we have machines of all kinds, sizes and shapes, from the tiny toy hand dynamo to the giant Ferranti 10,000 horse-power generator.

And now, having a simple and reliable method of producing a copious supply of electric energy, the ingenuity of man soon applied it to his various needs, and harnessed the new power to his triumphal chariot in the grand march of material civilisation. The telegraph, electric light, telephone, electric motors, and machines of all kinds, which are such a distinctive feature of the present age, and seen in daily operation for thousands of uses in the home, workshop, and street, were rapidly brought into use. But the applications and uses of Electricity is a subject time does not allow me to enter upon. It is like the fairy garden we read of in the well-known children's tale, where in a single night have sprung into existence all kinds of most delightful flowers, fruits, and stately trees, which enchant and astonish the delighted visitor.

There remains but one more epoch to be noted in this rapid sketch, and that is, as it were, the latest and fairest flower of the tree—a blossom which is not only enchanting to gaze upon, but is even now giving earnest of the rich and precious fruit which it will develop into in the future.

Till quite recently Electricity appeared to be a stranger in the family of Physical Sciences, an intruder who had not the same spirit and moving influences as the older members of the household. The various phenomena which constitute that branch of Physical Science known as Light, or Optics, had long been referred for their *raison d'être* to vibratory motion, originating in the luminous body, and transmitted through the luminiferous ether to our organ of vision. Sound, too, embodies a similar motive agency in producing its effects, the mode of vibration (its vehicle of conveyance), however, differing from that of light, as a different organ of the body is affected.

Heat, again, has had its various phenomena satisfactorily explained on the hypothesis of a molecular vibratory motion originating in the heat-giving body being transmitted through the all-pervading ether. Moreover, the trend of modern science is to ascribe the various molecular and state changes to one or other force of nature, working out its purpose and effecting its change through some form of vibratory motion.

Will electricity fall into line with the other branches of Physical Science, and thus form with them one grand, uniform whole—beautiful in the infinitely varied effects of its working, yet majestic and imposing in the unity and simplicity of its principle of action? For a long time, a consummation so devoutly to be wished for,

appeared to be but the vain dreaming of an enthusiast, for was not Electricity a *fluid* which flowed in wires, imponderable, it is true, but still a fluid.

The genius of Clerk Maxwell was the first to investigate this field, about a quarter of a century ago. Assuming that electricity was not transmitted instantaneously from place to place, he found from mathematical deduction that the velocity of transmission of electrical influence is obtained when the ratio of any electrostatic unit to its corresponding electro-magnetic unit is determined. This ratio may be expressed as a velocity, and for air, it very closely approximates the velocity of light in that medium—viz., 196,000 miles per second. Working on this fact, Maxwell proposed his Electro-magnetic theory of light, according to which that phenomenon is due to electric disturbances in the medium through which it is propagated. He also developed the discovery made by Faraday, that the medium surrounding the conductor exercises a very powerful influence on the latter's electric condition,—that, in fact, the medium or insulator, as it is called, played an equally important part as the conductor itself. By brilliant mathematical deductions Maxwell showed that the velocity of electricity travelling along a wire is determined by the velocity of light in the dielectric surrounding it. He thus established an intimate relation between light and electricity, and originated the vibratory theory of electric actions.

But how were these electric oscillations to be produced, detected, and measured? That was a point which presented great difficulties, for, owing to the high velocity of propagation of electric disturbances, in order to produce waves of a length convenient for investigation, the rapidity of oscillation in the ether must be enormous. For instance, to produce waves a little over a yard long the vibrations must number some 300,000,000 per second. No mechanical means at our disposal could produce this rapidity of motion—Electricity alone can do it. In the early years of this decade Hertz solved the problem. By a series of beautifully conceived and brilliantly executed demonstrations, he exhibited the production of electric vibrations produced by the disruptive discharge between the terminals of a condenser. He showed the existence of the waves produced by them in surrounding space; he reflected them, refracted them, measured their length, and produced the zones of interference just as with light waves, thus affording an experimental confirmation of Maxwell's theory. Hertz's experiments attracted so much attention in the scientific world, and are so recent and well known, that it is not necessary for me to further describe them.

The key-note, as it were, thus being struck, the various components are quickly being added to produce the harmonious effects of a perfect chord. Professor J. J. Thomson, in England, and in America Elihu Thomson and Nikola Tesla gave further demonstrations of the projection of Electric waves into space and the wonderful effects they produce in lighting exhausted globes without the usual accompaniment of electrodes and conducting wires. The latter's experiments, especially,

were exceptionally brilliant, and are fresh in our minds. More recently still comes the more practical development of this great principle of electric radiation, the means devised by Marconi for the purpose of transmitting telegraphic messages through space without the aid of conducting wires. At present its application is limited to moderate distances, but we cannot doubt that with the increase both of power of excitation of the waves and delicacy of receiving apparatus, which is sure to be soon accomplished, its sphere of influence will be enormously extended. Let us hope it will be bounded only by the limits of our globe.

This brief and imperfect review of the Development of Electrical Science now draws to a close; and though from our standpoint, we seemed to have advanced no inconsiderable distance on the road of knowledge, we have an immense way yet to travel before we shall have attained the end of our journey—the full development and comprehensive knowledge of Electrical Science. I would venture to say that the light of future progress and discovery will show that we have now merely crossed the frontier of this Dark Continent of Science, and that her choicest treasures, at present hidden from view, will reward the skill, energy and perseverance of future pioneers opening up her hitherto untrodden tracks.

This little sketch suggests two reflections to my mind. The first is, the caution we should exercise in receiving as absolute truth and the touchstone of certainty, the accepted facts and deductions of the Science of the day. What one builds up a later genius pulls down; what one period demonstrates to be incontrovertible facts in nature's action, another, with more extended knowledge and more perfect instruments of research, shows to be untrue. History repeats itself. This has frequently happened in the past. What guarantee have we that it will not occur again in the future?

The other reflection awakened in me is, how feeble and dull is not the perception and intellect of man! For thousands of years has Nature been daily exhibiting her marvellous actions before men's eyes; for thousands of years has he applied his mind and intellect to comprehend them—and with what miserable results! "Seeing, they see not; hearing, they hear not." How painfully slow is the growth of our knowledge of those marvellous forces of Nature, conceived in the unclouded Intelligence of the Creator and fashioned by His hand! And yet this blind, groping creature puts itself forward as the lamp of truth—the light of the world! Truly may we say, "Great and wonderful are thy works, O Lord God Almighty," "How unsearchable Thy ways!"

IV.—Gregorian Chant.

[Most Rev. Dr. O'Reily, Archbishop of Adelaide.]

I PLEAD an unpopular cause. I appeal to a prejudiced jury. From the comparatively few here my words go out to a wider and larger audience beyond. My message is to the organists and singers in our Australian churches, and to that larger multitude of Australian Catholics who love music, and welcome it as an accessory to religious worship. With all these, Gregorian music already stands condemned. It is a relic of a barbaric age—an heirloom handed down to us from days of darkness. It met the requirements of its time. It satisfied the needs of an uncultivated generation. Musical Art, as all arts, has progressed. We are no longer in the days of Gregory or Guido. The æsthetic tastes of our own time must be provided for, and the sensitively refined ear of the nineteenth century must have the refined music that suits it.

I am of a sanguine temperament, and can face arduous tasks with a light heart. I face my present task without pain and without misgiving. I admire Gregorian music. I love it with an unstinted love. Call me an enthusiast if you will. My very enthusiasm gives an advantage to me as a pleader. The advocate who unreservedly believes in the cause for which he argues, and whose belief carries with it his deepest sympathies, is nearer to success than is he whose faith and love are adventitious—things borrowed merely for the occasion.

If, however, I am sanguine, I am not, I hope, self-opinionated. I am writing for Catholics; for them are my reasonings intended. There are those behind whose views every Catholic must respect. Their judgment will carry weight when mine might be thought of little value.

Lex credendi, lex orandi. Our prayers are the expression of our Faith, as they are of our Hope and Charity. The interests are momentous; and the Church herself leaves to no man the fashioning of the phrases—the picking or the choosing of the words—by which her priests shall make vocal the cry of her children's hearts towards their God. Yet not a mere maker of prayers is she. No empty office is hers. She is by excellence the minister of Christ, the dispenser of the mysteries of God. She has her Sacrifice, her Sacraments, her Sacramentals. In the determination of the rites which constitute and accompany these, she permits no one to interfere. She legislates as with absolute authority. In minutest detail she determines every

rite. She fixes every word. Her liturgical books are the outcome of her solicitude. They come to us stamped with the seal of her authority. They are the solemn expression of her will.

In the prefaces to the Missal and the Breviary, to the Ritual and Pontifical, may be read superabundant proof of her anxiety for the purity of her liturgical text. Long lists are given of Popes who, even in the comparatively short time that has elapsed since the Council of Trent have laboured to secure throughout Christendom the strictest uniformity in every word spoken, in every ceremony performed. How much in earnest were the Sovereign Pontiffs, one fact will illustrate. In carelessly-edited works errors occur easily. Into even carefully-edited ones misprints will, despite every precaution, now and then creep. The Sovereign Pontiffs were determined that the risks should be reduced to a minimum. That they should be so reduced Pius V., Clement VIII., and Urban VIII., laid down stringent rules. The Bishop of each Diocese was charged with the oversight of all liturgical works issuing from the Press within his jurisdiction. Without their sanction publishers could not print. Books issued in defiance of these instructions clerics were not to dare attempt to use. For violation of the law in their respective spheres, Bishops, publishers, and priests were stricken *ipso facto* with the extreme censures of the Church.

Now, let me go onwards a further step. For the most part the words of the liturgy are appointed to be spoken. Sometimes they may be spoken or sung. Sometimes no choice is left; they have to be sung, not spoken. Choosing song as a vehicle for the expression of her thoughts, the Church felt it as her duty as she knew it to be her prerogative to fix the measure and the form of that song. "All those portions of the Holy Liturgy," says Bishop Hedley, "which are to be sung, have been set to Gregorian chant. This," he adds, "is the Church's own song." I am not an extremist, and wish not to attach to any of the Church's acts more importance than she herself would attach to them. Music is by no means an essential of worship. It is but a fringe of the garment, a framing in which the liturgical picture is set. Still, though fringe or framework, it is of the Church's selecting and making. And who so competent to devise either than she who fashions the robe or who the picture paints?

The objections will be made—It is ages since the Gregorian melodies were composed—centuries at least since the Church first embodied them in her books. In its own day the Chant had its uses. Time was when nothing better was to be had. The Church accommodates itself to every generation. She uses for the enrichment of her Liturgy the best materials at hand. She is withal conservative, and slow to withdraw recognition from practices she once observed. Measured melody, enriched by the wealth of modern harmony, has supplanted the rugged rhythms and the impoverished unison of the older Art. The Church but waits. She is averse to violent changes. She has already given unofficial recognition to

modern music. Later, she will make it her official song. To this reasoning I make brief reply. It rests on assumptions which I must at once challenge. In hundreds of churches—monastic, conventual and cathedral—Gregorian music is still sung. Thousands—I suppose I may say tens of thousands—find in its strains soothing help to devotion. Books of Gregorian music are being yearly issued from the Press. Even in Anglican churches is it heard. Of all this there is no dispute. Gregorian Chant is the chant of the Church in the nineteenth, as it was in the seventh, century. The sole aim of Pius and of Leo is to free that Chant from inartistic accretions, and to insure in all churches in Christendom a strict uniformity in Sacred Song. With all due deference to those who think otherwise, I cannot help believing that they know something about music in the Eternal City, and that the Supreme Pontiff is not entirely without judgment as to the melodies that befit the sacredness of religious rites.

Another objection succeeds. It is an old axiom. *Contra facta non valent argumenta.* With facts there is no arguing. In practical matters actual trial furnishes the supreme and final test. Can there be any doubt on the question? Of Gregorian Chant the main samples available are the samples furnished by the clergy. Plain song is heard oftenest—it is presumably heard at its best in the Offices and Masses *de requie* celebrated by the priests. Will any one say that the impression made by these celebrations is, from a musical point of view, satisfactory? I am ready with my admissions, and say at once, emphatically, No! The Offices and the Masses celebrated by the clergy are generally not satisfactory. But to what does this admission amount? Between theory and practice there is often a wide difference —sometimes an impassable gulf. It is not with Gregorian music as actually rendered, but with Gregorian Music as conceived in the minds of those who composed it, and in its tasteful, if not artistic, rendering, that I have to do. With all due respect, let me say it, the clergy are not, they can not be in the nature of things, so far at least as Australia is concerned, satisfying exponents of Gregorian Musical Art. I know not the ratio borne by the competent singers of a country to the singers who sing badly—singers whose ideas are the vaguest of both time and tune. The ratio is, however, I believe, a fractional one. Priests are not chosen for their vocal gifts. Out of every hundred of their number there are fewer it may be, but there are certainly not more with musical instincts largely developed than there are amongst one hundred of the laity. The Catholic clergy, however, within call, when a requiem is to be celebrated, rarely, if ever, number one hundred; and the gross of the summoned being smaller, the aggregate of singers within that number is bound to be less. With a dozen or two dozen priests drawn at random from the parishes that are nearest, what can you expect in the way of musical success? A small minority can, perhaps, sing passably. The majority are entitled to the credit of good intentions; but to the level of good intentions performance has a persistent knack of disappointingly refusing to rise. To all present the chanting is a business

calling for serious attention. Musical or unmusical, all do sing accordingly. The effect is less painfully imagined than it is experienced or described. I make confession without equivocation or condition. Gregorian Music, as rendered by the clergy, is anything but entertaining. Yet I hold to my convictions. Gregorian Music in itself and Gregorian Music as rendered by the clergy are two widely—very widely—different things.

The performances by our choirs of Gregorian Music, apart from the Sunday Vespers, are comparatively rare. The Vespers I may dismiss in a few words. We hear them in a sadly mutilated form, lacking in that completeness which only the singing of the Antiphons to the proper tones can impart, and unrelieved by that variety which the frequent change of tone and of ending supplies. We hear them, too, at a disadvantage. The staid solemnity of the Gregorian phrases is to our singers as a chain which they are glad to break. When it comes to the hymn or anthem, measured music must needs be had recourse to. The Unity of the Service is thereby destroyed. In favour of the Gregorian portion of the Service there is, notwithstanding, one advantage. The Psalm Chants are simple in the extreme, and constant practice gives our singers some proficiency in the performance of them. The object of all music in church is to minister to devotion. That the chanted Psalms do so minister nobody will deny. There may be those—perhaps there are those—who find a help to recollection in the noisy, measured music so popular with our choirs. It is a small thing to say I find no such help in it. I cannot realise the frame of ear or fibre of mind that finds such help. I can imagine, certainly, a class—a class to whom all music, without reserve or exception, is an empty and meaningless thing, and to whom, therefore, the fashionable Church Music of our day offers no distraction. Between the absence of distraction, however, and actual incitement to prayer there is a wide difference. To the class referred to, however, unhappily I do not belong.

In the same category with the Vespers I put the responses at Mass. As regards the other samples, with which at times our choirs condescend to favour us, the less said the better. To the spirit of the music the singers are utter strangers. They know nothing of its *technique*. The result of their efforts is, therefore, and must be deplorable. Naumann, in his "History of Music," describes a full Japanese orchestra. It consisted of three drums, two wooden clappers, two bell-rattles, and—*mirabili dictu*—a solitary flute. Seven instruments of percussion to one capable of melody, a veritable one half-penny worth of bread to two gallons of sack. Imagine that orchestra set to the task of rendering the overture to Handel's "Messiah," or attempting a version of one of Haydn's quartets. What issue could be expected. I think just as good as that which is put on record when a choir untrained in Gregorian Music tries to interpret the *neums* in ornate Gregorian Chant.

The condition in which the art of Gregorian singing finds itself in Australia is certainly regrettable. That art is a lifeless, spiritless thing; a mere dead body

without animation or beauty. To speak of such singing as we hear as Gregorian singing is but a playing with language, a downright perversion of words. As well call the twanging on a Jew's harp or the clinking of a "Jingling Johnny," samples of high art, as, so to speak, of the rendering of Gregorian Music as that rendering is known to us. Yet sad as is the state of things, the explanation is not far to seek. In the formation of our choirs we have to be content with such material as offers The overwhelming bulk of our singers are volunteers, and we must accept them with such training as they have got. The question has been sometimes raised whether we Australians are a musically-gifted people. That question I need not stay to discuss. What I know is, that Australians are fond of music, and that on the cultivation of the art, money and time and attention are freely bestowed under the Southern Cross. Of course, the sole form of music cultivated is that represented by the measured melodies, and the ever-varying harmonies of the modern school. With that school, assuredly I have no fault to find. It is the creation of the musical genius of centuries—a thing well worthy of the enlightenment and culture of our age. What I would point out is that in its principles, its method, and its spirit, it is utterly alien to Gregorian Song. Now, proficiency in one branch of art by no means implies proficiency in another. The aim of the man, for instance, who designs houses is to provide shelter—shelter on land certainly, but still shelter. The aim of him who designs ships is to provide shelter at sea. Yet no one will suppose the offices of the two interchangeable, or will assign to the architect the tasks of the naval constructor, or to the naval constructor the tasks of his brother on shore. Or to borrow an illustration from the art with one branch of which my paper is concerned. The expert organist evokes from his instrument chords that are calculated to please; from his instrument the violinist educes strains that likewise gratify. Yet who will say that the violinist placed at the keys will necessarily conduct himself creditably, or that the organist will win applause if he has access only to the strings?

An indispensable constituent of all—I shall not say good, but of all possible modern melody—is its conformity in the main to some one key. So every handbook tells us. The principle is of wider application. All melody that is truly melody—whether ancient, mediæval, or modern—must be founded on some one definite scale.

V.—On Church Music.

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THAT the subject of what, by a short designation, is called Church Music, as forming a part of the Liturgical Office of the Church, is of such importance as to claim consideration at this Congress will, I think, be readily admitted. Its importance is evidenced by the fact that from the earliest times in the history of the Church it has frequently engaged the attention of Sovereign Pontiffs, of General and Diocesan Councils, and of Bishops in their several dioceses, and that it has from time to time formed the subject of Decrees, Apostolic Briefs, Pastorals of Bishops, and Ecclesiastical Regulations.

I propose in this paper to show from historical records what is the character of the music which, according to the rules and regulations of the Church, should be employed in her Liturgy, and to make some suggestions with a view to the observance of these rules and regulations. But before doing so, I think it opportune and advisable to make some comments upon a class of music frequently sung in our churches.

In the Liturgy of the Church, the motive and object of singing being to raise the heart to God, to sound His praises, and, if possible, to render more fervent our prayers, it is obvious that this singing should be of such a character as is best calculated to effect these objects.

In his "Discourse on Church Music," delivered in the year 1880 to his Cathedral choir by the late Bishop Ullathorne, who, as a priest, was one of the pioneers of the Church in Australia, and was its first Vicar-General, and who, while subsequently for many years Bishop of Birmingham, was regarded as one of the wisest of counsellors in ecclesiastical affairs, he uses on this subject this beautiful language :—

"The Chant of the Church is the prayer of the Church, is the praise of God, is the worship of Our Almightly Creator and All-Merciful Redeemer. The Chant of the Church is the cry of repentance, is the supplication for mercy, is the entreaty of needy and suffering hearts for Grace and Divine consolation. The Song of the Church is the high toned expression of the soul's aspiration to God in faith and hope, in love and gratitude. That Sacred Song blends its voice with the action of the Holy Sacrifice, and worships the Lamb upon the Altar who hath redeemed us with His blood. That Sacred Song is the response of the faithful to the supplications of the priest, who sing with their hearts what the choir sing with their voices."

Church song being all that is here so eloquently expressed, it is obvious that the music sung in our churches, if it is to fulfil this lofty ideal, should be such only as is

in keeping with the sacredness of the liturgical words, and is calculated to intensify, if possible, the religious sentiments expressed by those words. And to show the importance and the deep significance of this self-evident proposition, let me quote another passage from the same discourse, in which that prelate says :—

"And let it be observed and well reflected upon that the notes and strophes of music are as much words to all intents and purposes as the sentences to which they are sung. Music is a language and a very speaking language, giving a keener expression than the alphabet can give to every feeling and movement of which the soul is capable, whether those feelings be spiritual or sensual, sacred or profane. And however spiritual, however sacred the words may be, the music takes a stronger hold of the man ; and if the music is sensual, worldly in its spirit, or profane, it will drown the sense of the words in the minds of the congregation, and their feelings will be drawn from the religious spirit of the words to the secular entertainment of the music."

Therefore is it that the Church, mindful of the important part that music fulfils in her services, and ever watchful to see that this function of its music shall be guarded and preserved, has at different times issued rules and regulations on this subject. Not to mention earlier ones, let me quote from some of the regulations issued in late years by the Sacred Congregation of Rites :—

Article 1 of the regulations of 1884 says :—

"Only such vocal music is allowed in the Church as is of an earnest, pious character, befitting the House of the Lord and the praise of God, and, being in close connection with the Sacred Text, is a means of inciting and furthering the devotion of the faithful."

Again, in June, 1894, the Congregation of Rites promulgated, amongst others, the following regulations :—

"Article 1 : Every musical composition harmonising with the spirit of the accompanying sacred function, and religiously corresponding with the meaning of the rite and the liturgical words, moves the faithful to devotion, and is, therefore, worthy of the House of God.

"Article 9 : All profane music, particularly if it savours of theatrical variations and reminiscences, is absolutely forbidden.

"Article 10 : To safeguard the respect due to the words of the liturgy, and to prevent the ceremony becoming too long, every piece in which words are found to be omitted, deprived of their meaning, or indiscreetly repeated, is forbidden.'"

And in the same year his Holiness the Pope published an ordinance in the following terms :—

"In order to move the faithful to devotion, and to be worthy of the House of God, all musical compositions used in churches should be impregnated with the spirit of the sacred service at which they are used, and should religiously correspond with the meaning of the ritual and of the words."

Can we truly say that, at the present day, the music so frequently sung in our churches by our choirs, more particularly during the celebration of the Holy Sacrifice of the Mass—the most solemn act of our public worship—partakes of this religious character, which should be its first essential? That in its tones and melodies it echoes the religious sentiments expressed by the words to which it is set and sung? That it appeals to the heart, and not merely to the senses?

In what I am about to say on this point I shall have to say some things which may not be pleasant for you to hear, and certainly are not pleasant for me

to speak; and if, consistently with a due recognition of the importance of this subject, and with a proper discharge of the duties set before me, I could abstain from speaking them, I would only too willingly do so. Nevertheless, I trust in what I am about to say I shall not needlessly wound the feelings of those who have the management of our church choirs, and, still less of those honorary members of our choirs, who, in that capacity, give cheerfully to the service of the Church the gifts with which God has endowed them. And let me add that in any comments I may make upon some of the music sung by our choirs, I do not wish to be understood as applying them specially to this choir or to that choir. I regret to say that in other countries besides Australia I have occasionally heard sung by our Church choirs, and at other times I have read of its being sung—(for, unfortunately, these things are chronicled in newspapers)—music which, so far from being of a religious or devotional character, truly expressing the religious sentiment of the words to which it was sung, and befitting the sanctity of God's House, was of quite an opposite character.

Lest I should be thought to be making a charge in general terms, without giving any proofs, let me give some instances bearing out what I say. Take, as examples, some of the Masses of Haydn and Mozart, which are so often sung by our choirs.

In almost every respect these masses expressly contravene the regulations of the Church, and are opposed to the religious character of the liturgical words. The very form or construction of the music of these Masses prove this. It was the fashion with these composers, more particularly Haydn, to divide the music of the "*Kyrie Eleison*" into two or more distinct movements, the first of these movements being generally short and introductory to the main portion of the composition, generally a fugue or other rapid movement in which the sacred words are, as it were, tossed about from part to part in a most irreverent manner; the third or final movement, where there is one, being generally a repetition of the introductory movement. All this is mere musical display, serving to illustrate the technical powers of the composer, but quite inconsistent with the supplication for mercy. Fugues of a still longer kind frequently occur at the end of the "*Gloria*," the "*Credo*," and the "*Agnus Dei*" respectively, these fugues involving the endless repetition of certain words of the Text, which is thus made entirely subservient to musical display.

Take again Haydn's No. 2 and No. 3 Masses, the latter commonly known as the Imperial Mass. Will anyone say that the "*Kyrie Eleison*" in either of these Masses, with its recurring florid and theatrical solo passages for the soprano, savours in the slightest degree of a prayer for mercy? What can justify the descending series of appoggiaturas for the soprano, ending with the musical shake on the word "Amen" at the end of the "*Credo*" of No. 3 Mass? Or a similarly objectionable solo for the soprano in the "*Benedictus*"? The movement of the "*Dona nobis pacem*" in each

of these Masses may be likened to a defiant warlike march, but is utterly out of keeping with a Prayer for Peace. In the No. 2 Mass the first syllable of the word "*pacem*" at the end of the "*Agnus Dei*" is several times cut in halves to suit the eccentricity of the musical composition. In Haydn's No. 16 Mass some of the sacred words are transposed; thus, in the "*Gloria*" we have the words "*Te Laudamus, Te Benedicimus, Te Adoramus,*" these things being done by the composer simply to suit his music, which, I may remark, cannot be sung to the words if they are placed in their proper order. Similarly objectionable passages could be instanced, if it were necessary, in nearly all of Haydn's Masses. They are all of an inordinate length, thus entailing, in contravention of the rubrics, frequent stoppages in the celebration of the Solemn Sacrifice. The words, which are constantly repeated, are made entirely subservient to musical display. It may indeed be said that the music does not even pretend to be of a devotional character. Haydn's Masses have frequently been condemned by such competent writers as Mendelssohn, Canon Witt, Wagner, and others, as being utterly out of place in a church. Haydn's occupations and surroundings were such as to unfit him for the composition of church music. He was the *protégé* of Emperors and Princes, who continuously retained his services for the opera and secular music. Several of his Masses were composed for the name-days of members of the family of the House of Esterhazy, his principal patrons. Indeed, though he is said to have been a man of religious character, he did not seriously claim that the music of his masses was of a religious or devotional character. It is told of him that, to his friend Carpani, who remarked that all his (Haydn's) Mass compositions were of a light and gay character, he replied:—"I cannot help it. I give forth what is in me. When I think of the Divine Being my heart is so full of joy that the notes fly off as from a spindle." That may explain, but cannot justify, the character of the music of his Masses.

The music of Mozart's Masses, though not so florid as that of Haydn's, nevertheless offends in many ways against the rules laid down by ecclesiastical authority. Mozart's earlier Masses, many portions of which are of a puerile, not to say frivolous, character, were composed when he was a boy of 12 or 13. They exhibit the musical precocity, or if you will, the budding genius of the boy, but little else. The music, with the exception of a passage here and there, is written with no regard to the sacredness of the words, and it is needless to say that it does not in any degree reflect the religious sentiment of the text. While it is neither devotional nor prayerful, its secular strains are calculated to captivate the ear, and therein lies its danger in the church. The Mass commonly called Mozart's No. 12 (I speak of it in this guarded way because it is now well established that he did not write it, excepting, possibly the *Fugue* at the end of the "*Gloria*"), is said by competent experts to be a patchwork of airs from different operas. It offends against ecclesiastical rule in almost every respect. It is of inordinate length, and the sacred words are repeated *ad infinitum* in order to suit the music. In the

"*Gloria*" we have "*Laudamus*," "*Benedicimus*," "*Adoramus*," "*Glorificamus*," the word "*Te*" being in each case omitted because it would not fit in with the music. Towards the end of the long movement of the "*Dona nobis pacem*," we have, for the same reason, the words "*Da pacem*" several times substituted for the liturgical words. But, worse than all, in the exceedingly long movement of the "*Quoniam tu solus sanctus*" (a movement which is only a little above the level of a musical ditty), when the composer comes to the Holy Name he writes for the soprano a florid passage repeated in two places which, I have no hesitation in saying, is an outrage upon the sanctity of that Name which is above all names, and at which, as we are told, every knee should bend.

The late Canon Witt, the great modern reformer of Church Music, said of Haydn's Masses—and I think the same may be said of such of Mozart's Masses as we are accustomed to hear—that not one of them, taken as a whole, was fit to be sung in a church.

The same remark may be applied to Weber's Mass in G, another favourite one with choirs. In the "*Gloria*" of this Mass there are written for the soprano two passages whose floridness suggests that the composer's main object in writing them was to show in what tricks of vocalization the human voice can excel. Fortunately, Weber wrote only one other Mass.

To one of the most touchingly-beautiful hymns of the Church—a hymn in whose every line there breathes the plaintive sorrow of the soul-stricken Mother standing by the cross of her dying son—Rossini, a man who seems to have been quite incapable of writing devotional music, and who is nothing if not florid, thought fit to apply his power of musical composition. His "*Stabat Mater*" may be best described as an operatic cantata, the music of which is, for the most part, a gross travesty of the religious sentiment of the hymn. In the movement comprising the verses "*Eia Mater fons amoris*" and "*Sancta Mater istud agas*" the music descends to frivolity; and the climax is reached when in the last verse of the hymn, beginning with the words "*Inflammatus et accensus*" (the edition of the hymn which Rossini set to music being different from the present edition to be found in the Roman Breviary), the composer writes for the soprano a series of ascending musical shakes, and later on, a succession of shrieks on the highest note attainable by the human voice, the entire movement being thoroughly in the style of an operatic *finale*. It is bad enough that this musical composition should be sung, as it sometimes is, in the concert hall; that it should be sung in the church is to be deplored.

These are some illustrations, and some only, of the character of the music too often sung in our churches; let them suffice for my present purpose.

The composers whom I have mentioned are called masters in the art of music. They undoubtedly had genius, but their genius was applied to a class of music entirely foreign to the Church. Their Mass and other so called Church music lacks the first essential quality of a devout and humble spirit. In writing

this music they failed to curb their musical fancies, and, so far from subordinating their music to the religious sentiment of the words, they seemed apparently to think the words would, if not sanctify, at least justify, their music.

One can perhaps understand how it happens that music of this class is sung in our churches. Much as I condemn the music to which I have referred, I am not here to find fault with members of our choirs who sing it. They, we may assume, have not the selecting of the music to be sung. This, unfortunately, is too often left to the choirmaster or conductor, who may not always be a member of our Church, and who, we may charitably assume, is unaware of the ecclesiastical regulations from time to time promulgated on this subject. Nevertheless, it is deeply to be regretted that this class of music is ever sung in our churches. I have often felt the force of what the late Cardinal Manning, while Archbishop of Westminster, wrote of this class of music, which he said was one of the great obstacles to devotion in our churches. I venture to add to this remark that this class of music has worked a great deal of injury in the Church, and that it would have been better for the Church if such music had never been written.

This is not the music of the Church. The music of the Church, the music which she has made her own, and which she has ever zealously guarded and cherished, may be said to be coeval with Christianity itself. We are told that so far back as the Apostolic times the singing of Psalms and Canticles was a Christian practice; and, indeed, that the Psalms and Canticles of the Old Testament, the very melodies of David and Solomon, were brought into use and adopted in Christian worship.

In the Early Ages of the Church, when the Christians were compelled to worship in the Catacombs, this chant was transmitted from generation to generation by oral tradition only. When, on the conversion of Constantine, Christianity was freed and became the religion of the Roman Empire, schools of singing were established for the purpose of preserving these traditional chants, and of ensuring a uniform method of singing them, one of these schools being established early in the Fourth Century in Rome by St. Sylvester.

But it was not until the close of the Fourth Century that an effort was made to reduce these traditional melodies to a definite system. This was to a certain extent effected by St. Ambrose, Bishop of Milan, who issued regulations for the purpose of enabling his clergy to sing the Psalms, Canticles, and Hymns of the Divine Office with a far greater degree of accuracy than had up to that time been attained. This was the origin of what is called the Ambrosian Chant.

In course of time, irregularities and abuses in the chant of the Offices of the Church crept in, and the Ambrosian Chant lost much of its early purity and dignity; and it was not until about two centuries after the death of St. Ambrose that the next attempt to reform and codify the plain chant was made. That great Church Reformer, St. Gregory the Great, on his election to the Papal See, took

the matter in hand, and, having at his command more and better material than St. Ambrose had had, he did the work far more exhaustively. In the short period of his Pontificate (590-604), he reconstructed and brought into one harmonious whole a musical service which up to that time had been of a somewhat confused and unmethodical character. He was an enthusiast in his work. In order to perpetuate the chant thus established and consolidated by him, he instituted at Rome an Academy of Music in which at times, he, in person, taught the pupils how to sing the chant. So famous did this school become that in a short time its influence spread over nearly the whole of Europe; and this chant, now known as the Gregorian Chant, was almost universally adopted in the Church. In the "*Antiphonarium*," which he committed to writing, he caused to be published new directions for the chanting of the different portions of the Mass, and to guard against any further innovations or changes in the chant, he directed a copy of the revised "*Antiphonarium*" to be attached by a chain to the great Altar of St. Peter's at Rome, as a permanent record and book of reference. This Gregorian Chant, as applied to the different portions of the Mass, the "*Kyrie*," "*Gloria*," "*Graduale*" &c., has remained unchanged to the present day.

After the invention or introduction in the thirteenth century of counterpoint, it became the custom of many composers of Church music to weave these plain chant melodies into harmonized Masses for different voices; and, to quote the words of one writer on this subject, "thus arose those marvellous schools of ecclesiastical music which, gradually advancing in excellence, exhibited, during the latter half of the sixteenth century, a development of Art the æsthetic perfection of which has never been equalled."

Unfortunately, in course of time abuses in the composition of music for the Mass began again to exhibit themselves. Musical composers, captivated by the airs of secular music, began (although it is said without intending irreverence) to introduce these airs into the Mass music sung by choirs; and their compositions became so elaborate and intricate as to render it almost impossible for congregations to distinguish or to follow the sacred words. So great was the scandal caused by these innovations, that in the year 1562 the Council of Trent publicly condemned them in the strongest terms, and at the same time issued decrees for reforming and regulating the music sung by choirs. In the year 1564, Pope Pius IV. issued a commission to eight Cardinals, directing them to bring about a reform, and to see that the decrees of the Council of Trent were duly observed and obeyed. The question of entirely forbidding the use of harmonized music in the Church was seriously considered by the Commission, and the prohibition would probably have been issued had it not been for the influence of two of its members (one of whom was St. Charles Borromeo), who induced the Commission to suspend for a time their judgment and determination. At this juncture, recourse was had to Giovanni Pierluigi Sante, commonly known as Palestrina (the name of his native town), who was at

that time *Maestro di Capella* at the Basilica of Santa Maria Maggiore in Rome, and was already recognised as the greatest musical composer then living. At the suggestion of the two members before referred to, the Commission entrusted to Palestrina the task of composing a Mass which should not only be free from the abuses complained of, but should also, by truly interpreting the sentiment of the liturgical text, tend to inspire devotion in the churches, and serve as a pattern of true ecclesiastical music, and a model for the guidance of other composers. In fulfilment of the duty thus entrusted to him, Palestrina, according to the accounts given by Baini and other writers, composed and submitted to the Commissioners three Masses. All of these were approved of, but one in particular, that known as the "*Missa Papae Marcelli*" (from the name of the Pope, Marcellus II., to whom it was dedicated), which was sung in the Sistine Chapel on the 19th of June, 1565, met with such marked approval on the part of the Pope, the Commissioners and all who were privileged to hear it sung, that it was adopted as the pattern of figured or harmonized music to be sung at the celebration of the Mass. This Mass, considered by many to be Palestrina's greatest work, has been often spoken of by competent judges in words of the highest commendation, one writer speaking of it as "the most solemn and the most truly devotional Mass that has ever been dedicated to the service of the Church."

St. Philip Neri, the friend and counsellor of Palestrina, and himself no mean judge of music, was so pleased with Palestrina's work that he placed him in charge of the music at the Oratory Church in Rome, and induced him to promise that he would in future write only ecclesiastical music—a promise that Palestrina kept. It is needless to say here, for it is well known that Palestrina, a truly religious man, wrote his compositions for the Church in a truly religious spirit, endeavoring at all times to impart to his melodies a religious tone, and to reflect in them the sentiment of the words to which they were set.

The effect produced by Palestrina's ecclesiastical compositions was widespread. His style found imitators all over Europe, with the result that during the latter half of the sixteenth century the choir music of the Mass and other services attained in many countries the highest degrees of perfection.

With the style thus born of Palestrina was inaugurated what has been rightly called the "Golden Age" of ecclesiastical music, an age which, to use the words of one writer, "owes its celebrity to the influence of one great and earnest-minded man, whose transcendant genius has won for him a place, not only on the highest pinnacle of fame, but also in the inmost hearts of all true lovers of the highest art."

Sir Hubert Parry, the President of the Royal College of Music in London, a musician of recognised authority, says of Palestrina's music that—"It is the most ideally perfect religious music that can be conceived; pure and serene, free from agitation or excitement, though rising at times to a high pitch of exultation and vigour in the expression of praise and thanksgiving. There is no sentimentality

about it, and no affectation. It seems to belong almost to a different world from ours; and people who have not wide sympathies and a feeling for what is loftiest and noblest in religion have hardly any chance of entering into it in the fullest sense."

It is no small tribute to the qualities of the Gregorian Chant that Palestrina's music is founded mainly on themes taken from that Chant, though throughout his numerous compositions he treats these themes or melodies in a variety of ways, according to the requirements of the case.

It would have been well for the Church if the noble example thus set by this "Prince of Music," as he was called, had been at all times followed by subsequent composers of music for the Church, and if the reforms which his genius and religious spirit were so instrumental in effecting had been faithfully adhered to in the various countries of Europe. But, apparently, this was not to be.

Like weeds in a fair garden, innovations and abuses again crept into the music sung by choirs in many dioceses, particularly in Germany. With the advent of Haydn and Mozart, and their introduction into the Church of their compositions, with orchestral accompaniments, followed a general deterioration in Ecclesiastical Music, culminating in the showy and irreverent music to which I have referred in the earlier part of this paper. Again the times called for, and happily brought forth, another, and the latest great reformer of Church Music, Canon Francis Xavier Witt. From his boyhood he was an ardent lover of Church Music. Fortunately for him, in his early years he was brought into close intimacy with Canon Proske and others who were endeavouring at that time to restore Church Music to the purity which it had attained in Palestrina's time. Ratisbon was made the centre of this movement for reform. In 1856, Canon Witt was ordained priest. Some years later, under the guidance of Canon Proske, he began to study with increased zeal the ecclesiastical compositions of the older masters, such as Vittoria, Palestrina, and others. Then it was that he threw all his energy into the work of reforming the Church Music of the day. In this work he had to encounter, as reformers so often have to do, many obstacles, but these did not deter him. At a Congress, held at Bamberg, in Germany, in 1868, he unfolded his plan of organisation for reform, and this having been favourably received, led to the establishment of the now famous Society of St. Cecilia, which has for its object the cultivation and practice of true Ecclesiastical Music. In the year 1870, twenty-nine of the German Bishops who were present at the Vatican Council presented a petition to his Holiness Pope Pius IX., praying him to approve of the Society. This his Holiness did by a Brief, dated the 16th of December, 1870. In this Brief, the Holy Father (to quote his words) "deplores the fact that, putting aside the illustrious masters of Sacred Music in most churches here (Italy) as well as in other countries, a kind of Music has been introduced which is only fit for the stage, and which is justly disapproved and condemned by the Canonical laws, by our predecessors, and by ourselves."

Through the persevering efforts of its founder, the Society of St. Cecilia spread its branches over Germany, Switzerland, Belgium, and other countries in Europe; and it is hardly necessary to say that in these countries it has been instrumental in effecting a thorough reform in church choir music and restoring its former religious and devotional character. Canon Witt, though not so prolific a composer as Palestrina, wrote numerous Masses; and these, as well as Palestrina's and other appropriate compositions, may be heard at Ratisbon, Cologne, Münster, Bonn, and other cities and towns of Germany, as well as in parts of Switzerland, Belgium, and France. I may be permitted here to remark that nowhere have I seen more devout congregations than in the churches of Germany where this class of music is sung. This may be regarded by some as only an accidental coincidence, though I think it is not. I believe that one of the happy causes of this devotional spirit is to be traced to the devotional character of the music sung in those churches.

The music, then, of the Church, the music which she rightly claims as her own, and which she has ever preserved and inculcated, is the Gregorian Chant, or plain song, in its birth coeval with Christianity itself. At her altars she allows of no departure from this Chant. Since the introduction of lay choirs for the singing of certain portions of the Mass and other church services, she has sanctioned the use by such choirs of figured or harmonized music, a class of music which, it may be admitted, is more adapted than the Gregorian or plain chant to choirs of mixed voices, such as obtain in this country; but at the same time she enjoins that only such figured music shall be sung as is in keeping with the sacred words of the liturgy, reflecting their religious character, and being worthy of the House of God, and calculated to inspire devotion in the congregation. Her injunctions on this point have from time to time been fully and earnestly promulgated, and now are, or ought to be, thoroughly known and understood. The time has surely come for us to obey, and to obey cheerfully and faithfully. May I be permitted here to remark, as has been more than once pointed out by others who have spoken with much greater authority than my position gives me, that the lead and direction in this matter rests with the ecclesiastical authorities in the various dioceses.

I am not advocating revolutionary or drastic measures. I *am* not contending for the exclusive use of any special school of music, still less of any particular composer's music, in our churches; but I am contending that the music sung should be of a truly devotional character, as enjoined by the Church, and should, therefore, be free from the gross improprieties in which the compositions of Haydn, Mozart, Weber, Rossini, and others of that class so much abound.

With a view of bringing our church choir music more in harmony with the spirit of the Church, I would suggest:—

1. That in Cathedrals, and, where practicable, in parish churches, at High Mass, the Introit, Gradual, Offertory, and Post Communion, should be sung in

the Gregorian Chant by the male voices of the choir, with, if practicable, organ accompaniment, as is done in other countries.

2. That no music, either at Mass or at any other service, should be sung by the choir except such as shall have been sanctioned by the Bishop of the diocese, or by a priest delegated by him for that purpose.

3. That the practice, so often indulged in, of solo singing, should be as much as possible discouraged. (I have understood that it is contrary to the strict rule of the Church to permit solo singing during Benediction, or at any other time when the Blessed Sacrament is exposed.)

4. That during the celebration of the Holy Sacrifice, and during Benediction of the Blessed Sacrament, or at any other service, the organ should be played only when the choir is singing, it being intended only as an accompaniment and help to the voices. (This regulation is not intended to prevent the playing of the organ either before or after the Mass, Benediction, or other service.)

5. That on occasions when any accompaniment in addition to the organ is permitted, such accompaniment should be limited to a few stringed instruments, which should be entirely subsidiary to the voices of the choir, and should not, as is so often the case when orchestras are introduced, drown the voices of the singers and the words that are sung. Upon this point the words of the great Pope Benedict XIV., in his Ecclesiastical Letter issued in 1750 to the Bishops of the Pontifical States, may be here quoted. As to the organ, he points out that it is to be used only to sustain the voices, and to invigorate the force of the words. And he adds: "It is extremely unbecoming, and on no account to be tolerated, that on certain days there should be a great display of sumptuous Music in the Church, such as in no way becomes the Sacred Mysteries which the Church offers at that time for the devotion of the assembled people."

6. That rules for regulating and carrying out these and other necessary matters appertaining to church choirs should be made, and a copy of such rules posted in the place where the choir is stationed.

These suggestions are intended to be of a general character, leaving requisite details to be supplied as occasion may require.

I trust that what I have said to-day may lead to a reform in our Church Choir Music in the direction which I have endeavoured to indicate in this paper. We owe this reform to ourselves, that our congregations may be edified by the music which they hear; to the Church, whose pastors have so often and so earnestly enjoined and exhorted us in this matter; but above all to God Himself, in whose awful presence we worship, whose praises we chant, and whose mercy we invoke.

Animated by this spirit, then, will our Church Song truly respond to the admonition of the Royal Psalmist:—"*Sing praises to our God, sing ye! Sing praises to our King, sing ye! For God is the King of all the Earth! Sing ye wisely!*"

VI.—How to Promote Religious Art in Sculpture, Painting and Architecture in Australia.

[W. B. Tappin, Esq., F.R.V.I.A.]

In the first year of a new century, with the achievements and magnificent legacies of innumerable generations in our hands, it may be asked: Are not our paths plain, our methods developed, our standards adjusted? The answer is undoubtedly, Yes! But to infer from this that no more is to be said, is wrong. We need the constant excitement of live, personal energy and sympathy, and the assistance of special knowledge to stimulate and instruct us in the journey of life. The young tree is but the off-shoot of an old one, yet it is separate, and although it is subject to the same laws, fulfils the same conditions of its species, and is true to its type, yet it is not identical with the old, but takes variety from environment and the accidents of its growth as the tree from which it sprang did before. Though all is old, everything is new. This is sufficient justification for taking up ancient problems and re-applying them to the circumstances amidst which we live.

Catholic Art has in the past been so fully developed that it may be asked, "Is advancement possible?" Without discussing this question, the fact remains that for us in these colonies, it is practically only available through reproductions of varying and mostly inferior merit. Moreover, each generation has set its seal and mark upon its own work; and why should we not also do so? Although the principles of Art were embodied in Egypt and Greece in the Ancient world, their external expression was not exhausted, and we see later centuries producing Roman, Romanesque, Byzantine, Renaissance and Gothic. These were the outcome of the ceaseless energy of life, and are we not entitled to our own special expression suitable to, and the outcome of, our temperament and surroundings? What are we to do? I should say, place ourselves as closely in contact as we can, with old art, and support the new. The gain made from fostering local art amongst ourselves, is not only the support of our artists, but also the more lively and thorough interest in Art we, as a people and as Catholics, would develop.

We want churches and religious buildings filled with an atmosphere of sacred beauty, and that, not only in isolated cases, but everywhere. This beauty can be obtained in four directions—the design of the building, the decoration of it, pictures and furniture, and vestments and sacred utensils. While sacred utensils and investments, of necessity, have had to be up to a certain standard of quality and character, buildings, decorations, pictures and furniture, as being less intimately connected with sacred ceremonies, have been neglected; convenience and the limitation of means being only considered.

There are many churches in Sydney and Melbourne, and some of the larger towns, not only well designed, but individual in character. With country churches, however, it is quite different. They are nearly all of one poor type—nave, porch, chancel and sacristy, rectangular apartments of the simplest and, what is worse, commonest design and construction ; often of wood, sometimes of brick, and very seldom of any suitable stone. As to decoration, it is practically non-existent, except in the form of stained-glass windows. With regard to pictures, the matter is even worse.

Ecclesiastical buildings, other than churches, are not so much wanting from an Art point of view, particularly as to architecture. The reason of this is that Superiors of Orders are, as a rule, well acquainted with settled types and styles, and have complete control of their own building operations, untrammelled by public opinion or interference.

No advance will be made with general church building until types of permanent churches become settled. An advantage would be gained, if a large percentage of churches was designed, with the object of providing the Art element, in the shape of decoration.

As works of Art, the Stations of the Cross and Sacred pictures we see in so many of our churches would not be hung in the house of any ordinarily well-educated person, and it is not their merit, but the simple piety of so many good Catholics, which gives them a value.

Where larger funds were available, they might be spent in two directions : the obtaining of good copies of celebrated pictures, and the employment of Australian artists to paint original ones.

The copies could be made very skilfully, and at a moderate price, I am sure, by students who have gone through regular courses here, and have won travelling scholarships abroad. It would be an advantage to the congregations who bought, the student who executed, and, finally, to the whole community. In the old countries there are many churches which are world-famous for the possession of only one picture, painted by an artist who, at one time at least, could have been no more conspicuous among the people than many of our local artists to-day are.

I had the pleasure some months ago of seeing a picture painted by one of our artists, on which he had lavished accomplished skill, time, and intense earnestness, the result being a work of art, which would adorn any church in the world. It has since been sent home. Now I very much doubt whether, if he had endeavoured to sell that picture to the Church here, he could have found a purchaser.

Altars, pulpits, and general church furniture, is a department of ecclesiastical work, in which there is great room for improvement. It is seldom realised that, comparatively, cheap work can be good art, if well designed, although of a simple character. The popular notion in every direction is *show*. Whatever is lost in thoroughness of workmanship, sincerity of design, quality of material, is of no

importance by the side of fussiness and prettiness. Sooner than not have a palace, the majority would have one of card-board for want of marble.

Having considered these points, the question is, What are the methods by which the level of religious art is to be raised? It cannot be done quickly or well by isolated efforts. Some combination is required and a nerve centre for general operations. I would suggest that a committee or board be formed in each diocese, and it might be either authoritative or advisory. It could accumulate information as to the best channels through which to obtain works of art, whatever their character might be, and furnish this information whenever it was required. It could examine plans and specifications of churches and furniture, insist upon certain conditions being fulfilled, recommend others, and mature schemes for advancing Art generally amongst the different congregations. Whatever the constitution of this board might be, one thing would be absolutely necessary, and that is, that all the members of it should have a solid knowledge of, and interest in, the matters to be dealt with. I believe it would be well to include two artists and two architects, the reason for there being two of each being that it would not be well to have a man dealing with his own designs, nor yet to debar him, on account of his being a member of the board, from carrying out ecclesiastical work.

The work of such a board would not be limited by the business brought before it by different congregations; it could open up communications with all the foreign and British sources of Church work and art, select and discriminate, arrange prices, watch and consider artistic movements, and generally interest itself in everything connected with ecclesiastical art.

My object in dealing with the matter thus far has been to suggest some immediately possible and practical means of furthering Catholic Art; but I believe there would ultimately be a wider scope for a body constituted on the lines indicated. The all-embracing nature of the Church is particularly conspicuous in the attitude she has, at all times, held to Art in every form, and nothing is more remarkable than the bitter antagonism of so-called religious reformers to Art.

The great productions of pagan literature and sculpture were welcomed by the Church and protected in her bosom, irrespective of every consideration, save that, more or less perfectly, they expressed some part of the eternal beauty with which God has imbued all things. Her mission extends far beyond the conventional limits of religion; she is the custodian of the heart of man with all its aspirations, longings and efforts.

It is certain that, in these new lands, she will show herself the liberal patroness of all Art, if not officially, at least in the spirit which permeates her members. One important direction in which this can be done is, by the fostering of a serious School of Painting, one which will elevate the thoughts, and perfect the methods of our artists, and invest their work with a seriousness, dignity of thought and treatment now sadly lacking.

VII.—Have the Papuans a Religion?

[Rev. J. Guis, M.S.H.]

At a first glance, this might seem an idle question, for have not philosophers and theologians affirmed and re-affirmed that one could more readily conceive the sun without light than a people without religion; a fire without heat, than a savage tribe without any belief?—and this conclusion, they add, is the result of much experience. I must confess that, when face to face with such explicit statements, I am far from feeling at my ease, I, whose wish it is to show plainly that the Papuans—or at least the Papuans we are labouring to evangelise—have not any religion properly so called. It is not without trepidation that I advance so startling a proposition, for at the very outset will I not be met with the objection that it is impossible to conceive a people so degraded, so low? An individual, perhaps, but surely not a whole people! But I will allow the objection, as well as many others, for, after all, this is not a theological discussion *a priori,* but merely an account rendered. I wish simply to set forth all that we have culled relating to this important point, without any pretence of an attempt to decide the question, because time, and a longer and closer observation, may one day considerably alter our views. It must not be forgotten that in a country like New Guinea, only thrown open to missionary work within the last fifteen years, where every ten miles one has to acquire a new language, that it is not easy to master every detail of the manners and customs, particularly when we take into consideration the instinctive mistrust of the natives for everything pertaining to the "N.A.O." or Whites.

Let us first define what we understand by religion. It is a collection of beliefs and practices common to a people, together with the idea of another world, good or bad, real or imaginary. This definition is applicable to all that comes under the head of Religion in a wide or in a narrow sense. Have the Papuans such a collection of beliefs, or of general practices? Have they any idea of another world? This three-fold question we will endeavour to solve by stating, as simply as possible, what we have seen and heard.

Have the Papuans any beliefs? No one who has ever met a New Guinea savage would hesitate for a moment in answering this question. A Papuan is the most superstitious being in the world; his head is crammed with the most curious ideas about the invisible world. Day and night he is haunted by spirits; he sees them, he hears them, he meets them everywhere—in his cabin; in his plantation; in the

forest, the sea, the streams, the rivers, the wind, the rain, the thunder. Naturally, he is afraid of them, and it might be truly said that if the Papuans have a religion, it is one of fear. What are these spirits? Here begins perplexity for me as well as for the Papuans. This question has never cost them a thought, and when it is proposed to them they are extremely amazed.

"A spirit; but is it the Biriwa, or the Paipai? And what is a Biriwa? What is a Paipai?"

"It is a spirit," is the reply. Surely we are making great progress.

"But can you see this spirit?"

"Sometimes."

"What is he like?"

"I do not know. I have never seen him; I am too much afraid. But So-and-so has seen him. I have only heard him; and he struck me, too."

"Indeed? And what kind of sound does he make?"

"He cries, 'Ki-Ki Ki-Ki?'"

"And he struck you, too?"

"Yes. Last year he struck me on the chest, and I coughed and coughed until I almost died. Then he left me."

"And where did he go?"

"There!—on that cocoa-nut palm-tree."

This is a sample of the information to be gained on the subject of spirits.

The Biriwa, so far as we can understand, seems to be the generic term for spirit; but I doubt very much whether our natives give it this general signification. The Paipai is he whom they generally accuse when they are sick. He it is who causes wounds, fever, rheumatics; it is he who bites with the jaws of the crocodile, stings with the fangs of the serpent. The mosquitoes are Paipai, the wild boar and the vampire as well. Consequently the Paipai is not only a spirit but something which can unite itself to man; or rather, he is always a spirit who can enter, when he sees fit, the body of an animal. Biriwa and Paipai have no special place of abode; they are everywhere and nowhere. They have no body, but when one threatens to spear them or discharge one's arrows at them they protect themselves with flaming brands. What they say for certain about the spirits is that they are wicked, very wicked, and are always in quest of an opportunity of doing a bad turn to men, and particularly to children. They seem to be a kind of hobgoblin or imp, but far more wicked than those that figure in innocent stories for our youthful amusement. They have not the most remote idea of the origin of these spirits—they exist and that is all. They do not attribute to them any supernatural power in the sense understood by us; they are only more malicious, more deceitful, and more powerful than men. They have no body; and yet, according to the savages, they have power to change themselves into a plant, an animal, a rock—in a word, to assume any form they please.

Have the Papuans any notions of a Superior Being, of an all-powerful Creator and great Justiciary?

Some missionaries, when dwelling upon the history of Oa-Rore, maintain that such is the case, but there is much room for doubt. Here, in a few words, is the absurd history of the great Oa-Rore, who is for our Papuans the most extraordinary being that can possibly be conceived. Aja, or Oa-Rore, is the first man of whom they have any recollection; however, before Aja they had men and villages, since Aja was seen for the first time at Bebeo, a great village in bygone days. He was found by a woman of Bebeo in the midst of a faggot of firewood which she had gone to the forest to get. Aja was then a little child, but in spite of his tender age he was very intelligent and shrewd—a great hunter and a skilful fisherman. All the game, all the fish was for him. When his dogs were too small to attack a wild boar, he breathed into them by means of a little bamboo, and they at once became big dogs. When the chase was over he reduced them to their natural state. He made his nets with old rag or cobweb; in short, he did many strange things, but always unknown to the others. They, jealous of his success, robbed him of his booty. He could change himself at will into a cassowary, a wild boar or a kangaroo. Thus transformed, he allowed himself to be pursued one day by the women of Bebeo, who were fishing. He led them far from the village, and then became a man again. When returning with them, he discovered a wide and deep stream; the women were frightened, but he made a canoe, took to the other bank those who were old and plain, and then returned for the others. In the middle of the stream, he purposely broke the pole with which he propelled the canoe, and then commanded a thunderbolt to strike and kill them. He then allowed the boat to drift, and when it was a great distance away he re-awakened the women, who no longer recognised the country. Aja comforted them with all manner of services. During the night, whilst the women slept, he prayed; and accordingly as he prayed, the earth where they were gradually rose so close to the sky, that one could no longer stand upright. It became necessary to pray again that they might come down a short distance; then, to amuse himself, he took some pebbles and threw them down to while away the time. Those that fell upon the earth formed the mountains; those that fell into the water, islands—such as New Guinea, Yule Island, &c., &c. It goes without saying that the women became the wives of Aja, who by a thunderbolt exterminated their first husbands, or at least injured them to such an extent that they no longer had any desire to attempt to rescue their wives.

One day Aja sent one of his brothers (he had, it seems, four brothers, but where they came from no one knows—Tapigi, Ugupea, Mugiapu, Lofofo) to announce to all the villagers that he wished to speak to them. From all sides men arrived as numerous as the grains of sand. When they had all assembled at the foot of the mountain, Aja threw them a large bundle, saying, "Receive it in your hands, and do not let it fall to the earth, or you will be unfortunate." But

in their eagerness they jostled against each other; the bundle fell and burst open, displaying a corpse. They all began to dispute and accuse each other, and the discussion waxed warm, and they came to blows. But Aja stopped them, saying, "You clumsy lot; you are already at war on account of your awkwardness, and from henceforth always, always you will quarrel. Before leaving, I will give to each tribe a present, which will remain their property and distinctive mark."

Then it was that Motu-Motu received the arrow, Mikio the spear, Roro the club, Nikura a pipe filled with mosquitoes (having opened the pipe out of curiosity, they were immediately stung; they threw the pipe into a pool, and ever since the mosquitoes originate in water), and Inawa received the pepou or talisman of sorcery Finally, Aja said to the women, "As to you women—for the tribes on the coast, your garments will be very long; at Mekeo, they will be very short; and in the mountains you will wear the 'itaburi' like the men. Go, now; strike, wound, and quarrel with each other. May the Nepous strike you; may the mosquitoes sting you! For me, I return to Ario, whither your souls will come when you are dead!" To sum up: Aja was not only an extraordinary man, but he was the first. He had no father or mother, but he had four brothers. He executed some astonishing feats of legerdemain: ran after the women, and on their account grew angry with the men and punished them. He is the inventor of arms, of sorcery, of costumes, and everything that we see to-day in New Guinea. He is the chief of the spirits of death, and lives upon a mountain near Motu-Motu, cultivating his gardens. According to the Roro version, his wife, the only one he will not kill, will die herself as well as her child.

The foregoing history brings us to a second question. The Papuans believe in the survival of the soul—they are satisfied of that. I do not say they have any belief in the immortality of the soul, but in its survival. They say that when a man dies, his soul remains near him, and when the body is interred, they must take great care not to bury the soul, also. That is why, when they bury a body, they cover it from head to foot with layers of branches of *irauzi* after it is placed in the grave. Once the soul is outside the grave, they pursue it with spears, stones, hatchets, chasing it with loud cries into the bush beyond the village, in the direction of Motu-Motu. The soul has then only to repair as quickly as possible to Ario, the mountain of Aja, the sojourn of spirits. And what becomes of these spirits in their abode at Ario? The spirits of death are all very wicked; even those who were good during this life become real torments in the other. All suffer from continual and intense cold; they never have a fire, and their teeth chatter. They are all equal there; great and little, chief and plebeian, men and women are all on the same level. There is no difference according to qualities, good or bad; no reward or punishment according to the merits of the present life. The idea of a judgment after death has never presented itself to them. In that there is nothing astonishing; or, rather, it is but the consequence of their profound

ignorance on the subject of a moral law. Nothing in their traditions warns them of what they should do or what they should avoid under pain of defiling or working evil to their souls. They have a law of their own, which is generally might against right. All that they can do without being discovered they do readily, and without the slightest remorse; all is permissible so long as they are not found out. It is the morality of the dog and the cat. They tell lies with the greatest assurance and self-possession; they steal with a perseverance and adroitness worthy of a better cause, but only when they do not fear questioning and punishment. Their conscience? In truth, they must have one; but it is callous to the last degree. A God? They have not yet imagined one. The spirits? But the spirits have nothing to do with the conscience of men. The spirits are just the same as mortals, with this difference: that they are stronger, more powerful, more wicked; but even they will not steal, strike, or work evil, unless they are certain that no one will see or hear them.

It has been impossible up to the present to discover their belief with regard to the soul. They know, however, that it is the source of intelligence, and when they meet with an imbecile they say, "Hast thou only a soul by chance?" *Aub a mu ne noho rea?* Of a little child who cannot speak, they say he has not yet a soul: *Auba na hae.* Of an old man who has grown childish, they say his soul is worn out. These expressions may assist us a little to formulate their confused and uncertain beliefs. The soul is not the principle of life, since the little child has not one; or do they wish simply to say that in youth the soul does not manifest itself, in default of an inappropriate instrument? I do not believe they have sufficient philosophy to have ever conjectured that? Besides, I have never succeeded in making them say that death comes when the soul separates itself from the body. No; they always say, *When the man is dead, his soul departs.* When they sleep, their soul does not always sleep; it can see spirits, speak to them, touch them, and it is the soul that makes them dream. Souls are not all of the same temperament. Those that are hard and insensible dream but seldom—they do not feel the touch of the spirits; those, on the contrary, who are tender ("Mua Mua") dream often. The soul is the source of intelligence; of that they do not doubt. Is it also the origin of sensations and emotions? That I cannot say. But here it may be as well to remark that the Papuans do not place the seat of the emotions in the *heart*, but in the *stomach.* A cruel man has not a bad *heart*, but a hard *stomach*; a compassionate and generous man has a soft stomach. In moments of anger it is the stomach that leaps, at pleasure or admiration it exults, in time of fear it sinks to the earth. There is no importance attached to the heart; they attribute to it no moral qualities. Therefore, I often ask myself how we will introduce amongst them devotion to the Sacred Heart of Jesus. At present it is not to be thought of; it will require some time to fashion their brains to our ideas. They do not

assign any particular place to the soul, but its position would appear to be indicated by the expression which they apply to a stupid individual, "He has no brains."

I have already remarked that they believe in the survival, but not in the immortality, of the soul. They may conjecture it slightly, but they are not sure. We were chatting one day with an old veteran missionary, very *au courant* with the sayings of his parishioners. With him was an old artist in sorcery, who had grown white in the exercise of his occult and redoubtable functions. If any one was able to enlighten us on the subject it was he, Paiafoe, the greatest devil in Mekeo, and the most fruitful in sorcery. We spoke of Aja, of Ario (whom they call Lopela at Mekeo), and of the spirits. We asked him, "Do the spirits at Lopela grow old?" "Yes." "Do they live a long time?" "Yes." "How long?" "Moe Mae?" That is, "Who knows? Who can tell?" "But those who have been dead a long time, are their spirits still at Lopela?" "I do not know; I think in the end they disappear." This is nearly all they have in the way of dogma, or belief. Anyone may see the poverty of their religion upon this point—that is, if one can call a religion a scanty lot of superstitions, wherein there is not even the idea of a real superior being distinct from men, who interests himself in their actions, who will one day judge them and punish or reward them according to their merits. Farewell, then, to the absolute universality of belief in God, even if by *universality* is meant not individuals, but nations.

If from belief we pass to *cultus*, or ceremonies, we find the same poverty. Our Papuans have neither temples nor priests, nor well-defined religious ceremonies. Some travellers have perceived in each village one or more carefully-barricaded cabins, from which the women are religiously excluded, and they have said, "This must be the temple." It is a mistake—at least as regards our districts. These pretended temples are the Marea of the ibitoes—that is to say, houses where the young gentlemen from ten years and upwards sleep and live in common until their marriage; or, sometimes, they are houses abandoned on account of a death, for it is the custom to let a cabin fall to ruin when the proprietor dies. But it is quite certain that neither in Roro Makeo, Waima, Pokao, Uni-Uni, nor in the other tribes that we know have we discovered anything in any way resembling a temple. Moreover, for what reason would they have a temple? Other travellers have believed that they have become the possessors of religious objects, notably statues of gods and of idols. Another mistake! Our natives, low they be in point of religion, have not yet imitated the stupidity of fetich worshippers, who carve a punchinello in the trunk of a tree and say it is the Great Spirit, the Great Maniton!

It is true that in certain tribes statues are found which have some artistic pretensions; but each of them has a history, and represents neither a god nor an idol, but a great man, an illustrious warrior, a graceful dancer, or a loved parent. At Waima, in the midst of the trees that separate the villages, may be

seen two large posts, upon which are carved in perfect relief the body of a man. "Whom does it represent?" "Oh, that is the *Auba auba* (the image or portrait) of one who was very strong, and made war against the men of Hohoru." "Is that all?" "That is all." The good man is there in the midst of the trees; no one thinks of him, no one fears him. One of our Brothers bought one of these statues; it was not a simple relief, but a real statue. It represented a young girl who had been dead about sixteen years. Her father, inconsolable at her loss, had made this statue, adorned it with real hair, and clothed it in the garments of his daughter. There was no religious motive attached to it; it was simply "Maha-Apuna," a souvenir, something for his eyes to rest upon—something to make an impression on his thoughts. Therefore, amongst our Papuans there are no religious statues. Have they any other religious objects? No. They have many things which they call "Nepu"; but these Nepu are only talismans, charms, amulets. There are certain stones which gain for them the love of a young girl, certain herbs which purify, others which cause the death of an enemy, and many other objects impossible to enumerate, each of which produces an effect peculiar to itself. Can we call these objects religions? I do not think so—at least not in a sense which has any relation to a Divinity or supernatural power. The virtue which they attribute to them is, in their eyes, wholly natural; attached to the objects themselves. They have no priests—that is to say, intermediary ministers between them and the spirits, and specially set aside for the purpose. Those whom they call Nepu, or sorcerers, are formidable men who can command at will rain or fine weather, who can cause sickness, madness, or death; they sting through the fangs of the serpent, and devour by the jaws of a crocodile, but in the eyes of the natives there is nothing sacred in their character. A study of these mysterious individuals would be interesting, but very difficult, and too long to be inserted here. In a few words, the Nepu are very skilful, often accomplishing their end, which is to work evil, although I have no faith in the efficacy of the means of which they boast. I am convinced that the secret of their power is poison, which they artfully conceal; they certainly know of some substances which will destroy a man in a few minutes (I have a strong suspicion that it is a species of tree of the genus strychnose); others are slow poisons, and some stupefy for a time. I have come to this conclusion from the fact that the Nepu has been known to say that such a one will die in a day or two, or such a one will be ill. As regards their power over serpents, they fall short of the cleverness of the Hindoos, but they know the serpent's herb, Aristolochia, the same as that used by the Hindoos in their experiments with serpents. However, all this is the professional secret of the Nepu, and the people believe that they kill or produce sickness by a simple word or touch.

It is a well-known fact that there are in New Guinea a great number of "Mea Mea Han Kia," or "men of prayer." The puzzle is to know what these prayers

are, they are so very singular. The greater number of the formulæ are true enigmas even for the professional "men of prayer." They use a species of magic words of which they absolutely cannot give the meaning, like the famous Abracadabra of the magicians of the Middle Ages. Are these coined words invented expressly, or some words of another language spoken by a far-distant tribe; or, better still, the remnants of a language spoken in olden times, and which they have finished by forgetting? The two last suppositions seem to me the most reasonable, to judge by their songs and dances, which are on the same level as their prayers. It is necessary to know that in our districts there are many different dialects, even within a short radius; for not having a written language, it is necessarily subject to change. Besides these prayers, they have certain other formulæ in the language of the country easily understood by all, but they have neither beginning nor end. When they pray they confine themselves to the recitation of a species of Litany, wherein figure the names of all their ancestors, beginning with the most recent. It will be remembered that all the spirits of the dead become wicked. In their leisure they leave the culture of their gardens in Lopela, and amuse themselves by maliciously tormenting their relatives and compatriots. For example, they scare away the fish and the game, they frighten children, etc. Therefore, when a great hunt or fishing excursion is resolved upon, in order to furnish viands for a feast, on the evening previously the "man of prayer" of the chase or the fishery chews abundantly the root of the ginger plant, then spits it into a small vat filled with water, with which has been mixed a strong decoction of certain aromatic herbs. When this "holy" water is ready, he takes in his right hand a branch of *irauzi*, and in his left the calabash with the aforesaid liquid, and makes a tour of the village, accompanied by a number of satellites who carry torches. When they pass by a house where they see fishing nets spread out, the "man of prayer" sprinkles them with his mixture and mumbles some prayers: "Aizi moare Taita Keke, Evi Puipui Maino Kara, Evi Avia," etc., etc. (these are the names of the dead)—"You run away, leave these nets and do not come and frighten the fish or the kangaroo, or beware!" Instead of "Amen" one of the acolytes gives a heavy blow with his club upon the verandah near the nets, crying "Hou! hou! hou! hâ â â â." When the ceremony of exorcism is over, one must not leave the company in the lurch lest the "man of prayer" has forgotten to exorcise a spirit. To prevent this misfortune, those who accompany him in his functions repeat in sepulchral tones the names of those he has already pronounced. It is sometimes a very long ceremony.

There are "men of prayer" for all and everything; they pray for the fishery, for the chase, for fine weather, for rain, against fever, against the bite of the serpent, to discover the guilty, to recover objects lost or stolen, for a new plantation, a new house, before a long voyage. At Bereina, one of our stations, is a most famous "man of prayer"—he is called "Warupi Wepa." He claims to be

powerful enough to find anything—no matter what—and also to designate the thief? It is wonderful, too, how he succeeds. When a person goes to secure his services, he first of all names his recompense, then he chooses a time to go in secret to a pool of clear water, and crouches down there with his eyes fixed on the water, which must not have a ripple on its surface; for if there is the slightest movement, he must stop and begin all over again. When he has spent some time in contemplation, he says he sees very distinctly in the water the stolen object, the place where it is hidden, the tracks of the thief. He says, for instance: "Such a one has stolen your hatchet; it is now near an ant-hill on the way-side between Bereina and Mekeo, hidden in a tuft of grass. The robber is a man like this or like that; he is now in such a place. Go quickly before he returns to take the hatchet." The good man goes and finds the stolen hatchet. Warupi does not make any mystery of his art, and people come from far and near to consult him. For a time his favorite spot was the well belonging to our Mission at Bereina, but it was found necessary to make him seek another pool. Similar sightseers are not rare in certain countries; in Turkey, for example, they successfully perform all that is done in New Guinea. I have it on the testimony of a Religious, a man who is not at all credulous, and a great authority on all matters connected with the Orient.

When our Papuans undertake what they call a long voyage to go in search of sago—that is to say, three or four days in a pirogue along the coast—they have also a special "man of prayer" called "Kapu-Kapu," who, by means of certain prayers and practices, will accord them a safe and rapid journey. This sorcerer keeps up constantly with a particular wood, which has a most disagreeable smell, a sacred fire in the prow of the pirogue. At this fire no one may warm himself, nor light his pipe, nor use it for cooking purposes. The "man of prayer" must never turn to the open sea, his eyes must be fixed on "Robio," the summit of Mount Yule. He is forbidden to drink pure water; if he is thirsty, he must take the milk of the cocoa-nut; if a single drop of water enters his lips, the pirogue will founder. His principal nourishment consists of vegetables, with sugar and ginger; never fish, of which some, like the *poitoa* and the *neû*, would lie so heavily upon the stomach that the pirogue would immediately "lie to" without power to move backwards or forwards. If he speaks to a woman, the pirogue will fall to pieces; if he chews betel, the sago which they have set out to buy will become rotten. He may, however, smoke if he wishes. Round the arms are passed two *hene* (made from the follide of the cocoanut); these serve to keep the profane at a respectful distance. When the sea is rough, the "kapu kapu hau" crunches down before the sacred fire; he takes a piece of *iba iba* (a root resembling ginger, having an odour like a carrot, and yielding a beautiful yellow colour), wraps it in the leaves of a plant called *piribi*, and chews it desperately, ejaculating at the same time these words: "I Kurenai arooroo Kairepazina irabai arooroo Natuku Remubudu idia haraga ne

haunas, Kairepazi malagebadi." Then he shakes the piece of *iba iba* in the air, making it whirl very quickly; next he passes it many times alternately under his right and left thighs; finally, he gives a smart stroke to the pirogue, and, still holding the *iba iba* in his hand, points out the direction to be taken. Then he breaks the *iba iba*, and throws it as far as possible into the water. The "man of prayer" may eat in the morning, towards midday, and at four o'clock, but nothing at all during the evening or night. To know if they will procure enough sago, he takes in his hand a large calabash, and throws it into the air. If he catches it in his hands, or if it falls and does not break, the sago will be abundant; if the contrary, then the supply will be meagre. When they are about to disembark, the kapu kapu must not wet his feet; he must be carried and placed upon the dry beach. Whilst walking in the forest or on the grass, he must carefully avoid the spiders' webs; if one touches his forehead, it will bring misfortune on the pirogue. Therefore, a man must always precede him with a tuft of branches to brush away the cobwebs that impede the march.

Each of these professional "men of prayer" have a speciality, from which they will not deviate; he whose prayer is efficacious in causing the taros to sprout will have nothing to do with the bite of a serpent, and so on. Even the Nepu, or sorcerer, in spite of his immense power, often sees his witchcraft without effect by reason of another Nepu. But it may be said that in New Guinea nearly everyone is more or less a sorcerer or "man of prayer." The old women, in particular, practise a great deal of witchcraft; but their prayers never vary—always the litanies already mentioned, and they have but one remedy—ginger-root. Should a man be bitten by a serpent, the first old woman he comes across rummages in her sack for a piece of ginger-root, which she chews and places upon the wound, mumbling all the time imprecations against the spirits. The same treatment is meted out in cases of fever, rheumatism, and all possible maladies—ginger-root and prayers form the universal panacea.

I must not forget to mention here one of their customs, which is the only practice resembling in any way a sacrifice. In some houses, and even upon some tombs, there is seen a row of cocoanuts fixed upon a beam in front of the dwelling. These cocoanuts remain there until they rot. They are the devil's cocoanuts reserved for the dead. This practice is not general, but common enough. Has it a religious signification? I do not think so. Only, as they are persuaded that the soul continues to live after the death of the body, and that its life does not differ much from its life in this world, they offer it these cocoanuts (always the worst they have), in order that it may stop to eat them without coming to annoy them in the house. It is with the same idea that they keep a fire burning for some days upon a new grave. They say the soul cannot at first resign itself to abandon the body which has been its companion, and always roams about in the vicinity of the grave. It is cold, and that puts it in a bad humour, and a little

fire warms it. When the body is decomposed, the soul no longer recognises it, and departs for the abode of spirits to Lopela, where it will cultivate a garden, in order not to die of hunger.

The Papuans, who do not understand the defilement of the soul by sin, have a host of legal impurities greatly resembling those of the Jews. Like them also, they have various forms of purification. For example, in certain circumstances, not only do they abstain from all connection with woman, but they must not even look at them. If they do, they are Opu and the work which they have undertaken is defiled and compromised. To touch a corpse, to dig a grave, to touch a woman, or even the belongings of a woman who is *enciente*, are so many acts that defile. To efface the stain it is necessary to chew a great deal of tobacco, to eat ginger-root, and to rub one's self energetically with certain leaves. The woman who is *enciente*, is Opu (impure) two months before she brings forth her child. This impurity imposes upon her a host of limitations and practices more or less superstitious. She must abstain from many kinds of bananas, the little red bananas (Warupi) are especially forbidden, for if she eats them her child will be Poo (an idiot). The flesh of the crocodile will kill the child; the iguana will render it abortive, &c., &c. It is a law very minute in its details, and the woman must submit to it. During her *accouchement*, no one must touch her; but a woman who has had a child, and has not yet been purified, is permitted to aid her in her most trying moments. It is for this reason that many young mothers die; no one cares for them or aids them, for fear of defilement. For eight days after the birth of the child, no man, not even her husband, is permitted to enter the hut under pain of becoming impure. The woman herself is subjected to the most numerous rites; all that she has touched becomes Opu, every person and every thing. She is also prevented from touching anything in the house. She must not cook, or the calabash, the fire, the provisions will be Opu, and no one can serve her from the calabash, nor can she warm herself at the fire or eat of the food. A neighbour undertakes to make the popote for two households. The woman who is Opu must not put her hand in the dish when she eats, as is the usual method. The shells and the cocoanut which are used to dip into the cooking pot are too short: in this case, there is another utensil used to save it from contamination—it is a fork about twenty inches long, with which she reaches from afar, bananas, taros, iguanas, and so on. In order to drink, she wraps the gourd in a large leaf, for her hands must not come in contact with it. She then either puts some water in a little calabash reserved for her own use, or uses a pipe to drink from the gourd, for she must not touch it with her lips. If one wishes to give her anything, it must be placed at the end of a long stick.

For the first child (*hobo hobo*), and the second (*hobo hobo raina*), this state lasts a month, with twenty days' complete seclusion; for the children who came after (*zirama*), fifteen days are sufficient. When this time is past, the woman undergoes the ceremony of purification (*ne kurupi*). The neighbours light a great fire in the

house, from which the smoke and heat pass to the woman. Near burns another fire, upon which is a calabash of water with all kinds of herbs, the greater number odoriferous. When the water is boiling, the woman takes some and washes her whole body; then she extends herself upon the fire, which has burned down to ashes, yet still sends forth a great heat. Many coverings are spread over her, and when she is sufficiently roasted and the perspiration starts from every pore, the assistants bathe her body with the water from the calabash, washing her scrupulously clean; then they rub her with cocoanut-oil. Then she is allowed to rest awhile, and they bring her something to eat, particularly the viands forbidden her when she was Opu. From henceforth she is pure, and may resume her ordinary duties; her touch is no longer feared, her hands may come in contact with the cooking utensils, and her fingers may be dipped in the calabash without any inconvenience. In this ceremony there is nothing religious; it is not even accompanied by prayers.

I will not indefinitely prolong this sketch on the ceremonies and superstitions of our Papuans. Some may, perhaps, consider these details ridiculous, and may prefer a learned study. But that I leave for others. I cannot find sufficient matter for a learned treatise, others more shrewd than I must endeavour to interpret their cant. As for me, I distrust too many interpretations. I have seen books written by learned *savants* upon the customs of the Papuans—and, to speak the truth, they are clever and amusing, but, in my opinion, too clever to be true.

One may now have an idea of the religion of the Papuans in our districts, if religion it can be called. No God, no belief, they fear only the souls of the dead, but they know of nothing to conciliate them; they menace them, and that is all.

I will finish this rapid sketch with a glance at the actual state of the Mission. Our natives, in spite of all their superstitions—perhaps even on account of them—readily accept the teaching of Catholic Doctrine, nothing astonishes them, and an objection never enters their minds. I do not speak of the old people, who in general are very narrow-minded, and are too thick-headed to readily receive new impressions. With them we can do no more than teach them the great truths of religion, and make them say that they believe what the missionary teaches; then send them off as quickly as possible "to rest in the house of the good God," as they say. The children are much more docile; they quickly understand our teaching and like it. I do not say that instruction is everything, but it is a great point gained. The difficulty is to bend their savage, fiery, and independent natures to Christian morality, to the practice of the Commandments, to teach them to hearken a little more to the voice of conscience, and not to fear only the Eye and the Hand of the Master. But, considering all things, their morals are not so degraded as one might think, particularly in certain tribes. Polygamy, as an institution, does not exist; but, as among the Jews, there is but one lawful wife; the others are merely concubines or servants, even though they have borne children. Young children of

seven or eight years of age are allowed the greatest license, but their parents do not perceive the evil. Papura! they must amuse themselves! But woe to him who not only dares outrage a girl of tender years, but even makes her a present, follows her or speaks too frequently with her; for him the club is promptly brought into use. Theft and lying are also deeply implanted in their natures; theft is more frequently the rule than the exception amongst young unmarried men. On the other hand, they are very sluggish and apathetic, and often it is the greatest trouble to get them to move a little.

Besides the obstacles presented by the people themselves, there are others, and they are not the least; the instability of the climate is proverbial, the roads are in an embryo state, and in travelling there are innumerable obstacles to be overcome, such as plunging into water often up to the shoulders. The food is far from ideal. The number of missionaries already so restricted, grows less each year, and those who remain are always in a precarious state of health. The resources furnished principally by the Propagation of the Faith at Lyons are rapidly swallowed up in the "Customs' duties," the expenses of the installation, and of travelling. Humanly and materially speaking, one can only say that it is an anæmic and consumptive mission.

But, thanks to God, who lives to see Himself served by the weak ones of the world and those whom the world calls foolish, in spite of all, some good is done; the Mission gains souls as rapidly as we could wish, but we must still go forward. Thanks must also be rendered to that eminently apostolic work of the Propagation of the Faith, to its directors, members and benefactors. We live by the mite of the poor, and God blesses it, because it is given generally joyfully, and without ostentation. Therefore, it is with heartfelt gratitude that we proclaim our thanks to our generous benefactors, as it is without any misgivings that we beg of them to continue their aid.

The Catholic Mission of British New Guinea has actually evangelised five different tribes—Roro, Mekeo, Waima, Pokao, Uni Uni; and for these five tribes they were obliged to learn four languages. . . . Roro counts nine stations; Mekeo, eleven; Waima, one for twelve villages; Pokao, two; Uni Uni, one. This last tribe is in the mountains, and had lately been established as a mission at the cost of the greatest difficulties. The number of children who attend catechism is about 1250. The country is thickly populated, except in the villages of Mekeo. As far as one can rely upon the statements of the natives, the tribes of the Uni Uni are unnumbered. Of course we must form our own conclusions, but certainly very lately one tribe alone sent 300 warriors against a Government Agent who had come amongst them to visit them with some reprisals. Therefore, for 300 warriors, we may calculate 1200 people for one tribe, at the very lowest.

I have finished. May this short and imperfect study, recall sometimes to your minds our young and difficult mission, and may a short prayer ascend from your

hearts to your lips for those who devote their lives to it. They willingly give their sufferings, their health, their life. Will you give at least your prayers? And, please God, many young and vigorous Australians will yet devote themselves to the work of evangelising this vast mission field, where doubtless everything is yet to be done, but which is filled with such fair promise and beautiful hope.

VIII.—The Language and Customs of the Aboriginal Tribes in the Northern Territory.

[Rev. Adolph Kristen, S.J., Adelaide.]

"As by its note is known the nightingale,
So kangaroo is by its paws and tail."

Such or similar verses were once printed in a South Australian newspaper. The poetic merits of the couplet may be doubted. There is in the verses, however, some common sense. Man, though not a mere animal like a bird or a kangaroo, participates, nevertheless, in the animal nature through his body, wherein and wherewith the rational spirit is enabled to make visible signs, which, being perceived and understood by others, reveal the hidden life within. Such signs are either words formed by the organs of speech or actions manifested through the instrumentality of other parts of the body. Some of those signs are naturally symbolic; some are arbitrary and conventional. Words are capable of untruth and liable to misunderstanding, especially in European languages, because they are arbitrary and conventional. A natural symbolic language is not so much exposed to this defect. Why? What is the difference? Language finds its expression principally in speech and only subordinately in writing. Let an Englishman say: "Who is speaking"? An aboriginal cannot make anything out of the sounds. But let an aboriginal say: "Ma or i" (lifting the voice with the vowel i) and an unprejudiced listener will easily understand that the aboriginal is proposing a conversation. And this is the real translation of the aboriginal word "Ma or i."

Rev. Michael Maher, S.J., the philosophical writer, says: "Language is at once a measure of intellectual development, and the great medium of intercommunication. No beast yet discovered," he continues, "is capable of making use of a system of rational signs, whilst all races and tribes of men are found to be endowed with intelligent speech. . . . . The essence of rational speech is the expression of thought, the communication of universal ideas." *

Have our Aborigines such a Systematic, Intelligent Kind of Speech?

Inquiries made at the booksellers in Adelaide for anything like a grammar of aboriginal language have been in vain. Small vocabularies, vague, if not incorrect, both in the principles laid down, and in the attempts at reproduction of the native

* "Psychology," page 548.

sounds, were all that could be found. The peculiarities of the English alphabet are quite inadequate to the correct rendering on paper of the spoken native sounds.

In spite of confessed ignorance on the subject, it is nevertheless maintained, and as I believe truly maintained, that "a similarity prevails all through the continent amongst the natives in language, manners and customs."*

May it be allowed to me, a missioner of ten years among the Northern tribes, to go my own way, and I answer the question I put above by representing a messenger of my little-known dusky brethren speaking to this august assembly?

Cadavadange !	Here I am a greeting messenger.
medya lingerk, Sydney dirmit lob lob jö thingin djavörldag arrva.	We have heard that our white brethren are gathering to a meeting in Sydney town.
alalc mogmog : m'oidanö ?	Our boys wanted to know (were asking), for what purpose ?
,abital' dak, manatje' abma—dindar.	Abital of the tribe Manasse was silently pondering over it.
bullit jenak namanjeda : numbang, jinjah, aloer, alalc, yam pondojen yirkmanö — ci bararang ! "aka !" cujin lingerk lamjimin, "medya lingerk, Sydney dirmint yen cheritjo yan javöth man, yen aima, yen vodandong aikana."	One of the family heads said : it might perhaps be with an intention of killing men, women, and children—our whole nation—those devils !" "No !" said the white priest, "my brethren in Sydney town are Christians like ourselves ; murderers and wild dogs (thieves) they are not."
Gir Girmanö, gargatmanö, lulumanö, jümanö Jehtjuyo medji Jah melch Jahvö lob lob jö thingin.	For making a corroboree, for rejoicing, for praising and singing hymns to Jesus Christ, the King-God, they are assembling.
jenda vallic vadjnungodong !	You should send a messenger there !
alalc cheritjojen podotjürö.	The Christians nodded assent gladly.

What else the speaker is ready to say I leave it for another time to tell.

Now let the schoolmaster step in, and parse and analyse this sample of aboriginal speech.

Cada vadange:—Contracted and compound word of *ca ada* and *vadange*. *Ca*, *ce*, with short or accidental vowel, is a root, a demonstrative particle, designated by mind alone, the milder form of which is *ga*, *ge*. *Ci*, with long, substantial *i*, is the Hebrew *Ci*, Latin *qui*. It refers to a person, or, used figuratively, to another substance. The aboriginal, like the old Hebrew, has no proper relative pronoun ; neither is he in need of any. Asher, in Hebrew, seems to me a particle of repetition, *Dha*, *dhe*—Hebrew *za*, *ze*—demonstrative through the art of external organs : sometimes simple *da*, *de*. *Ha*, *he*—Hebrew article ; the weakest demonstrative particle is rarely used. *Cabă*, *cabĕ* means hereto go, come on. The natural symbolic

* Native Tribes of South Australia," compiled by J. D. Woods.

sign for invitation of approach is the outward bent hollow of the hand; the Hebrew *caph*. *Ca-ada—ādă* is flexional ending of 1st per. sing. pres. indic. active. Hereto I am in action; I come here. Near passed, as well as near future time, is expressed by Present tense as in Hebrew. *D* is the characteristic sound of the Active form; the last *a* is accidental, because, like the Hebrews, the aboriginal loves to end his words with a vowel. The first *a* in *ada* is long, and indicates the first person full: *ya*. To give a comprehensive view of the various moods, to explain the triple Form: the substantial one: *ajöh*, I am (existing), in substance; the accidental active—*ada*, *nunda*, *jida*, etc.; the accidental stative and passive form—*anö*, *nünö*, *jünö*, etc., would be to write a grammar. This is a task I cannot undertake.

The inflexion of the verb as well as of the nouns is made by small suffixes, simple or compound particles with well-defined meaning. *Vadange*—root is *vad* a friendly sending off, Hebrew *vas*; the particle *va* contains or expresses love, of which the superlative is *vö*, tending to a kiss. *Vö lö mö* means spouse. *An*, particle of approach and direction: to, toward; *ge*, was already explained. The particle *na* means at or to a resting point.

Medya:—From *med*—image, likeness and *ya*, T (in the body); *ya* following *med*, stands in attribute position, hence: my brother. *Medji*—means image of him, his likeness (of a person), *med ji Jah*, Jewish Messiah, the personal image of Jehovah. *Jah* is an aboriginal word, which they used before the arrival of the white man for a strong affirmation, as the English use "yes." *Medya* has here no plural sign, such sign being superfluous. The plurality is expressed in the verb.

Lob cobjöthingin:—*Lob* is root for meeting for a praiseworthy purpose; reduplication indicates multiplicity or intensity of action. *Jöthingin*: verbal ending of participle mood pres. 3rd per. plural. The aboriginals decline the participle as they do the moods. As I am not a perfect Hebrew, I will abstain from hunting after Hebrew roots, except where too patent to be overlooked. I have many pages of them in my aboriginal dictionary. "But the spirit of a certain language," as Cardinal Wiseman remarks well, "shows itself more in the construction of words and sentences than in the Syntax."

Lingerk:—White, an adjective. It follows the governing word: *medya*. All attributes whether of apposition, limitation, description follow the governing word. Hence the construction *medji-Jah* the personal image of God; hence *miya* my bread *(mincah?)*; *jinjah veren*—two men, etc.

Dja vörl dag arroa:—We have heard: 1st per. plural, past tense, indic. stative form (Passio). In the flexional ending *arroa* appears the *o*, the characteristic sound of the historical past tense. The whole construction of the sentence is, therefore: Object, Predicate, Subject—the reverse of European construction. Object is the participle sentence: "Our white brethren in Sydney town gathering a meeting." Predicate: The idea of hearing. Subject: "We," expressed in the verbal ending

here, but otherwise given explicitly. This is so natural, so psychological, as: "Kangaroo shooting am I." First, I must see the kangaroo; then I take the gun and aim at; last, the subject fires the shot. But when the object is a new product to be evoked by an action, the object follows the subject and predicate. *Jiavah Gamma Jimin veth arretj*—"God created the sky (*aether*) and loose hard matter." So would our aboriginals think and say.

I mentioned Sydney and used the English sibilant in it. Now, the greater part of the Northern tribes have no open sibilants; it is hard for them to pronounce them, but not impossible. Those of the tribe Manasse use the snake sound as well as any Englishman.

Abital:—The title and proper name of their chief; a Hebrew name. The interpretation is: *abi*—father, my father; *tal* or *dal*—of sinew, strong.

Our tribe called the Manasse *mel vhā* or *mel vhi*; that is to say, mischievous tribe, generation of woe.

In the second sentence—*alalo mogmog: nioidanö?*—we have an example of Hebrew abbreviation, of which the aboriginals are real masters. *Mogmog* is the reduplicated root *mog-ask*, indicating iteration or intensity of asking, but nothing more. It seems to me that the Bible is written a good deal in abbreviated style, and the posthumous punctuation has created confusion only. The method of abbreviation, so difficult for us materialistic Europeans to catch, is practised systematically after certain rules, and by no means vague. There are degrees of abbreviation, the highest of which comes near to what an author says: "Their old men sometimes seem to speak in single sounds only."

To cut the lesson short, only one word more.

Yam:—Signifies the idea, "my nation, my people," not *ham*.

Ajin (*Y*): Go to our unspoiled Northern tribes and address them with a tone of interrogation saying, "*ajin?*" Who is it? Immediately you will hear: *Ya?* in its undisguised Hebrew sound. *Yam* is abbreviated and contracted from *ya-nim ya-im*, *yam*. *Nim* means offspring, generation, genur; the plural ending *im* signifies of the same genus, hence *ya im-yam*—I marry, my people. *Yim* means among the Jews as well as among our Northern brethren, a child, a Hebrew offspring. *Yimmanju-el* (*Al*): *yim-a* child; *manju*—interjection of joyful surprise; *al* (*Al*)—the name of God as fountain (*el*) of all, "*causa prima et absoluta omnium.*"

The word *jinjah* for man, a fully initiated blackfellow, has its secret meaning "Divine man" or "man-God"; but the wife calls her husband only *jin-ya*, "my man." The Japanese say *jin*, also for man. For the good wine the Hebrew uses *jajin*; write *Jahjin* and it is the God-man, the true wine.

Jilo or *Jilu* in aboriginal language means *Ji-He; lu*—praised; *He* (*Deus*) the promised Saviour (*benedictus in sæcula*). What is *Shilo?* *Jijöh* our aboriginals understand as: He is in substance (substantial). Hence it seems that our aboriginals speak somewhat like a dialect of the *yebrim*, the descendants of *yeber* (*Heber*).

But where are the *aorim* (*Urim*), the children of revelation, children of light? and who are the *yoim*—children of darkness? *Yo yo boar* means "dark" night in the Northern Territory among my people!

From all this it would follow that the voice indeed seems to be the voice of Jacob, but the hands—the social manners and customs of life—are the hands of Esau. "*Corruptio optimi pessima.*"

Mr. F. J. Gillen has described well enough the evil skin, with which the enemy of mankind had covered them so long. But let us look beneath the surface; perhaps we find still some unmistakable traits of Jacob's true children. Look first at their bodies, not the bones, like Dr. Stirling, of Adelaide. The bones are men's bones, no doubt, and not kangaroo's; but they cannot tell us anything. The living flesh our aboriginals expose freely for examination. Mr. Gillen, with many others, found Jewish (better say Hebrew) features expressed evidently in their countenance, though not in the case of all; they seem to be a mixed race, mixed, perhaps, with the black children of Canaan and the Phœnicians. Israel conquered them, and put the stamp of Abraham upon them. That stamp is circumcision, besides other social and religious customs. In the Northern Territory, every true son of the nation is bound to receive the sign of the blood covenant. Circumcision is not regarded as a sanitary rule, but as a religious national performance, the refusal of which was punishable with death, until 1894, by the tribes *Melyuin* and *Tjendöt*. If anyone escapes he is called a "*Larrici Jah*," that is to say, a blasphemer of God. Around Palmerston, they form somewhat like a special tribe. A girl at the Station declared before the Superior, she would not marry a certain young Christian because he was not *mululu*, not "one of the faithful." (*Vide* Hebrew Dictionary, "mul.") So she had been advised and instructed by parent and tribal authority. Adultery is punished by the stone spear (*balmot*). Thus a woman, mother of children, under such a suspicion, was stoned in 1894, near the Chinese Gardens at the Daly River. My boys called me, and I was happy to heal the terrible wound, which had laid bare the very bones. The husband thanked me afterwards, and sought for admission at the Station.

There are other incisions connected with superstition. These incisions were, perhaps, originally tribal and family marks, as in the days of the Egyptians, when no written genealogies were kept. Moses, however, forbade them; nevertheless, such incisions were much liked by the Israelites at all times, especially by the servants of *Baal* (*bayal*). In grief and sorrow over their dead ones they shave, cut, or burn away beard and hair in spite of the law of Moses. "You shall not cut yourselves, nor make any baldness for the dead." The aboriginals do it now. Some tribes (*vide* Gillen's "Engwarra") initiate their young men by fire, which reminds us of Baal's service under Osee, the King. Nearly all their ritual symbols, social symbols, too, nay the verbal expression for such, have a double meaning, a chaste one and one referring in some way to the worship of iniquity (*yol*, the penis). Shamelessness,

however, is not natural at all among them. It was introduced by white-coloured people as a Christian young man told me. "Father," he said, "do not think my forefathers all were so bad. Long time ago white fellows came here and told us that dirty nonsense." I had questioned him about some secret rites and their shamelessness.

To the writer, it is more than probable, from certain words in their language and a few ceremonies, that at least some tribes, about the lower and middle Daly River, some centuries ago, must have received knowledge of Christian Doctrine. How else could they have chosen the word *dä jah rirk* for the sign of the Cross? *dä* means a victim of propitiation; *Jah* is Hebrew; *rirk* means lacerated to death. The month's mind for the dead is exactly kept on the thirtieth day after death by a mournful circle of relatives with subdued lamentation, without fire in the dark hours. In the main features of their social customs and private life they, alas! resemble not Christians. The ornamental fillet on the forehead (*bolalac*, or *bolombain*) is not a remembrance of the law, nor is it the *vitta hyacinthina* of a high priest; the different colours thereon show only on what unholy errand the young man is: to take vengeance, or to steal a girl, etc.

Mr. V. L. Solomon, M.P., a very honest and zealous man for the good of the Northern Territory, as well as a kind and merciful friend towards the aborigines, was much puzzled by many observations he personally made in the Northern Territory. None, however, left a greater impression on him, so he said to me, than the long catalogue of forbidden food, which they most scrupulously observe. I answered him that I had found more light and weightier evidence for my opinion out of their language.

The *lex primitiarum* is kept in such a way that the first-born child is mostly sacrificed to the devil, and killed sometimes before birth. Of fishes, fruits and certain animals, at the proper season, the old man must first have his fill before others are allowed to taste. The whole law of Moses is caricatured; has been made ridiculous and superstitious in the highest degree, the true meaning of those legal observances being entirely lost. No wonder they lost even the name of the true God "We do not call Him," one of the old men explained to me; neither do they worship Him; *yoldonji*, instead of *Adonai*, was their Lord. They knew Him, the true Lord once, their own language gives evidence, but they, by their own fault, did not worship Him as they ought to have done. An evil spirit, "*Spiritus fornicationum in medio eorum*," is still their master. Before the last act of secret initiation is performed, *vd.* the most humble or, rather, degrading adoration of a living Venus (*nä*), the young men, lying in a hut, have to go through a forty days' fast in perfect silence, and are watched the whole time by the master of novices. This kind of full month's diabolical spiritual exercises is called *tjaboi*, which has a double meaning; the chaste one is to make a solemn promise, a covenant. Practically it signifies confirmation in the spirit of Moloch; blind

obedience must be vowed to the secret King: then all sins, especially of impurity, are allowed, or if they become public as committed injustices, they are indulgently concealed. This secret custom prevailed not long since, hardly twenty years ago. Generally women are kept very humble. When women and children at the station were accustomed, and eventually compelled, to wear dresses, it often occurred that in sorrow and anger they took up a part of their dress, and rent it into halves. Reproved for doing so, they always gave the answer, *largimin* or *larnimin*: he or she has (blasphemed) slandered me. "*Scindite corda vestra et non vestimenta vestra.*" Rend your hearts, and not your garments.

Passing over many other characteristic Semitic manners and customs and Jewish religious rites, which I have seen, a word still must be said on their time reckoning. Their old men are very exact in that, observing, however, not the sun, but counting the nights and observing the moon, like the Israelites of old. For moon they have two words, *jälca* (abbr. *jälc*) and *chene* (abbr. *chen.*). *Chene*—the Greek *silene*, the still, mild and soothing light of the night, is the symbol of womanly grace. *Jälca* (come to God) is *masculini generis: jälca jinelli*—full moon. For the adults there is twice a year at least once in September-October *jälca jinelli*,—that is to say, time of expiation, where their quarrels and injuries are set right and satisfaction is given; at the end is a ritual washing such as I witnessed in October, 1893. The men took part in it, silently marching up in a long line. To make to the ritual chief such a kind of confession a man may be eventually compelled. The first *jälca jinelli* for adults falls in March-April at full moon; the second before the September-October full moon. If a man does not give full satisfaction, the *pinjah* or five men executive party will step in after the full moon's rejoicings are over. Boys and girls make their confessions either to their parents, or, as I have once seen the boys do, before a representative of the chief: his eldest son. Boys make *jälca* or confession eight times a year, the girls only four times. After the October expiation, men without the women perform a ceremony called "*dirmindje*," for which they adorn their naked bodies with divers colours and down of birds; thus feathered they make a fancy ball or masquerade around a curious hut of green branches, a kind of a carnival. "*Semel in anno insanire licet*," says the ladies' proverb: Once a year it is allowed to be mad. What this feast after the October expiation solemnities reminds us of, our Hebrew brethren, no doubt, will be able to explain to us. It is the Feast of Tabernacles of that people, which for three thousand years by Jahvhä's just punishment, made known by their own prophet nabhi Ephraim, is still living all day long in tabernacles.

I ought to subjoin some redeeming traits of their national character, as I experienced them myself. There is no cruelty in their heart, but the utmost tenderness for love and sorrow. I should speak of their hospitality, frugality, courage in defending their beloved ones, peacefulness, fidelity to friends approved in hardships, thorough submission and obedience to their tribal authorities,

love of their children and kind, together with a keen resentment of every sort of injustice. Tears of joy, sympathy, and sorrow flow quickly. I should speak of the gratitude for real works of charity done especially to them when in sickness or in danger, though they have been calumniated often in this point by many; and I could and should show, by manifold facts, what a noble nature is theirs at bottom.

For a hundred years and more, the Australian native race stood before the eyes of European civilisation, a gigantic sign of interrogation, a giant kangaroo chased by European hunters, fleeing before the unjust and cruel white man. Chemistry leads to results by analysis of dead matter; Ethnography by analysis and comparative study of language and customs of a living people. It is the saying of an English Catholic philosopher, if I am right, that especially comparative study of languages will still be a rich fountain of historical truth concerning the nearer or farther relationship of nations, their movements, mixture, etc. In a minor degree, the social customs also reveal something of bygone days, of historical great facts, impressions on a whole nation. They were on the mind like monumental engravings, and generations have perpetuated them. Soul and body by language and customs preserve and transmit to posterity the propriety of a nation's spiritual possession and character, better than rotten bones or books, which are destroyed by the white ant, if not filled with errors and lies; this the more so, the more socially exclusive and stone-like conservative the nation is, like that of our aboriginals or the Hebrew nation in general. It would be too soon to draw practical conclusions from a paper of an unknown and half-educated man. A more thorough search has to be instituted and carried on by competent authorities.

APPENDIX.

Key to the Pronunciation of the Sample of Native Language Given in the Text.

a pure and open; as in father.
e (diminished a); as in eminent.
i as in image.
o as in open or closed.
u as in jubilee or humble.
ä the elevated vowel as pronounced in German.
ö the elevated vowel as pronounced in German.
ü the elevated vowel as pronounced in German.
ai pure and perfect diphthong as in German.
oi pure and perfect diphthong as in German.
au pure and perfect diphthong as in German.
ei impure and imperfect diphthong with quick pronunciation.
ui impure and imperfect diphthong with quick pronunciation.
oa impure and imperfect diphthong with quick pronunciation.
b pronounced as in English.
d pronounced as in English.
p pronounced as in English.
t pronounced as in English.
l pronounced as in English.
m pronounced as in English.
n pronounced as in English.
r pronounced as in English.
v pronounced as in English.
g soft guttural; as in good or go.
c harder guttural; as in come.
k hardest guttural; from the throat like *q*.
h sign of simple aspiration mostly following consonants.
j sign of strong aspiration, resembling a mild sibilant.
y written or printed as a Greek gamma, is in reality the Hebrew *y* (*ain*), a nasal semi-vowel with a peculiar vibrating sound in the throat or nose; the sound goes rather through the nose. The sound is noted with *gn* or *ng* in some vocabularies; but incorrectly, because it is one sound, not two.

No free *f* or *wh*. Instead of sibilants, the different tribes, with the exception of the Manasse tribe, use dentals, with a mild or sharp aspiration, *h* or *j*; *p* and *r* are likewise followed by *h*.

w the Greek omega; a long protracted vowel.

In speaking, the eye or hand distinguishes the meaning of some sounds or syllables. In our writing of "God" with a capital letter, we have some parallel to this feature in the language of the blacks.

IX.—Aboriginal Art.

[Mr. W. J. Enright, B.A.]

THE dawn of Art among our aboriginals has left its traces in many a smoke-blackened cavern on our (N.S.W.) eastern littoral, and on the more distant hillsides of our coastal range; and more enduring evidence of the birth of the artistic instinct amongst our native races has been carved on our fine-grained triassic rocks. Wherever Nature has bared a suitable floor, there the aboriginal has, with infinitely more toil than was required to produce the mural paintings which I here describe, laboured to produce representations of objects around him, or of some fanciful shape conjured up in his imagination, or perhaps to illustrate a legend current among his people.

These drawings are not, however, found in New South Wales alone, but all over the continent.* They have been seen in Western Australia in places far apart; they are found throughout South Australia, from the Southern portion to the Gulf of Carpentaria and Port Darwin. They are widely distributed over New South Wales; and in Queensland they are scattered from Cape Yorke to the Southern limits of the colony. In Victoria they are found on the Western side of the Victoria Range, County of Dundas, and on the North-eastern side of the Grampians, in the County of Borung, and probably exist all over that colony.

Although I have referred to these drawings as the work of the aborigines, yet, owing to the inability or unwillingness of the blacks of the present day to give any authentic information regarding them, a belief has arisen in the minds of many people that these drawings are the work of an older race; and I deem it part of my duty in writing this paper to try and remove that erroneous impression. These drawings, as I have stated, have been found in places widely apart, and, although differing in form and quality of workmanship, are evidently the work of one and the same race of people; but up to the time of writing I have only heard of one instance of an aboriginal being seen at work executing a carving, that being the case reported by Mr. R. H. Mathews.†

I have, however, been informed by reliable people that the aboriginals had been seen in the Wollombi (New South Wales) district during the last half-century executing paintings which are contemporaneous with the carvings. And at the present day in other portions of Australia, where the inroads of civilisation have

*R. H. Mathews, "Proc. Assoc. Ad. Sc.," Vol. VI., p. 625.
†"Rock Carvings by the Australian Aborigines Proc. Roy. Soc. (Queensland)," Vol. XII., p. 1.

not greatly affected the mode of life of the natives, the custom is still in vogue. If we accept as correct the statement that the carvings are the work of an older race, then we are confronted with the question, "How has this older race, once so universally distributed, become extinct without leaving traces of its existence?" Traces, too, which must inevitably have been left, for the carvings are always in a position where they are exposed to the influences of the weather; and, judging from their present state of preservation, the authors cannot have been long dead. In addition, the discovery of human remains made at Botany, New South Wales, some time ago by Professor David and Mr. Etheridge,* proved conclusively that the aborigines possessed considerable antiquity on our Eastern coast, and would have co-existed with this alleged older race; but we are unable to find in their traditions any mention of the existence of such a race. Moreover, we find both classes of drawings side by side, thereby indicating that their authors lived together in the same district, which would be a most unlikely circumstance if they were of different races. Possibly those who put forward this false theory originally were misled by unreliable information furnished them by travellers, and I must say that very little reliable information on the subject was collected prior to the last decade. Of the comparatively few accounts which were published prior to that time, most of them were repetitions of highly-coloured stories told the writers by others. Popular contributions to daily newspapers or serial magazines by irresponsible or nameless correspondents have occasionally been incorporated in articles published in scientific journals, without stating the source from which they have been taken.

The artistic instinct seems to be a creature born in the later Palæolithic stage, for we find no trace of it amongst the Tasmanian aboriginals, who were on the lowest Palæolithic stage; whilst on the Continent, where the aborigines were in a more advanced condition, and might possibly be considered as being in the condition verging upon the Neolithic, we find the paintings as previously mentioned. Moreover, on the Continent the drawings are found to increase in quality as one passes from North to South. This fact may possibly be accounted for by the greater admixture of races one finds in travelling Northward in Australia. The paintings shown in *Plate II.* at the end of the volume are the finest hitherto seen in Australia, and were discovered in North-Western Australia, and far different from the work of our own (New South Wales) East Coast natives. Between the two classes, crude though each may be, a wide difference is readily discernible.

The first to draw attention to the existence of native drawings in New South Wales was Dr. White, who discovered them in 1788, shortly after the founding of the Colony; and in several subsequent publications they have been mentioned by travellers, who, however, took no pains to describe them, or to gain any information from the aborigines concerning them.

*"Journal Roy. Soc. New South Wales," Vol. XXX., pp. 184-185.

Some artistic works have been discovered, as I have stated, on our North-West coast, and if they have been correctly described by those who found them, one may be justified in doubting that they are the work of our native races. Those which I produce here in *Plate II.* are copies of paintings described in the Right Hon. Sir George Grey's "Journal of Expeditions in Australia." In a natural cave on the Fitzroy River, Western Australia, Sir George saw on its sloping roof *Figure 1*, *Plate II.*, which he thus describes :—

"Its head was encircled by bright red rays, something like the rays one sees proceeding from the sun when depicted on the signboard of a public-house ; inside of this cave is a broad stripe of very brilliant red, which was crossed by lines of white, but both outside and inside of this red space were narrow stripes of a still deeper red, intended, probably, to mark its boundaries ; the face was painted vividly white, and the eyes black, being, however, surrounded by red and yellow lines ; the body, hands and arms were outlined in red, the body being curiously painted with red stripes and bars."

The same cave also contains "a painting, very vividly coloured, representing four heads joined together, drawn in such a manner and in such a position as to look up at the principal figure ; and each had a remarkable head-dress coloured with bright blue, and each had a necklace on. Both of the lower figures (*Figure 2*, *Plate II.*) had a sort of dress painted with red in the same manner as that of the principal figure, and one of them had a band around the waist." The remarkable paintings designated *Figure 3* and *Figure 4* on *Plate II.* were also found in this cave. The number of drawings altogether there, was from 50 to 60, the majority of them consisting of men-kangaroos ; the latter figures, being carelessly and badly executed, were surmised to have had a different origin to those first described.

In another cave he found the painting of a figure of a man ten feet six inches in length (*Figure 5*, *Plate II.*) clothed from the chin downwards in a red garment, which reached to the wrists and ankles. Beyond the red dress the feet and hands protruded, and were badly executed. The face and head of the figure were enveloped in a succession of circular bandages or rollers coloured red, yellow and white, and the eyes were the only features represented on the face. Upon the highest of the series of bandages or rollers were a series of lines painted in red ; but although so regularly done as to indicate they had some meaning, it was impossible to tell whether they were intended to depict written characters or some ornament for the head. These red lines the Rev. John Mathew has declared to be a Sumatran inscription—"*Dai Bai Thah*"—meaning the Deity, which it is suggested is a derivative of the sanskrit "*Diva*," and may be compared with "*Divus*" and "Divinity." "Various conjectures," says the same writer, "have been made regarding the origin of this group, some of them rather wild. These paintings have been referred to Phœnicians, Spaniards, Portuguese, and Hindus respectively. Mr. R. Brough Smyth thought that, with the exception of Grey's Figure 1 (*Figure 1*, *Plate II.*), the authorship of which he considered doubtful, "they were the work of natives of Australia unassisted

by any knowledge gained by intercourse with persons of a different race."* As long ago as 1846, Mr. Hall "sought to identify *Figure 1* as Amoun Cronus or Jupiter."† He says that "one Hindu who was shown a sketch of it called it *Koodar* or *Kudar;* and a Victorian black called it *Pundyil*, a deity of the Victorian natives.

The drawings of the aborigines of the East Coast of New South Wales are very crude, and have often been reproduced.

The white colouring matter was obtained from a bed of pipe-clay, which in the Wollombi district may be found at the base of the Hawkesbury sandstone bed, and which in places was also stained a yellow colour by ferruginous matter.

In one cave I found a piece of soft sandstone, of a reddish colour, that is very rarely seen in any of the rocks of the Hawkesbury series, and the fact of its being found in the same cave as the red figures inclines me to believe that stone of this kind has been used in the composition of the red colouring matter used by the aborigines. The black colouring material was manufactured, I have been informed, from charcoal and fat.

Some impressions of feet and hands were made by dipping those portions of the human body in a colouring matter, and then pressing them on the rock; others as well as images of articles of native manufacture, were produced by first smearing the rock with a red‡ or black pigment, and then laying the hand or other object upon it, whilst a white or yellow powder was dusted upon the rock around it. Sometimes if the pigment, wherewith the rock had been previously smeared, had become dry, the artist, instead of using a powder, expectorated a quantity of liquid or semi-liquid upon the rock around the object to be stencilled.

In order to produce the carvings shown here in *Plate II.*, and which are only a few of many thousands found scattered over our East Coast, the aboriginal resorted to two methods. He either cut the required figure on the rock with some sharp pointed instrument, or else traced the outline of the object upon the rock, and then, with a piece of hard stone, ground a groove down to an inch in depth along the outline which had been traced.

In North-western Australia, however, Sir George Grey discovered a profile of a human face, which was a sculpture rather than a drawing. He speaks of it thus: "The rock was so hard that to have removed so large a portion of it with no better tool than a knife and hatchet made of stone, such as the Australian natives generally possess, would have been a work of very great labour. The head was two feet in length and sixteen inches in breadth at the broadest part. The depth of the profile gradually increased from the edges, where it was nothing, to the centre, where it was one and a half inches. The ear was rather badly placed; but, otherwise,

*"Aborigines of Victoria," vol. 1., p. 289.

†"Remarks on the Probable Origin and Antiquity of the Aboriginal Natives of New South Wales."

‡The red hand is to be met with in almost all countries of the world—in Egypt, the Holy Land, Arabia, India, Babylonia, Phœnicia, and among the ruins of Mexico and Central America, and in almost all instances it has been associated with symbolism or mystery.

the whole of the work was good, and far superior to what a savage race could be supposed capable of executing. The only proof of antiquity that it bore was that all the edges of the cutting were rounded and perfectly smooth, much more so than they could have been from any other cause than long exposure to atmospheric influences."

The immense fish shown in *Figure 6, Plate II.*, was found by Mr. R. H. Mathews carved on the flat surface of a mass of sandstone bounding the shore of Botany Bay (New South Wales) at La Pérouse, about half-way between Frenchman's Bay and Bare Island, within the reserve for defence purposes, Parish of Botany.

Figure 7, Plate II.—This figure was carved on the surface of a flat sandstone rock on top of a mountain known as "Burra Gurra," or the "Devil's Rock," in the western portion of the County of Northumberland. The blacks of this locality, now unfortunately extinct, had a legend that the devil on one occasion stepped from Burra Gurra to Big Yango, a high and well-known mountain several miles distant, and that a footprint of his was left on the rock on each mountain. This carving is alleged to be one of the footprints.

Figures 8, 9, 10, 11, 12, Plate II.—All of these were carved on a rock some few miles south of the figure lastly described.

Figure 13, Plate II.—This figure was discovered by Mr. Mathews on an extensive flat rock, level with the ground, four or five chains to the east of the old road from Peat's Ferry to Sydney, and about a mile and a quarter northerly from Vize Trigonometrical Station, Parish of Cowan.

Many theories have been put forward as to the meaning of these drawings, and the reason for their existence; but, so far, the only persons to throw any light upon the subject are Professor Baldwin Spence and Mr. Gillen. In their work, entitled, "The Native Tribes of Central Australia," they say:—

"The rock paintings may be divided into two distinct series—(*a*) those which may be spoken of as ordinary rock drawings; and (*b*) certain other drawings, in many cases not distinguishable from some of the first series, so far as their form is concerned; but belong to a class of designs all of which are spoken of as *Churinga Ilkinia*, and which are regarded as sacred, because they are associated with the *totems*. Each local *totemic* group has certain of these especially belonging to the group, and, in very many cases, preserved on rock surfaces, in spots which are strictly *tabu* to the women, children and uninitiated men."

They also state that "All the sacred drawings, the greater number of which are geometric in nature, are associated with the *totems*, and to the natives each one has a definite meaning." "They are supposed to have been handed down from the times of the Alcheringa* ancestors, and a knowledge of what they indicate is handed from generation to generation; but no one has any idea of how this particular meaning became attached."

I am at present unable to throw any further light upon these drawings; but, as they are gradually disappearing, it is desirable that as much information as

*Dream time.

possible concerning them should be preserved; and though the aboriginal may be fated to become extinct before many of the mysterious phases of his life are explained and understood, still, if the material yet remaining is carefully and accurately compiled, the future students of Australian Anthropology may, when they have the advantage of more complete information concerning other Palæolithic races, be able, with the assistance of the material now gathered, to pierce the gloom surrounding the origin of our native race.

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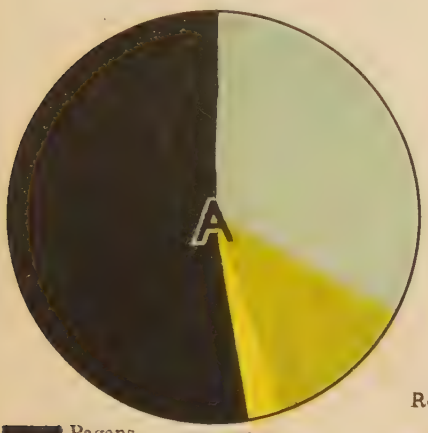
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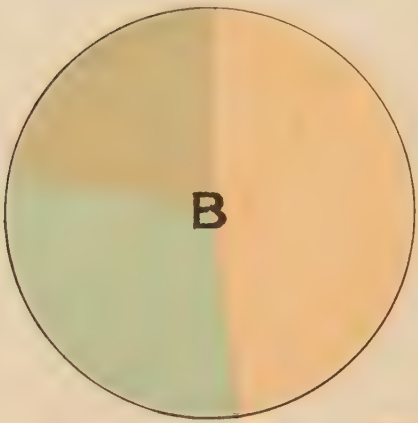


A Religious Condition of Mankind.



Pagans.
Mahometans.
Jews.
Christians.

B The Christian World.

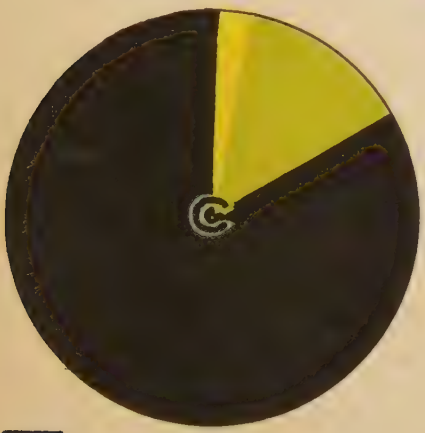


R. Catholics.
Protestants.
Greek (schismatic)

E
Languages Spoken by Roman Catholics.



C Religious Condition of Asia.



Pagans
Mahometans.
Christians

D Religious Condition of Africa.

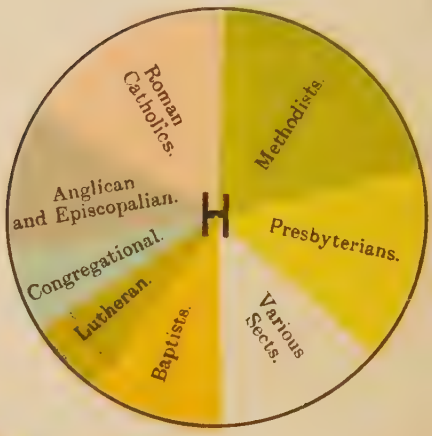


Pagans.
Mahometans.
Christians.

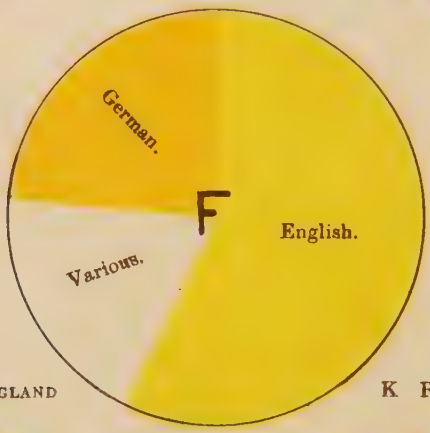
G Religious Creeds in America (North and South).



H Church Property in the United States.



F
Languages Spoken by Protestants.

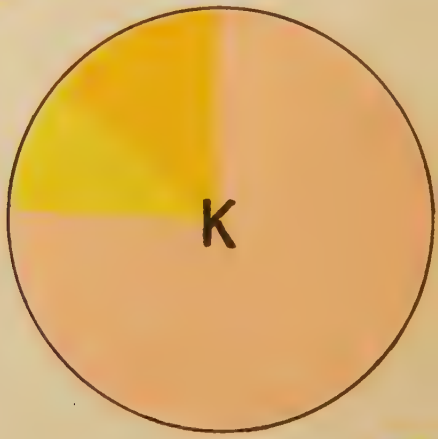


I Religious Creeds In England



Anglicans.
Dissenters.
Roman Catholics.

K Religious Creeds in Ireland



Anglicans.
Dissenters.
Roman Catholics.



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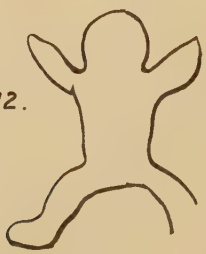
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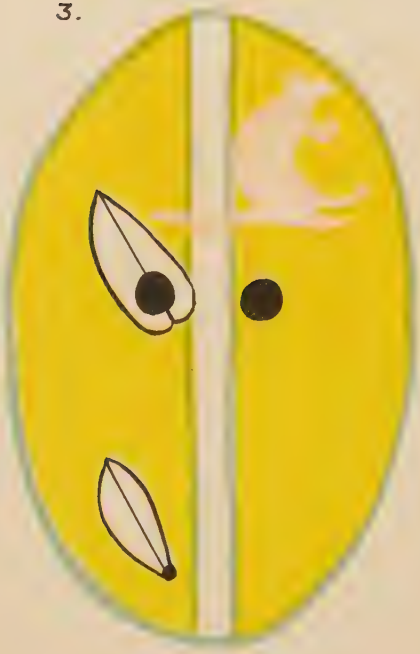
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